

Power, Epistemology and Pedagogy: Female Teacher Education in Oman

Caroline Dorothy Ladewig

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DECLARATION

I declare that this thesis is my own work, and to the best of my knowledge, does not contain material previously written or published by any other person, except where due acknowledgement is made in the text or footnotes; nor does it contain material that has been accepted for the award of a degree or diploma at another university or other tertiary institution.

Caroline D. Ladewig

June 2017

DEDICATION

This thesis is dedicated to the memory of my beloved mother, Dorothy Edna Grice (d. 2014) and my dearest and only sibling, Jacqueline Victoria Black (nee Grice, d. 2013), whose intellects, tenacity and resilience were my source of inspiration. Their beneficence enabled the pursuit of a lifelong goal.

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Particular thanks are due to statistical consultant, Ms Nyree Mason and Mr Roman Abdul-Massih who worked tirelessly with me to translate Arabic responses into English. I am also deeply appreciative for the encouragement and patience of Ms France Meyer and Dr Huda al-Tamimi who inspired my love and learning of Arabic.

The Omani people are renowned for their hospitality and dignity and I was both privileged and blessed to receive so many extended hands of friendship. To the administration and faculty in the College of Education at Sultan Qaboos University, I give my sincere thanks for the tremendous support and interest in this research. Lastly, I wish to pay tribute to the all the wonderful, beautiful Omani women, who welcomed a stranger into their midst.

ABSTRACT

This study investigates the ways in which socio-cultural factors influence the propensity for critical thinking and critical pedagogy among female teacher candidates in Oman. The conceptual and methodological starting point of the study is the contention that education systems, and teachers more specifically, either reproduce hegemonic values or serve as agents of change. Epistemological positions and the influence of a dynamic network of power relations determine this path.

Based on six months of fieldwork in the College of Education at Sultan Qaboos University (SQU) and a mixed methodology, this thesis is underpinned by theoretical elements derived from sociology, anthropology, history, education and psychology. Drawing upon the educational insights of Bourdieu, Foucault, Vygotsky and Freire, this study uses a detailed survey of female teacher candidates in the College of Education at SQU, to investigate whether Arab/Islamic traditions and ideals can coexist with critical practice as a foundation for developing a Knowledge Society in Oman.

To that end, a voluntary, anonymous survey (n=274) in Arabic, supported by semi-structured interviews and discursive analysis, enabled the identification of core beliefs, behavioural norms and attitudes that underpin the female teacher candidates' motivation to teach, Personal Learning Preferences, teaching philosophy, expectations of students, classroom practices, critical pedagogy and a knowledge society. Additional questions addressed key issues pertaining to religiosity, affinity for notions of tradition and modernity, Internet use, the contents of home libraries, overseas travel experience and descriptors of the ideal female Omani teacher and the qualities of the Arab woman.

Quantitative survey data and qualitative responses to open ended questions, as well as interviews with key academic administrators and faculty, highlighted the characteristics of female teacher candidates at

SQU. A meta-analysis of the data produced significant predictive models ($p < 0.001$) for both critical thinking ($R^2 = 0.285$) and critical pedagogy ($R^2 = 0.089$). Using the Enter method, twelve independent variables relating to social and symbolic capital and the institutional authority of the Family, Islam, the State and SQU, informed the multiple regression analysis.

The five factor predictive model for critical thinking demonstrates that among female teacher candidates, an institutional synthesis between Family and religious beliefs accounts substantially for the implementation or inhibition of critical practices. The principles of critical pedagogy are not 'approved knowledge' within the epistemic *doxa* of Islam in Oman. As such, critical pedagogy is driven by State support and, in a limited number of cases, the support of the Family. Without such support, cognitive dissonance occurs and broad acceptance and commitment to a reformist agenda in respect of critical pedagogy is unlikely. Analysis of survey data demonstrates however that when families support creative, independent thinking; and both public and personal religious beliefs and practices endorse such behaviour, and the State upholds the role of teachers as loyal civil servants and trusted agents of change, critical thinking will manifest in teacher candidates.

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CHRONOLOGICAL LIST OF INTERVIEWS

Interviewee ¹	Place	Date
Dr Christopher Davidson	Durham University, Durham, UK	28 Aug, 2015
Dr Abdullah Sahin	Markfield Institute, Leicester, UK	30 Aug, 2015
Distinguished Professor Dawn Chatty	Refugee Studies Centre Oxford University Oxford, UK	2 Sept, 2015
Anonymous Academic N	College of Education Sultan Qaboos University, Muscat	8 Oct, 2015, Jan 2016
Associate Professor Z	College of Education Sultan Qaboos University, Muscat	26 Oct 2015
Professor Ibrahim Noor al-Badri	College of Education Sultan Qaboos University, Muscat	2 Nov, 2015
Dr Y	College of Education Sultan Qaboos University, Muscat	4 Nov, 2015
Anonymous Academic A	College of Education Sultan Qaboos University, Muscat	16 Nov, 2015
Anonymous Academic B	College of Education Sultan Qaboos University, Muscat	23 Nov 2015
Dr X	College of Education Sultan Qaboos University, Muscat	23 Nov, 2015
Dr D	College of Education Sultan Qaboos University, Muscat	23 Nov, 2015
Anonymous Academic O	College of Education Sultan Qaboos University, Muscat	29 Nov, 2015
Dr F	College of Education Sultan Qaboos University, Muscat	1 Dec, 2015
Professor Reda Abu Elwan	College of Education Sultan Qaboos University, Muscat	16 Dec, 2015
Professor Thuwayba Al-Barwani	College of Education, Sultan Qaboos University, Muscat	16 Dec, 2015
Dr K	College of Education Sultan Qaboos University, Muscat	28 Dec, 2015
Dr A.	College of Education Sultan Qaboos University, Muscat	3 Jan, 2016

¹ Anonymous attributions and particular ascriptions reflect agreement with the interviewee as a condition of interview.

Interviewee	Place	Date
Associate Professor A.	College of Education Sultan Qaboos University, Muscat	6 Jan, 2016
Professor Salha Abdullah Yousif Issan	College of Education Sultan Qaboos University, Muscat	11 Jan, 2016
Anonymous Academic C	College of Education Sultan Qaboos University, Muscat	12 Jan, 2016
Anonymous Academic F	College of Education Sultan Qaboos University, Muscat	Dec 2015 Jan 2016
Anonymous Academic K	College of Education Sultan Qaboos University, Muscat	Dec 2015 Jan 2016
Influential Omani B	Muscat	23 Jan, 2016
A High Academic Administrator	College of Education Sultan Qaboos University, Muscat	7 Feb, 2016
Anonymous Academic F	College of Education Sultan Qaboos University, Muscat	Dec 2015 Jan 2016
Anonymous Academic K	College of Education Sultan Qaboos University, Muscat	Dec 2015 Jan 2016
Influential Omani B	Muscat	23 Jan, 2016



Figure 0-1: Map of the Sultanate of Oman
 (Source: www.un.org/Depts/Cartographic/map/profile/Oman.pdf)

PREFACE

The seeds for this study were planted when this writer encountered her very first Muslim students in 2002, after twenty years of teaching. With a knowledge of Islam and Muslims *per se*, shaped largely by a white, Judeo-Christian upbringing and vivid media images of terrorist attacks carried out in the name of Islam, the migrant Muslim families of a regional town in North Queensland, totally transcended these negative stereotypes. After completing a Master of Arts in Islamic Studies in 2010 and having worked as a Head of Faculty for English and the Humanities in various senior colleges around Australia, it was apparent that ignorance, fear of difference and negative media stereotypes contributed to the adverse reactions by some teachers to Muslim students. Amongst female colleagues, the starkest belief was that Islam equated to intolerable oppression of women. In contrast, this writer's experience in both co-educational and girls' only classrooms, has been of motivated, engaged Muslim students who were determined to make a contribution to their new country.

These anecdotal experiences are substantiated by an examination of Australia's history which reveals an inherent anxiety about the 'Other' and the persistence of cultural stereotypes. For many Australians, Islam is to be repudiated and dismissed, rather than studied or understood, and is personified by "crazed Arabs bent on dragging the civilized world back into darkness".¹ Furthermore, conservative Australian governments have constructed a discourse that represents asylum seekers and refugees as "threats to national security and identity" and variously as aberrant child abusers who were "hostile to Australian standards of decency", in light of the waves of predominantly Muslim asylum seekers

¹ David Walker, "Perilous Encounters: Australia, Asia and the Middle East", *Australia and the Middle East: The Front-line Relationship*, ed. Fethi Mansouri, (London: IB Tauris, 2011), 34.

and refugees attempting to reach Australia.² Whilst there has been a more recent attempt to balance the official public discourse, social media remains a divisive platform for Islamophobes, intent on peddling bigotry and hatred.³

In Australia, minority Muslim women are easily targeted, often because they are veiled, with their appearance defining the distance between Us (the majority non-Muslim population) and Them (Muslim migrants).⁴ Wearing an ‘*abaya*, *hijab* or *salwar kameez* for example, becomes an identity marker which engenders negative stereotypical biases about gender and Islam and these have been directly attributed to discriminatory employment practices.⁵ Public harassment, accusations that being Muslim is akin to being a terrorist and the suggestion that Muslim women need to be saved from the oppression and threat connoted by their appearance, have become major sources of concern for Muslim women in Australia.⁶

Compelled to try and understand what it means to be a Muslim woman and to probe Islamic culture, the seed germinated and the idea evolved into this research; the underlying intention of which is to investigate and articulate the socio-cultural factors which influence young Muslim women and their capacity to think for themselves.

² Fethi Mansouri, “Middle Eastern Refugees in ‘Fortress’ Australia”, *Australia and the Middle East: The Front-line Relationship*, ed. Fethi Mansouri, (London: IB Tauris, 2011), 95-96.

³ Blythe Moore and Jacquie Mackay, “Facebook pages feud over possible mosque for Gladstone”, *ABC Capricornia*, October 20, 2015, <http://www.abc.net.au/new/2015-10-19/facebook-groups-feud-over-possible-mosque-for-gladstone/6865678>.

⁴ Adis Duderija, “Neo-traditional Salafis in the West: Agents of (Self)-Exclusion”, *Muslim Citizens in the West: Spaces and Agents of Inclusion and Exclusion*, ed. Samina Yasmeen and Nina Marković, (Farnham SRY: Ashgate, 2014), 126. (pp125-141)

⁵ Gai Scott and Majella Franzmann, “Religious Identity and ‘Secular’ Employment: A Case Study of Young Muslim Women in the Sydney Workforce”, *Contemporary Islam*, 1:3 (2007), 275-288, doi:10.1007/s11562-007-0026-7.

⁶ Aparna Hebbani and Charise-Rose Wills, “How Muslim women in Australia navigate through media (mis)representations of hijab/burqa” *Australian Journal of Communication*, 39:1 (2012), Proquest: 1508226081, 87-89.

INTRODUCTION

Aim and Scope

There is a strong correlation between personal epistemology, culture and pedagogy.¹ Schools and universities, comprising teachers, pedagogy, curricula, administration, and classroom facilities, are contested spaces where the dominant political, economic and social issues manifest in the authority of organisations and institutions.² In this space, government policy and cultural context may enable or constrain individual agency. Teaching practice or pedagogy is a vehicle for the (re)-production of knowledge, values and social identities. The way in which teacher educators and teacher candidates make meaning of the world around them, in turn justifies the legitimacy of knowledge, influencing the types of learning environments and relationships they will produce.³

This research seeks to elucidate the nexus between Omani culture, personal epistemology and pedagogy among female teacher candidates⁴ in the College of Education (CoE) at Sultan Qaboos University (SQU). To do so requires the identification of the factors that either inhibit, or promote higher order thinking skills and aligned teaching strategies. Thus, this thesis is framed by the key question: In what way do socio-cultural factors influence attitudes to critical thinking and critical pedagogy in female education students at SQU?

Whereas an investigation into the propensity for critical thinking

¹ Marlene Schommer-Aikens, "Explaining the Epistemological Belief System: Introducing the Embedded Systemic Model and the Coordinated Research Approach", *Educational Psychologist*, 39:1, (2004), 19-29, doi:10.1207/s15326985ep3901_3.

² Deborah Youdell, *School Trouble: Identity, Power and Politics in Education*, (London: Routledge, 2011) 7.

³ Henry A. Giroux, "Doing Cultural Studies: Youth and the Challenge of Pedagogy," *Breaking Free: The Transformative Power of Critical Pedagogy*, ed. Pepi Leistyna, Arlie Woodrum, Stephen A. Sherblom (Cambridge MA: Harvard Educational Review, 1996), 83-107.

⁴ 'Teacher Candidate' is the term used in the College of Education at Sultan Qaboos University (SQU) that is akin to pre-service teacher or trainee teacher.

could have manifested in areas ranging from school observations, testing of school students, curriculum design and development, the decision was taken to address this issue within the bounds of the teacher education program in the College of Education at Sultan Qaboos University. The reasons for this focus include the likely sensitivities attached to a program of research which could appear to be critical of existing practices and strategic planning. These sensitivities, both social and political, would arise from an unsolicited external review of national programs and would obviously present difficulties for obtaining permission to conduct such research. In addition, ethical considerations would arise regarding interaction with minors, as would be the case for such research in an Australian context.

In order to address the issue within the teacher education program, a mixed methodology was devised incorporating an anonymous, voluntary student survey, semi-structured interviews with key teacher educators and leaders in the CoE and informal discussions with influential women and public servants. Quantitative survey results, supported by discursive analysis, provide demographic, attitudinal, cognitive and behavioural data to reveal the relationship between socio-cultural factors, personal epistemology and pedagogy. On this basis, the original survey⁵, which was administered in Arabic, explored respondents' religiosity, affinity for tradition or modernity, motivation to teach, subject specialty, philosophy of teaching, personal learning style, use of the Internet, classroom practice, sources of inspiration for teaching and attitudes to the role of institutions in developing education in Oman. The rationale and development of the survey and interview methodology are addressed in detail in Chapter One.

The conceptual and theoretical foundations of the thesis are

⁵ See Appendix B for the Arabic version as administered and Appendix C for the English translation.

predicated upon the Foucauldian notion that rather than being coercive, power is the capacity to change the way others think. In contrast to the Weberian and Marxist view that power is something that is held by the privileged few, Foucault regarded power as relational and the educational space as “a machine for supervising, heirarchizing [and] rewarding”⁶ where schools become spatial nests of “heirarchized surveillance”⁷ which are “integrated into the teaching relationship”.⁸ The discipline exerted to control knowledge, learning and teaching practice is sustained by relationships of power.⁹ Modes of behaviour, “a dependable body of knowledge” and the acquisition of skills are inextricably linked to these relationships.¹⁰

Accordingly, this thesis aims to identify and explain the complex inter-relationships in Omani society which significantly shape the discourse of female teacher education and the propensity for critical thinking and critical pedagogy. If politics is the study of the relationships of power, pedagogy is the way in which the dominant view is promulgated. Critical Theory and Cultural Studies enable the investigation of this contested space and demand reflexivity on the part of the investigator. It is not enough to critically analyse the results from a Western perspective. For this investigator, the mission invokes the words of lawyer, Atticus Finch, in the civil rights classic, *To Kill a Mockingbird*, when he said:

“You never really understand a person until you consider things from his point of view... until you climb into his skin and walk around in it.”¹¹

⁶ Michel Foucault, *Discipline and Punish: The Birth of the Prison*, trans. Alan Sheridan, (New York: Vintage Books 1979), 147.

⁷ *Ibid.*, 171-172.

⁸ *Ibid.*, 175.

⁹ *Ibid.*, 179.

¹⁰ *Ibid.*, 294-295.

¹¹ Harper Lee, *To Kill A Mockingbird* (London: Pan Books, 1960), 35.

To that end, the analysis focuses the attitudes, understandings and behaviours of teacher candidates, developed by the Bachelor, Diploma and Master's of Education Programmes offered at the most highly regarded university in Oman, Sultan Qaboos University (SQU). For some years, this has been the only public university to offer teaching qualifications and has recently been endorsed by the United States (US) National Council for Accreditation for Teacher Education (NCATE) - an accreditation realised with extensive consultation with all stakeholders, and undertaken on the premise that it would be an Omanized process and an Omani vision that would frame the accreditation process.

Although initial attempts to Omanize the teaching workforce drove the establishment of six regional teaching colleges as well as the College of Education at SQU, from 2006, five of these reverted to technical colleges¹² and SQU is currently the only fully government funded tertiary institution for training teachers. For wealthy families, private universities in Sohar¹³ and Nizwa for example, also offer teacher training programmes which are generally based on foreign models. Only the very best high school graduates are accepted at SQU and it is the only public university which offers Master's Courses in Education and Educational Administration. Students who enrol in other disciplines at SQU are also able to complete a one year, post-graduate Diploma in Education to qualify as teachers. By focussing on teacher candidates at SQU, it is possible to build a profile of the most successful high school graduates, who are motivated to join the teaching profession.

The prestige of the College of Education (CoE) and the representation of its staff as archetypal Omani role models, is also

¹² Trends in Mathematics and Science Study, *TIMSS 2007 Encyclopedia, A Guide to Mathematics and Science Education Around the World*, Volume 2: M-Z and Benchmarking Participants, edited by Ina V. S. Mullis *et al.*, (Boston: TIMSS and PIRLS International Study Centre, 2008), 460, http://timss.bc.edu/timss2007/PDF/T07_Enc_V1.pdf.

¹³ See the Figure 0-1: Map of Oman on page ix.

highlighted by its mentoring or advisory positions in universities at Sohar and Nizwa, and the number of influential staff who are members of the *Majlis al-Dawla*, at the personal invitation of the Sultan, based on their experience or position for example.¹⁴ Although private higher education institutions in Oman sharply rejected the idea that they could look to affiliation with Sultan Qaboos University for assistance with quality assurance¹⁵ the reputation of the CoE, and SQU more broadly, confers a privileged position onto the voices of Omani academics working in this institution.

Women such as former Deans of the CoE, Professors Sahla Issan and Thuwayba Al-Barwani have been instrumental in shaping the direction and vision of teacher education in Oman and both are now focussed on quality assurance and excellence in teaching respectively. Another distinguishing feature of SQU is that it is coeducational and female students are not permitted to cover their faces while at the university, providing a more liberal contrast to the religious laws of Oman's Saudi neighbours which mandate the *niqab* and strict gender segregation.¹⁶ Because it is compulsory for all students enrolling at SQU to complete a Foundation Year, in which standardized competencies in English, Mathematics and Information Technology must be achieved in order to progress into the specialized disciplines, first year students in the CoE are effectively second year university students. Targeted sampling of all female students enrolled in Under-Graduate, Diploma and Master's courses in education, optimized responses, which enabled comparison not only across between Under- and Post-Graduate students,

¹⁴ Calvin H. Allen and W. Lynn Rigsbee, *Oman Under Qaboos: From Coup to Constitution 1970-1996* (London: Frank Cass Publishers, 2000), 223.

¹⁵ Thuwayba Al-Barwani, Hana Ameen, David W. Chapman, "Cross Border Collaboration for Quality Assurance: Contested Terrain," in *Cross-Border Partnerships in Higher Education: Strategies and Issues*, ed. Robin Sakamoto and David W. Chapman (New York: Routledge, 2011), 146.

¹⁶ Sahar Amer, *What is Veiling?* (Edinburgh: Edinburgh University Press, 2014), 57.

but also between different teaching subjects.

Figure 0-1 conveys the structure of the College. In order to gain insights into the specific courses and priorities of both administrators and faculty, interviews were conducted with the Dean, Assistant Deans and from faculty across the departments of Educational Foundations and Administration, Psychology, Curriculum and Instruction, Instructional and Learning Technologies, Islamic Education and Art Education. An invitation to work as a research assistant for one month in the Department of Educational Foundations and Administration gave further insight into the nature of current research projects and initiatives of Omani academics.

College Chart >

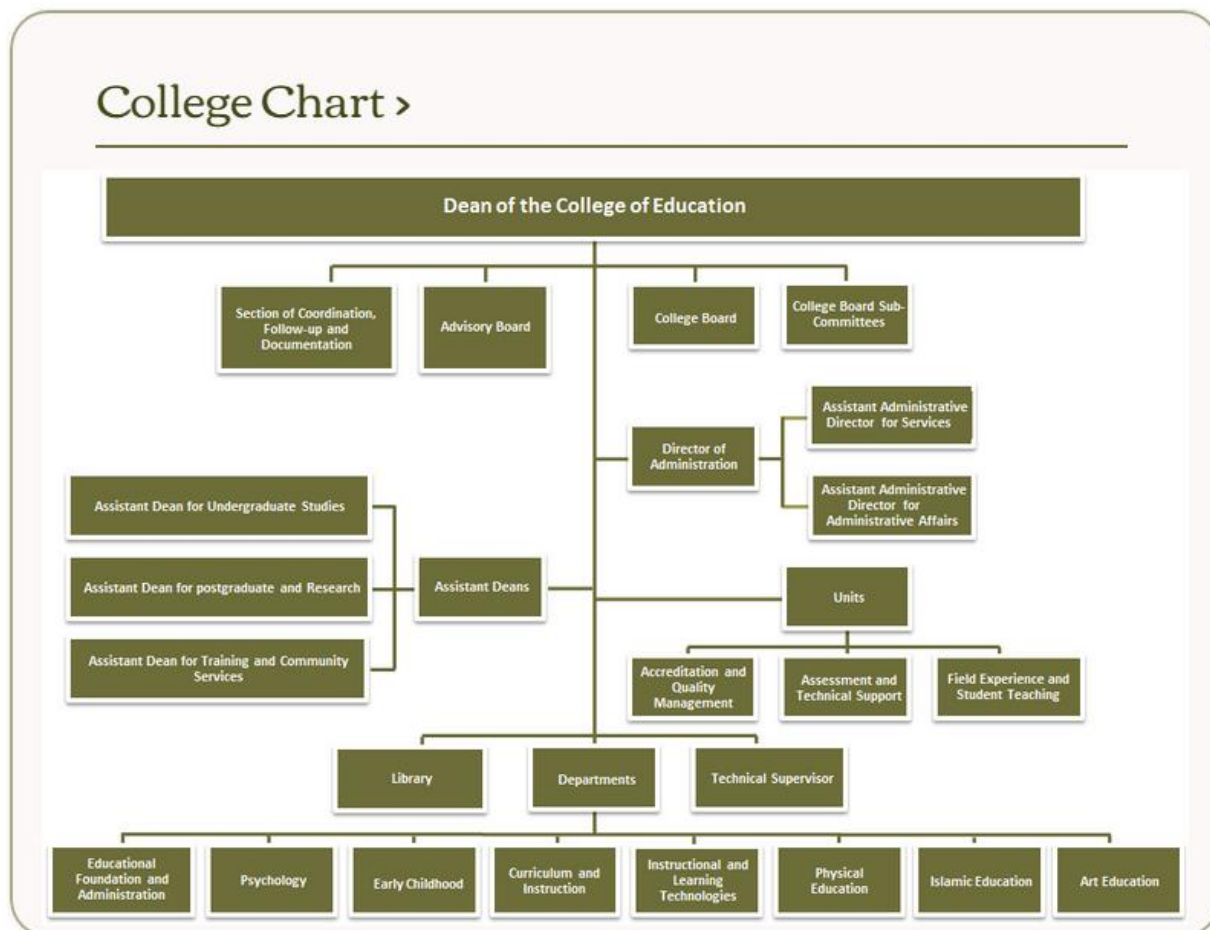


Figure 0-1: Structure of the College of Education, SQU.¹⁷

Statement of the Problem

The first of the Arab Human Development Reports: *Creating Opportunities for Future Generations*¹⁸ was lauded as ground breaking in the West and against the backdrop of the terrorist attacks of 9/11, portrayed the Arab world as being in developmental decline.¹⁹ Arab

¹⁷ College of Education, Sultan Qaboos University, Muscat, Oman <http://www.squ.edu.om/coe/About-Us/Structure>.

¹⁸ Nader Fergany, *The Arab Human Development Report (AHDR) 2002: Creating Opportunities for Future Generations*, (New York: United Nations Development Programmeme, Regional Bureau for Arab States, 2002), <http://www.arab-hdr.org/publications/other/ahdr/ahdr2002e.pdf>.

¹⁹ Middle East Quarterly, "How the Arabs Compare: the Arab Human Development Report 2002", 9:4 (2002), 59.

intellectuals criticized the focus on individual freedom, democracy and gender equity, which signified a “deference before western sensibilities”.²⁰ Sabry problematizes “framing ‘Arab culture’ within essentialist discourses of authenticity and unity”, arguing it suppresses the heterogeneity of the Arab world and conceals the effects of social and cultural stratification.²¹ Consequently, this leads to an “epistemological impasse underlined by the dominance of very few interpretations of ‘Arab culture’”.²² The absence of any Omani case studies in the 2002²³ and subsequent Arab Human Development Reports (AHDR), or Arab Knowledge Reports, suggests “a universality and uniformity” of identity and circumstances that simply does not exist.²⁴ *The Economist* reports that despite the heterogeneous nature of Arab states, the 2002 AHDR “takes the region as a whole, seldom differentiating between countries”.²⁵

In 2012, Issan wrote that “the education system needs to be considered an integral part – if not the essence – of the social system” in Oman, noting that to effectively renovate educational leadership and development, required “the active participation and cooperation among different societal groups and government and civil institutions”.²⁶ In this way, the former Dean of the CoE was endorsing the importance of Foucauldian relationships of power within the Omani cultural context. On the other hand, forces external to nations arguably add an additional

²⁰ Asef Bayat, *Life as Politics: How Ordinary People Change the Middle East*, (Stanford CA: Stanford University Press, 2010), 31.

²¹ Tarik Sabry, “Arab Cultural Studies: Between ‘Reterritorialisation’ and ‘Deterritorialisation’”, *Arab Cultural Studies: Mapping the Field*, ed. Tarik Sabry, (London: I.B.Tauris, 2012), 13.

²² *Ibid.*, 12.

²³ Fergany, *AHDR 2002*.

²⁴ Farida Shaheed, “Constructing Identities: Culture, Women’s Agency and the Muslim World”, *International Social Science Journal* 51:1 (1999), 62, doi:10.1111/1468-2451.00177.

²⁵ *The Economist*, “Self-doomed to Failure”, July 4, 2002, 5, <http://www.arab-hdr.org/publications/other/ahdr/ahdr2002e.pdf>.

²⁶ Sahla Abdullah Issan, “Education Reform in Oman: Evolution of Secondary School Curricula”, *The Politics of Education Reform in the Middle East: Self and Other in Textbooks and Curricula*, ed. Samira Alayan, Achim Rohde and Sarhan Dhouib, (New York: Berghahn Books, 2012), 40.

layer to the complexity of power relations that exist between knowledge, educational reform and development. The slower pace of educational reform and development in Oman, in comparison to Qatar and the United Arab Emirates (UAE),²⁷ highlights the way in which Oman has sought to protect its unique national identity and selectively invoke reforms that fit with that identity. Indeed Al-Azri makes a compelling argument that entrenched religious and political traditions maintain a powerful grip on the progress and scope of change in Oman, citing for example the way that contemporary *Ibādhī* scholars in Oman, including the Grand Mufti, “remain unresponsive to ... socio-economic change.”²⁸

To understand what it means to be a female teacher in Oman and whether independent or critical thinking has a place in this identity, requires an analysis of the ways in which symbolic, social and cultural capitals interact and synthesise to shape female gender roles, status and performance. While oppositional and independent thinking clearly exists outside the confines of the education system, analysis of the fields and discourses of epistemology and pedagogy among female education students highlights and provides insight into the dynamics of power that shape identities, worldviews and an affinity for critical thinking and/or critical pedagogy. This entails a multidisciplinary exploration of the “intricate relationships between text, talk, social cognition, power, society and culture”.²⁹

In 1999, a review of the comparative education literature concerning the contested terrain of education in the Arab states by Mazawi, found that the “conflictual dynamic between state and civil society” had been neglected and that the available research lacked

²⁷ Natasha Ridge, *Education and the Reverse Gender Divide in the Gulf States: Embracing the Global, Ignoring the Local* (New York: Teachers College Press, 2014), pp 16-24 and 32-40.

²⁸ Khalid M. al-Azri, *Social and Gender Inequality in Oman: The power of religious and political tradition*, (London: Routledge, 2013), 84.

²⁹ Teun A. van Dijk, *Elite Discourse and Racism*, (Newbury Park, CA: Sage, 1993), 253.

theoretical elaboration and/or conceptual refinement.³⁰ Since then, others have sought to account for the gap between the substantial investment in education by the Gulf States and the relatively poor outcomes on internationally standardized testing, as well as the inability of graduates of both secondary and tertiary education to meet private sector demands for employees equipped with the ability to troubleshoot, think laterally and provide creative solutions to problems.

In part, this study is a response to the calls by Warnica³¹ for greater educational research into the socio-cultural factors, which influence and support learning, and those of Mazawi³², for analysis of education in the Arab world, underpinned by theoretical explication. With these calls in mind, Critical Theory and the pan-disciplinary approach of Cultural Studies will be used to explicate the forces and relationships which determine the epistemology of female education students, privileged perspectives and the subsequent pedagogy.

Both al-Salimi³³ and Limbert³⁴ foreground the relationship between State and Islam as a future social and political battle ground in Oman. Al-Salimi asserts that “staunchly political Muslim thinkers and activists” are currently inhibited by the State’s framework of control over religious matters and that Oman’s religious scholars and their students are “often technologically illiterate”.³⁵ However, this raises concerns about the way in which younger, technologically literate youth, including

³⁰ André Elias Mazawi, “The Contested Terrains of Education in the Arab States: An Appraisal of Major Research Trends” *Comparative Education Review*, 43: 3 (1999): 332-352, <http://www.jstor.org/stable/1189122> .

³¹ Earle J. Warnica “The Dilemma of Foreign Advisors in the UAE Education Sector”, *Education in the UAE: Current Status and Future Developments*, ed. Jamal S. Al-Suwaidi, (Abu Dhabi: Emirates Centre for Strategic Studies and Research, 2011), 181.

³² Mazawi, “The Contested Terrains”.

³³ Abdulrahman al-Salimi, “The Transformation of Religious Learning in Oman: Tradition and Modernity”, *Journal of the Royal Asiatic Society*, 21:2 (2011), 157, doi: 10.1017/S1356186310000696.

³⁴ Mandana Limbert, “Liquid Oman: Oil, Water, and Causality in Southern Arabia”, *Journal of the Royal Anthropological Institute*, 22:S1 (2016), 155.

³⁵ Al-Salimi, “The Transformation of Religious Learning in Oman”, 151.

female teacher candidates, follow Muslim scholars online and whether such sources are credible and in keeping with *Ibādhī* acceptance of plurality in religious knowledge and authority.³⁶ In contrast to Hoffman, who argued in 2004 that “the dream of establishing a modern Imāmate [had] given way to aspirations more typical of modern life”³⁷, Limbert suggests the coincidental prospects of the demise of the Sultan, the one responsible for Oman’s *nāhda* (renaissance), and the depletion of oil rents which created the conditions for the empowerment of Omani women, lay the foundations for a “future intensely more foreboding” for the Sultanate.³⁸

Significance of the Study

Oman is a hierarchical Muslim country, which has concurrently sought to become an effective participant in the global economy, whilst preserving traditional religious/cultural norms and values. The processes of change in the modern context are intrinsically connected to globalisation³⁹ marked by intensified social relations that connect diverse cultures, contexts and places across space and time.⁴⁰ Importantly, the developments include the socio-economic empowerment of women. With the rise of Information and Communication Technology (ICT), particularly social media, individuals are rapidly connected internationally with people, whose cultural, religious, political, emotional, financial and economic circumstances confront the once circumscribed,

³⁶ Ibid., 153-154.

³⁷ Valerie Hoffman, “The Articulation of Ibādhī Identity in Modern Oman and Zanzibar”, *The Muslim World*, 94:2 (2004), 213, <http://search.proquest.com/docview/216431042>.

³⁸ Limbert, “Liquid Oman”, 156.

³⁹ Anthony Giddens, *Modernity and Self-Identity: Self and Society in the Late Modern Age*, (Stanford, CA: Stanford University Press, 1991), 183.

⁴⁰ Anthony Giddens, *The Consequences of Modernity*, (Stanford, CA: Stanford University Press, 1990), 64.

protected world of women and girls in the Gulf.⁴¹

In 1996, the Organisation for Economic Co-operation and Development highlighted the use of technology and networks to diffuse and use information as a means to drive productivity and development.⁴² The term “Knowledge-Based Economy” thus arises from the recognition of Knowledge being embodied in human capital and that economic growth is predicated on investment in education and the upskilling of the population to meet the demands of an increasingly sophisticated market place.⁴³ A key goal of Oman’s Vision 2020 was to change the education curriculum and structure in order to facilitate “citizen’s rates of economic participation in the labour market and harmonize labour market needs with education outputs”.⁴⁴

In 2008, Gonzalez et.al. identified the combination of dwindling oil reserves, a burgeoning youth population and a relatively wide disparity in both living standards and income in Oman, as key challenges in the face of the demands of a globalized Knowledge Economy.⁴⁵ High youth unemployment was attributed to a “mismatch between labor market demands and recent graduates’ skills”, exacerbating the pressure on Oman’s economic wellbeing.⁴⁶ Furthermore, as Walby observes, the idea of a Knowledge Economy entails an “organizational shift from domestic relations, markets and hierarchies towards networks” which, given the breadth of expertise required for innovation, is unlikely to remain

⁴¹ Jamal Sanad Al-Suwaidi, *From Tribe to Facebook: The Transformational Role of Social Networks*, (Abu Dhabi: The Emirates Centre for Strategic Studies and Research, 2013), 13.

⁴² Organisation for Economic Co-operation and Development, *The Knowledge-Based Economy* (Paris: OECD, 1996).

⁴³ Ibid. 9.

⁴⁴ Gabriella Gonzalez et.al. *Facing Human Capital Challenges of the 21st Century: Education and Labor Market Initiatives in Lebanon, Oman, Qatar, and the United Arab Emirates* (Santa Monica CA: Rand-Qatar Policy Institute, 2008), 172.

⁴⁵ Ibid., 170-172.

⁴⁶ Ibid., 171.

restricted by the bonds of family, clan or kinship.⁴⁷ A better educated society is more likely to be enfranchised in terms of civil rights and liberties and therefore demand a better quality of bureaucracy and the State.⁴⁸

Exceeded only marginally by Qatar, Oman’s financial commitment to education is evident, but despite this level of spending, significant and substantial improvement remains elusive (see Table 0-1).

Table 0-1: Investment in Education - Comparison between Oman, Qatar and the UAE

Education Expenditure	Oman (2009)	Qatar (2008)	UAE (2008)
GDP per capita (\$US) - 2014 ⁴⁹	18,169	62,527	32,850
Education Expenditure (% GDP)	4.2	2.4	0.9
Education Expenditure (% total government expenditure)	10.9	7.4	27.16
Expenditure/ Primary Student	5,652	11,650	
Expenditure/Secondary Student	6,248	12,377	

Omani student outcomes on the standardized international tests in Mathematics, Science and Reading (see Table 0-2) in 2011 and 2015 indicated that whilst the majority of students were still well below the international average, there have been substantial improvements.⁵⁰ The 2015 Arab Knowledge Index⁵¹ provides a weighted overview of key

⁴⁷ Sylvia Walby, “Is the Knowledge Society Gendered?” *Gender Work and Organization*, 18:1 (January 2011), 4, <http://onlinelibrary.wiley.com/doi/10.1111/j.1468-0432.2010.00532.x/full>.

⁴⁸ Ahmet Faruk Aysan, Mustapha Kamel Nabli and Marie-Ange Véganzonès-Varoudakis, “Governance, Institutions and Private Investment: An Application to the Middle East and North Africa”, *Breaking the Barriers to Higher Economic Growth: Better the State and Deeper Reforms in the Middle East and North Africa*, ed. Mustapha Kamel Nabli, (Washington DC, World Bank, 2007), 432.

⁴⁹ By way of greater comparison, 2014 World Bank data for GDP/capita (\$US) attributes the following values: Saudi Arabia (53,644), Australia (43,202), USA (53,042), UK (38,259), China (11,906)

⁵⁰ Trends in International Maths and Science Study (TIMSS) and Progress in International Reading Literacy Study (PIRLS)

⁵¹ Najoua Fezzaa Griss *et al.*, *Arab Knowledge Index 2015: Knowledge for All*, (Dubai, UAE: Mohammed Bin Rashid Al Maktoum Foundation (MBRF) and The United Nations Development Programme / Regional Bureau for Arab States (UNDP/RBAS), 2015), http://www.knowledge4all.com/uploads/files/AKI2015/PDFEn/AKI2015_Full_En.pdf

educational indicators to enable a valid comparison between Oman and its near neighbours in the GCC. The report predicted that that in comparison with the Kingdom of Saudi Arabia (KSA) and the United Arab Emirates (UAE), Oman faced significant obstacles.⁵² However, the 2015 TIMSS results⁵³ reveal that greater obstacles threaten KSA’s progress considering the deterioration in their broad outcomes, in contrast with the continuing improvements in the UAE and Oman (see Table 0-2).

Table 0-2: GCC Country Comparison of the Results in 2011 and 2015 TIMSS and 2011 PIRLS

	SUBJECT	COUNTRY RESULTS		
2011/2015 TIMSS	MATHS	Oman	KSA	UAE
Achievement	Year 4 Average	385/425	410/383	434/452
	Year 8 Average	366/403	394/368	456/465
2011/2015 TIMSS	SCIENCE	Oman	KSA	UAE
Achievement	Year 4 Average	394	429/390	428/451
	Year 8 Average	458	436/396	465/477
2011 PIRLS	READING	Oman	KSA	UAE
Achievement	Year 4 Average	411	430	452

A key indicator in the Arab Knowledge Report, ‘Enabling Environments’, acknowledges the need for a mutual commitment between families and schools to inculcate the behavioural, affective and cognitive skills, including a “sense of rationality, creativity and perseverance” that will engender young citizens who are “capable of integrating into, and becoming active participants in the general life of their societies”.⁵⁴ Oman ranks the lowest of the four GCC countries listed in Table 0-3 for Enabling Environments, Social Justice and Level of

⁵² Ibid.

⁵³ Trends in Mathematics and Science Study (TIMSS), *TIMSS International Results in Mathematics*, edited by Ina V. S. Mullis, Michael O. Martin, Pierre Foy and Martin Hooper, Chestnut Hill, MA: TIMSS and PIRLS International Study Centre, 2015 <http://timss2015.org/download-center/>.

Trends in Mathematics and Science Study (TIMSS), *TIMSS International Results in Science*, edited by Michael O. Martin, Ina V. S. Mullis, Pierre Foy and Martin Hooper, Chestnut Hill, MA: TIMSS and PIRLS International Study Centre, 2015, <http://timss2015.org/download-center/>.

⁵⁴ Griss et al., *Arab Knowledge Index 2015*, 30.

Community Education. Outputs for Innovation and Research and Development are similarly low, although entrepreneurship is relatively comparable, indicating the business acumen of the Omanis.

Table 0-3: Key Indicators from the Arab Knowledge Index 2015

Indicators	Oman⁵⁵	UAE⁵⁶	KSA⁵⁷	Qatar⁵⁸
Knowledge Capital (Education Outcomes)	67.30	71.85	79.00	61.19
Enabling Environments (Household and School as a combined catalyst and motivator for education)	40.00	66.41	47.29	85.39
Social Justice in K-12 Education Sector	60.54	71.18	62.35	74.09
Expenditure on K-12 Education	33.35	40.81	49.89	19.63
Expenditure on Higher Education	76.71	47.98	58.23	94.22
Level of Community Education	67.20	73.54	83.46	67.35
Entrepreneurship	88.09	89.52	84.41	92.17
ICTs in Education Sector	42.91	77.87	64.32	79.34
Openness to the Outside World (Global Economy)	51.60	84.60	47.54	80.20
Creative Innovation Outputs	30.82	40.21	56.96	41.02
Research and Development Outputs	9.10	30.57	95.00	26.56

In 2013, “cultural factors concerning teachers’ roles in instruction”, as well as restrictions and patterns of Internet use and the conflict between the educational aim of reinforcing the national identity, culture and beliefs and broad access to the knowledge of the Internet, were still being flagged as impediments to building knowledge societies in

⁵⁵ Ibid., 150-151.

⁵⁶ Ibid., 166-167.

⁵⁷ Ibid., 156-157.

⁵⁸ Ibid., 154-155.

the GCC.⁵⁹ Moreover, the academic literature available in English concerning education in the GCC is silent about precisely *how* teachers are being taught to teach.

Wiseman and al-Bakr assert that whilst GCC countries have implemented plans to expedite educational progress by importing foreign teacher education programmes and seeking accreditation with organisations like NCATE,

“no direct, measurable relationship exists between certification status and the quality of teaching and learning occurring in classrooms and schools in individual Gulf educational systems”.⁶⁰

They do however, suggest that individual or personal qualities, together with a “teachers’ ability to teach, interact with, and motivate students” are more likely factors explaining successful student learning outcomes.⁶¹ This is coupled with the recommendation that at the tertiary level, those responsible for the education programmes, will need to “render all individuals fit to participate in power” and to question judgement and issues of responsibility.⁶² Furthermore, to make sense of the causal or rational relations between society and cognition, requires “correlations...accounted for at the micro-level of individual experiences and interpretations, as well as social interaction, communication and discourse”.⁶³ Attitudes, understandings and behaviours relating to

⁵⁹ Alexander Wiseman, Naif H. Alromi and Saleh Alshumrani, “Challenges to Creating an Arabian Gulf Knowledge Economy”, *International Perspectives on Education and Society: Education for a Knowledge Society in Arabian Gulf Countries*, 24, ed. Alexander W. Wiseman, Naif H. Alromi, Saleh Alshumrani (Bingley UK: Emerald, 2014), 27.

⁶⁰ Alexander W. Wiseman & Fawziah Al-Bakr, “The Elusiveness of Teacher Quality: A Comparative Analysis of Teacher Certification and Student Achievement in the GCC Countries”, *Prospects*, 43:306 (2013), doi:10.1007/s11125-013-9272-z.

⁶¹ *Ibid*, 307.

⁶² Henry A. Giroux, *On Critical Pedagogy*, (New York: Bloomsbury, 2011), 120-121.

⁶³ Teun A. van Dijk, *Discourse and Knowledge: A Sociocognitive Approach*, (Cambridge: Cambridge University Press, 2014), 142.

critical thinking and student-centred practices integral to critical pedagogy attempt to capture an accurate and comprehensive picture of the identity of young women who will teach the next generation of girls.

The conceptual framework of the CoE explicates student-centred pedagogies, reflective practices and the development of a professional disposition that reflects Islamic principles and Omani social values⁶⁴ (see Appendix A). Although, student dispositions for teaching are regularly surveyed by the Assessment and Technical Support unit in the CoE, these pertain to ethical and professional qualities, rather than epistemological beliefs and pedagogical practices. The literature is also silent about the precise nature of these beliefs and practices. When expatriate academics were asked what they understood of these, they shrugged their shoulders, shook their heads and admitted that they had no idea.⁶⁵ Consequently, the identification of the attitudes, behaviours and understandings of teacher candidates at under-graduate, diploma and Master's levels is of particular interest. Simply put, the influence of beliefs and assumptions about knowledge and teaching and expectations about learners and learning can be used to inform the analysis of teaching and learning models and their outcomes.

Edward Said problematized Orientalist scholarship, arguing that the “uncritically essentialist standpoint” purporting an “enduring Oriental reality” from a superior Western perspective, ignores the dynamic, heterogeneous identities, histories and ideologies.⁶⁶ Grounding the analysis within Critical Theory and Cultural Studies addresses these concerns by facilitating the acknowledgement of the ‘Other’ and

⁶⁴ College of Education, *College Conceptual Framework-Academic Accreditation*, (Muscat Oman: Sultan Qaboos University, n.d.).

⁶⁵ Anonymous interviews conducted between November 2015 and February 2016, College of Education, SQU, Muscat, Sultanate of Oman.

⁶⁶ Edward W. Said, *Orientalism*, (New York: Vintage Books, 1979), 333. See also *Culture and Imperialism*, (New York: Vintage Books, 1993).

accounting for cultural differences. The theoretical precepts will be explained in greater detail in Chapter One. More importantly, however, in regard to ‘Orientalist’ critiques, this analysis represents the first attempt to capture on an empirical basis, the characteristics and personal epistemologies of female teacher candidates in order to generate predictive models for critical thinking and critical pedagogy. Based on six months of fieldwork in the College of Education at Sultan Qaboos College and a mixed methodology, this thesis draws from sociology, anthropology, history, education and psychology, in order to elucidate the “spaces” between the footsteps of female teacher candidates in the College. It also addresses past concerns that studies about women in the Middle East have been “partial and selective”, lacking a “systemic exploration of local institutions and cultural processes”.⁶⁷

While Foley looks back in time, remarking on the ironic parallels between the position and involvement in the public space of grandmothers and great-grandmothers in the 1920s with the aspirations of modern Gulf women,⁶⁸ this research seeks to examine the constructed reality of the present. And in that regard, the dynamics of power and the influence of socio-cultural fields is particularly pertinent when one considers Oman’s youth population bulge. Nearly 56% of the population were under 25 in 2014, and almost 86% of the total population have no personal recollection of a time before Sultan Qaboos⁶⁹ (see Table 0-4). Rapid population growth has triggered demand for more qualified Omani

⁶⁷ Deniz Kandiyoti “Contemporary Feminist Scholarship and Middle East Studies”, *Gendering the Middle East: Emerging Perspectives*, ed. Deniz Kandiyoti, (London: IB Tauris, 1996), 18.

⁶⁸ Sean Foley, *The Arab Gulf States: Beyond Oil and Islam*, (Boulder: Lynne Rienner, 2010), 169.

⁶⁹ National Centre for Statistics and Information, as cited in *Annual Health Report 2014*, (Muscat, Oman: Ministry of Health, 2014), 7. <https://www.moh.gov.om/en/web/statistics/annual-reports> accessed 26 March 2016.

teachers, with “roughly only one teacher for every 100 students in the Sultanate”.⁷⁰

Table 0-1: Percentage Omani Population by Gender and Age

Percentage Omani Population by Gender and Age			
n=2,260,705 (mid-year 2014)			
Age	Males %	Females %	Cumulative
0-4	14.7	14.4	14.5
5-9	11.4	11.2	25.8
10-14	9.0	9.0	35.0
15-19	9.9	9.7	44.8
20-24	11.1	11.0	55.9
25-29	10.6	10.5	66.5
30-34	8.8	8.8	75.3
35-39	6.4	6.6	81.8
40-44	4.3	4.1	86.0
45-49	3.0	3.1	89.1
50-54	2.7	2.9	91.9
55-59	2.0	2.4	94.1
60-64	1.6	1.9	95.8
65-69	1.3	1.3	97.1
70-74	1.2	1.2	98.3
75+	1.8	1.7	100

This increasingly educated, technologically savvy population, whose national memory relies on the historical records constructed by the present Sultan, is a potentially volatile mixture.⁷¹

⁷⁰ Tariq Ziah Al Haremi, “Oman grapples with severe shortage in number of teachers”, *Times of Oman*, 15 July, 2016, <http://timesofoman.com/article/88003/Oman/Education/Difficult-to-hire-qualified-teachers-in-the-Sultanate>

⁷¹ This may be especially so when combined with speculation about the undeclared successor to the throne, limited participation in the country’s political processes, corruption, nepotism and diminishing access to privileges granted to their elders. Valeri, *Oman*, 257-258.

Context of the Study

Located on the north-eastern side of the Arabian Peninsula, Oman borders Saudi Arabia, the United Arab Emirates and Yemen, and occupies littoral regions of the Arabian Gulf, the Gulf of Oman and the Persian Gulf. Less naturally endowed with oil and gas reserves than other Gulf States, and a stronghold of the minority *Ibādhī* school of Islam, Oman has enjoyed a high level of political stability, due in part to:

“traditions of tolerance and non-sectarianism characteristic of Islam in Oman... the prevalence of politeness as a social virtue, the enduring presence of diverse urban centres as sites for social, economic and cultural exchange... [and] traditional methods for political conciliation based on the principle of *shūra*” (consultation).⁷²

His Majesty, Qaboos bin Said bin Taymur al Said, Sultan of Oman, has sought to transform his country by uniting a disparate and diverse population and silencing sectarian, ethnic, regional and historical differences. The universalisation of education and the subsequent empowerment of women⁷³, relative to the Gulf context, was highlighted in the Arab Human Development Report (AHDR) 2005, *Towards the Rise of Women in the Arab World*, which cited that between 1990 and 2003, the proportion of Omani women in the workforce had increased by more than fifty percent.⁷⁴

⁷² Jeremy Jones and Nicholas Ridout, *Oman, Culture and Diplomacy*, (Edinburgh: Edinburgh University Press, 2012), 40.

⁷³ Sahla Abdullah Yusuf Issan, “Preparing for the Women of the Future: Literacy and Development in the Sultanate of Oman”, *Journal of the Women of the Middle East and the Islamic World*, 8 (2010), 121-122, doi: 10.1163/156920810X529967.

⁷⁴ Nader Fergany, Islah Jad, Kamal Abdellatif, Ebitisam Al-Kitbi, Mohamend Nour Farahat, Haytham Mann and Naila Silini, *Arab Human Development Report 2005: Towards the Rise of Women in the Arab World*, (New York: United Nations Development Programme, Regional Bureau for Arab States, 2006), 88.

Since 1970, the process of building a modern Oman has homogenized the central state apparatus and unified cultural and religious references; legitimizing in turn, the paternalism and vision of Qaboos.⁷⁵ Wikan's anthropological record of life pre-Qaboos, in the third largest Omani town of Sohar, describes a lifestyle where "automobiles, radios, cement houses, even sunglasses, were forbidden".⁷⁶ Oil revenues effectively changed the social contract across the Gulf States, making monarchs financially independent of their people; however Allen and Rigsbee observe that Oman's "paternalistic tradition of sultanic rule" continues, together with shrewd, but vital, balancing of "historical relationships among religious, tribal and commercial elites."⁷⁷

In recent decades, modern infrastructure, globalized commercial opportunities and vast material benefits to the general population, have transformed the country. National goals to produce internationally competitive university graduates⁷⁸ have included reforms to curricula and teaching methods in order to "foster critical thinking skills and problem solving capacity among students", and the inculcations of student-centred teaching and learning.⁷⁹ These steps have informed the strategic vision statements and economic policies, using terms such as "liberalization, diversification and privatisation".⁸⁰

⁷⁵ Marc Valeri, "Domesticating Local Elites: Walis, Sheikhs and State-Building under Sultan Qaboos", *Regionalizing Oman: Political, Economic and Social Dynamics*, (Dordrecht: Springer, 2013), 267.

⁷⁶ Unni Wikan, *Behind the Veil in Arabia: Women in Oman*, (Chicago: University of Chicago Press, 1982), 6.

⁷⁷ Calvin H. Allen, Jr and W. Lynn Rigsbee II, *Oman under Qaboos: From Coup to Constitution 1970-1996*, (London: Frank Cass, 2000), 216.

⁷⁸ Thuwayba Al-Barwani, David W. Chapman, Hana Ameen, "Strategic Brain Drain: Implications for Higher Education in Oman", *Higher Education Policy*, 22:4 (2009), 415-416.

⁷⁹ Shapour Rassekh, *Education as a Motor for Development: Recent Education Reforms in Oman with Particular Reference to the Status of Women and Girls* (Innodata monographs No. 15: Educational Innovations in Action), (Geneva: UNESCO, International Bureau of Education, 2004) Switzerland. <http://unesdoc.unesco.org/images/0014/001411/141188eo.pdf>.

⁸⁰ World Trade Organisation, *Trade Policy Review: Report by Oman*, 18 March, 2014, https://www.wto.org/english/tratop_e/tpr_e/g295_e.pdf.

Despite this public image, Pradhan argues that “traditional and conservative socio-cultural aspects” endure, out of reach of the forces of oil-fuelled modernization.⁸¹ Barakat concurs, asserting that the concept of a national personality is questionable when one accounts for not only the dominant culture but also the sub- and counter-cultures that prevail.⁸² In Oman, dynamic antagonisms and dichotomies, such as coast-interior, North-South, rural-urban, Imamate-Sultanate and central government versus local tribes, continue to exert significant influence, controlling not only individual perspectives, but the fields of education, gender and politics.⁸³ This view is supported by Omani scholars, Al-Barwani and Albeely who posit that the myriad tribes of Oman’s Arab population continue to regulate social, territorial, economic and political relationships,⁸⁴ endorsed by royal appointments to the State Council (*Majlis al-Dawla*). This group comprises commercial and tribal notables, technocrats and al-Bu Sa’id loyalists.⁸⁵ Indeed, Rabi asserts that Council positions granted to religious elite, tribal elders and established families, could be regarded as a system of rewards;⁸⁶ a strategy it is argued, that Qaboos needed to dispense from the outset if he was to guarantee the success and stability of centralised power.⁸⁷

Also linked to the internal tensions is the central government’s response to the modern world in which globalisation, human rights and

⁸¹ Samir Pradhan, “Oman-India Relations: Exploring Long Term Migration Dynamics”, *Regionalizing Oman: Political, Economic and Social Dynamics*, ed. Steffen al-, (Dordrecht: Springer, 2013), 120.

⁸² Halim Barakat, *The Arab World: Society, Culture and State*, (Berkeley: University of California Press, 1993), 189-190.

⁸³ Steffen Wippel, “Conceptual Considerations of ‘Space’ and ‘Region’: Political, Economic and Social Dynamics of Region-Building”, *Regionalizing Oman: Political, Economic and Social Dynamics*, ed. Steffen Wippel, (Dordrecht: Springer, 2013), 34-35.

⁸⁴ Thuwayba A. Al-Barwani and Tayfour S. Albeely, “The Omani Family”, *Marriage and Family Review*, 41:1-2 (2007), 122, doi:10.1300/j002v41n01_07.

⁸⁵ Allen & Rigsbee, *Oman under Qaboos*, 223-226.

⁸⁶ Uzi Rabi, “Majlis al-Shura and Majlis al-Dawla: Weaving Old Practices and New Realities in the Process of State Formation in Oman”, *Middle Eastern Studies*, 38:4(2002), 46, doi:10.1080/714004484.

⁸⁷ Sulaiman H. al-Farsi, *Democracy and Youth in the Middle East: Islam, Tribalism and the Rentier State in Oman*, (London: IB Tauris, 2013), 60.

strategic economic planning confront Islam and its traditions, and drive questions about the social cost and synthesis of so-called growth and development.⁸⁸ Omani academic Khalid al-Azri describes “veneers of progress”⁸⁹ in much the same way that Allen and Rigsbee argue that there is often a distinct difference between rhetoric and reality.⁹⁰ The rapidity of change has strained traditional normative practices, particularly those related to the *Ibādhī* model of an Islamic state; that is the principles of *shūrā* (consultation), and *al-ijmā’ wal-ta’āqd* (consensus and contract).⁹¹

The constructedness of *Ibādhī* ideals is highlighted by al-Farsi, who argues that from the outset, the Imamate was “a product of tribal allegiances”, with evidence suggesting that even the religious scholars did not object to a tribal monopoly provided “peace, security and good could be maintained”.⁹² Moreover, Valeri contests the popular perception that the system of the State reflects the *Ibādhī* tradition of “democratic redistribution”.⁹³ He argues that appointing key tribal and ethnic leaders so “everyone is happy” has effectively brought about reliance on the regime in a “political game” totally controlled and regulated by the sultan.⁹⁴

Key Terms

Abu-Rabi regards concepts such as “modernization, authority, knowledge, reconstruction and critique” and their interrelationships as

⁸⁸ Pradhan, “Omani-India Relations”, 120.

⁸⁹ Al-Azri, *Social and Gender Inequality in Oman*, 128.

⁹⁰ Allen & Rigsbee, *Oman under Qaboos*.

⁹¹ Hussein Ghubash, *Oman – The Islamic Democratic Tradition*, trans. Mary Turton, (London: Routledge, 2006), 1.

⁹² Al-Farsi, *Democracy and Youth*, 47-49.

⁹³ Marc Valeri, *Oman: Politics and Society in the Qaboos State*, (Oxford: Oxford University Press, 2013), 256.

⁹⁴ *Ibid.*, 256.

pivotal to intellectual development in the Arab world in recent history.⁹⁵ Specifically, he problematizes the comprehension of Arab intellectual history in terms of binary opposites such as religious-secular, tradition-modernity, renaissance-decline and decadence-renewal, citing the importance of understanding the history of knowledge, opinions, ideologies and cultural history.⁹⁶ For this reason, the following key terms: 'Knowledge Society', 'culture', 'epistemology' (including Islam as an epistemic framework), 'critical thinking' and 'critical pedagogy', require definition as they form the basis for the ensuing methodology, discussion and analysis.

A Knowledge Society – Definition, Opportunities and Impediments

Historically, the term Knowledge Society dates from 1966, when Lane proposed that such a society is one in which citizens

(a) inquire into the basis of their beliefs about man, nature, and society; (b) are guided (perhaps unconsciously) by objective standards of veridical⁹⁷ truth, and, at the upper levels of education, follow scientific rules of evidence and inference in inquiry; (c) devote considerable resources to this inquiry and thus have a large store of knowledge; (d) collect, organize, and interpret their knowledge in a constant effort to extract further meaning from it for the purposes at hand; (e) employ this knowledge to illuminate (and perhaps modify) their values and goals as well as to advance them.⁹⁸

⁹⁵ Ibrahim M. Abu-Rabi, *Intellectual Origins of Islamic Resurgence in the Modern Arab World*. (Albany: State University of New York, 1996), 3.

⁹⁶ *Ibid.*, 4.

⁹⁷ Veridicality - the degree to which an experience, perception, or interpretation accurately represents reality.

⁹⁸ Robert E. Lane, "The Decline of Politics and Ideology in a Knowledgeable Society", *American Sociological Review*, 31:5 (1966), 650, <http://www.jstor.org/stable/pdf/2091856.pdf>.

Bell later recognised a Knowledge Society as post-industrialist, where the “sources of innovation are increasingly derived from research and development” and where employment prospects predominate in the field of knowledge production.⁹⁹

Drawing on Lane and Bell’s notions, the Arab Human Development Report (AHDR) 2003 argued that a Knowledge Society is influenced by “societal, cultural, economic and political determinants”, and is achieved when “knowledge diffusion, production and application become the organising principle in all aspects of human activity”.¹⁰⁰ Thus a Knowledge Economy as outlined previously, becomes integral to the building of a Knowledge Society.

The challenge in 2003 was that “all Arab countries were far removed from such a society”, wherein cognitive assets, rather than raw materials, were recognised as the determinants of productivity and competitiveness and therefore national wellbeing.¹⁰¹ Generally speaking, the reality of a Knowledge Society may have been remote at that time, but in 1995, Sultan Qaboos was already emphasising the intellectual potential of Omani citizens and continued achievements were therefore the “ultimate aim of national development”.¹⁰²

All the Arab Human Development Reports, as well as the Arab Knowledge Reports, have reiterated the association between knowledge, power and progress and their combined importance for future growth in a globalized economy. There has also been recognition that the development of a Knowledge Society; one based on freedom of opinion, speech and assembly, and one that enriches, promotes and celebrates

⁹⁹ Daniel Bell, *The Coming of Post-Industrial Society: A Venture in Social Forecasting*, (London: Heinemann, 1974), 212.

¹⁰⁰ Nader Fergany *et al.*, *Arab Human Development Report 2003: Building a Knowledge Society*. (New York: United Nations Development Programme, Regional Bureau for Arab States, 2003), 2-6.

¹⁰¹ *Ibid.*, 39-40.

¹⁰² Ministry of Information, *The Royal Speeches of His Majesty Sultan Qaboos bin Said, 1970-2005*, (Muscat, Sultanate of Oman: Ministry of Information, 2005), 234.

cultural diversity, cannot be sustained by relying on the teacher-centred pedagogies or curriculum and assessment instruments that emphasize the regurgitation of facts rather than their application.¹⁰³

Table 0-2: World Bank Knowledge Economy Rankings and Sub-Indices for the GCC (2012)

2012	Knowledge economy rank (n=144)	Knowledge Economy Index 0-10 (best)	Information and Communication Technologies * Index (0-10)	Education Index** (0-10)	Economic Incentive Regime Index*** (0-10)	Innovation Index**** (0-10)
Bahrain	43	6.9	9.54	6.78	6.69	6.98
Kuwait	64	5.33	6.53	3.7	5.86	5.15
Oman	47	6.14	6.49	5.26	6.96	5.89
Qatar	54	5.84	6.65	3.41	6.87	5.5
Saudi Arabia	50	5.96	8.37	5.65	5.68	6.05
United Arab Emirates	42	6.94	8.88	5.8	6.5	7.09

*Information and Communications Technologies (ICT) Infrastructure: A modern and accessible ICT infrastructure serves to facilitate the effective communication, dissemination, and processing of information.

** Education and Training: An educated and appropriately trained population is capable of creating, sharing, and using knowledge

***Economic Incentive and Institutional Regime: incentives that promote the efficient use of existing and new knowledge and the flourishing of entrepreneurship

****Innovation and Technological Adoption: firms, research centres, universities, think tanks, consultants, and other organizations can tap into the growing stock of global knowledge, adapt it to local needs, and create new technological solutions

The World Bank’s Knowledge Economy Index (KEI) measures the preparedness of a country or region to compete in an economy driven by a Knowledge Society and uses four sub-indices: the availability of modern Information and Communication Technology infrastructure, an educated, trained population, an environment which incentivizes knowledge development and entrepreneurship and the innovative use of global knowledge to meet national/regional, which represent the pillars

¹⁰³ United Nations Development Programme, *2003 Arab Human Development Report (AHDR): Building a Knowledge Society*, 12-13.

of such an economy.¹⁰⁴ Table 0-5 features the results for the six countries comprising the GCC, all of which are performing above the international average for the KEI. Whilst all countries are now above the international average of 5.12, Oman's position is noteworthy, in light of comparatively lower oil and gas rents.¹⁰⁵

Compared to other GCC countries in 2012, Oman appears well positioned in terms of indices relating particularly to innovation and economic conditions. Ranked 47th out of 144 countries as a Knowledge Economy, it would not be unreasonable to have high expectations for Oman. The commitment by Sultan Qaboos to processes of development and modernisation has brought great change; however Omanis continue to be ill-equipped to participate in the global labour market. Clearly there are impediments and in the education cycle, the training and professional development of teachers faces increasing scrutiny as issues of quality come to the fore. That said, enlightened, independently thinking citizens pose a threat to prevailing hierarchies, particularly in the social sciences where disciplines seek to interpret historical and socio-cultural constructs and the dynamics of power.¹⁰⁶

The participation of Oman in a globalized economy has seen not only the importation of skilled and semi-skilled expatriate labour to feed the unprecedented growth in infrastructure development, but foreign education providers have also moved in to meet the demand for private schools and qualified teaching staff. This raises concerns about *whose* knowledge is being promulgated, in light of the West being regarded as “the most imposing source of ideas of liberation” and secularism.¹⁰⁷ In

¹⁰⁴ World Bank, *Knowledge Economy Index*, 2012, <http://knoema.com/WBKEI2013/knowledge-economy-index-world-bank-2012>.

¹⁰⁵ Wiseman, *et al.*, “Challenges”, 26.

¹⁰⁶ Achim Rohde & Samira Alayan, “Introduction”, *The Politics of Education Reform in the Middle East: Self and Other in Textbooks and Curricula*, ed. Samira Alayan, Achim Rohde, Sarhan Dhouib, (New York: Berghahn Books, 2012), 4.

¹⁰⁷ Fergany *et al.*, *AHDR 2005*: 176.

light of these concerns, the nationalization of key industries, including education in Oman¹⁰⁸, has been a government priority in a bid to protect the national identity and forge future economic and political stability (see Table 0-3).¹⁰⁹ Central to this policy is the recruitment, training and retention of quality teachers and the development of teacher training programmes which account for and engage with Oman’s national, Arab and Islamic identity.

Table 0-3: Progressive Omanization of the Education Sector in Oman

Year	Teachers			Administrators			Supervisors		
	Total	Omani	Oman-ization	Total	Omani	Oman-ization	Total	Omani	Oman-ization
1980	5,150	423	8.2%	696	183	26.3%	170	26	15.3%
1990	15,121	4,361	28.8%	1080	703	65.1%	316	64	20.3%
2000	26,416	17,742	67.2%	2,472	2,299	93%	648	266	41%
2010	45,077	40,274	89.22%	8,648	8,685	99.57%	1,512	1,443	95.44%
2014	56,211	43,874	83.39%	11,606	11,535	99.39%	1,457	1,328	91.1%

The quality of education and the mismatch of imported solutions have drawn considerable attention; however there is notable absence of any analysis in English of the socio-cultural factors which shape personal epistemologies, attitudes to critical pedagogy and the uptake or inhibition of critical thinking. Ridge acknowledges the strides in curriculum development, but cites teacher quality and teacher education as challenges for Oman, arguing that largely traditional teacher education programmes which rely heavily on theory and content, rather

¹⁰⁸ The process of nationalizing and employing Omanis across both the public and private sectors is known as ‘Omanization’.

¹⁰⁹ Zuwaina Al-Maskari, “Oman Country Report”, *TIMSS 2015 Encyclopedia: Education Policy and Curriculum in Maths and Science*, ed. Ina V.S. Mullis et al., (Boston, MA: TIMSS & PIRLS International Student Centre, 2015, <http://timssandpirls.bc.edu/timss2015/encyclopedia/countries/oman/>).

than practical experience and pedagogy, continue to contribute to teacher-to-student knowledge transfer barriers. ¹¹⁰

The TIMSS 2007 country report for Oman recorded that teacher candidates preparing for Cycle One (Years 1-4) devote approximately thirty percent of their time to pedagogy and this increases to fifty percent for those candidates preparing for Cycle 2 (Years 5-10)¹¹¹. Given that between fifty-five and sixty-five percent of professional development is devoted to pedagogy for in-service teachers Maths and Science teachers and Oman has demonstrated continued improvement in TIMSS 2015 results, it is reasonable to assume that pre-service teacher education broadly relates to strategic, contemporary teaching practice.

The fieldwork for this study coincided with endorsement by the National Council for the Accreditation of Teacher Education (NCATE) standards, which are predicated upon student-centred learning, extended practice teaching and reflection.¹¹² Within the College of Education at SQU, leaders recognise that any form of quality assurance is inherently political as “stakeholders try to favour aspects of quality on which they excel or thwart efforts that might change management strategies that currently work in their favour”.¹¹³

A Knowledge Society is also closely linked to equitable economic and social contributions by women. The expansion and liberalisation of opportunities for women in the labour market compete with traditional

¹¹⁰ Ridge, *Education and the Reverse Gender Divide*, 34.

¹¹¹ TIMSS, *TIMSS 2007 Encyclopedia: A Guide to Mathematics and Science Education Around the World*, Volume 2: M-Z and Benchmarking Participants, ed. Ina V. S. Mullis *et al* (Boston: TIMSS & PIRLS International Study Centre, 2008), 460, http://timss.bc.edu/timss2007/PDF/T07_Enc_V2.pdf.

¹¹² NCATE, *Professional Standards for the Accreditation of Teacher Preparation Insitutes*, (Washington DC: National Council for the Accreditation of Teacher Education, 2008), 16-24, <http://www.ncate.org/LinkClick.aspx?fileticket=nX43fwKc4Ak%3d&tabid=474>.

¹¹³ Al-Barwani, Ameen and Chapman, “Cross Border Collaboration for Quality Assurance” 149. Further investigation is warranted to determine if this accreditation process is effectively promoting a diversity of opinions and cultures and whether the application, rather than recall of facts, is gathering momentum in the assessment process.

religious norms, values and customs that reinforce collective ahead of individual interests.¹¹⁴ Thus, whilst female Omani teachers are integral to the preservation of gender-specific ideals, they are also potential agents of change.

Table 0-4: Comparison of GCC Countries as reported in the 2009 Global Gender Gap Report

GCC Countries	Rank (n = 142)				
	Overall	Economic Participation and Opportunity*	Educational Attainment**	Health and Survival^	Political Empowerment^^
Kuwait	113	106	76	134	137
UAE	115	123	83	132	96
Qatar	116	101	94	136	140
Bahrain	124	126	90	132	116
Oman	128	128	96	91	139
Saudi Arabia	130	137	86	90	117

*Measurement comprises female labour force participation, wage equality, women in professions and positions of authority in comparison to males.

** Recognizes female literacy, primary, secondary and tertiary enrolment in comparison to males

^Compares gender at birth and in terms of life expectancy

^^Measures women in parliament, at ministerial level and as head of state in comparison with male representation.

Despite the Sultan’s pronouncement that “Women will be empowered”¹¹⁵ which coincided with Oman signing the Convention to End All Forms of Discrimination Against Women (CEDAW), albeit with a caveat upholding Islamic law (*shāri’a*),¹¹⁶ and the introduction of laws in

¹¹⁴ Stuart A. Karabenick and Samira Moosa, “Culture and Personal Epistemology: U.S. and Middle Eastern Students’ Beliefs about Scientific Knowledge and Knowing”, *Social Psychology of Education: An International Journal*, 8:4 (2005), 378, doi:10.1007/s11218-005-1826-3.

¹¹⁵ *Times of Oman*, “HM: women will be empowered”, October 2005, 1, as cited in Aysa al-Lamky, “Feminizing Leadership in Arab Societies: the perspective of Omani female leaders”, *Women in Management Review*, 22:1 (2007), doi:10.1108/09649420710726229, 50.

¹¹⁶ *Signatories to the Convention on the Elimination of All Forms of Discrimination against Women*, (New York: United Nations, 1979), https://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-8&chapter=4&lang=en.

favour of women, the 2009 Global Gender Gap Report ranked Oman at 128 out of 142 countries (see Table 0-4). The results for Oman illustrate the advancement in health, longevity and educational attainment, but these have not translated into significantly increased labour market participation, expanded opportunities or an escalation in the number of women in leadership roles.

Officially, Oman has made great strides and sets itself apart from the turmoil of other Middle Eastern Countries, but below the surface, gender framing and education are contested spaces. For Foucault, the concept of power comprised not only those relations “integral to the modern social productive apparatus”, but also included the “individual impact of power relations”.¹¹⁷ Thus the individual is not limited to pure repression, but is engaged in the “intention to teach, to mold conduct, to instill forms of self-awareness and identities”.¹¹⁸ ¹¹⁹ The link between power and education lies in the Foucauldian notion that the exercise of power exists not with the overthrow of institutions such as governments or organisations, rather it is the capacity to change the way people think.¹²⁰

Culture

The polysemy of the term ‘culture’ is evident in its application across the fields of anthropology, sociology, history and education; however there is consensus that culture is “a system of symbols”, that is,

¹¹⁷ Colin Gordon, “Introduction”, In Michel Foucault, *Power*, ed. James D Faubion, (New York: The New Press, 1994), xix.

¹¹⁸ Ibid.

¹¹⁹ Al-Azri argues that a placard affixed under a picture of Sultan Qaboos in Dhofar in 2011, which read “If you know it, it is a problem; if you don’t, the problem is worse”, highlights pockets of underlying frustration with the pace and scope of change, as cited in Al-Azri, *Social and Gender Inequality*, 135-136.

¹²⁰ Michel Foucault, *Power*, ed. James D Faubion (New York: The New Press, 1994).

“a structure of relations”.¹²¹ Hofstede invokes the analogy of culture as “mental programming”, identifying it as a collective phenomenon representing the “unwritten rules of the social game” that distinguish one group of people from another.¹²² Identity and culture are therefore inextricably linked. According to Williams, the social definition of culture enables the description of a certain way of life, capturing and clarifying both explicit and implicit meanings and values that relate to the

“organisation of production, the structure of family, the structure of institutions which express or govern social relationships [and] the characteristic forms through which members of a society communicate”.¹²³

The way in which knowledge and power relations are represented by the discursive practices accounts for why particular representations are more powerful than others.¹²⁴ Accordingly, in addition to the practical issues of undertaking a survey couched in culturally-specific terminology, the primacy of Arabic in the context of this research is vital because of the connection between culture, knowledge and discourse.

Integral to the definition and significance of ‘culture’ to this thesis, is the argument posited by Bourdieu, that cultural resources, processes and institutions effectively hold individuals and groups in “competitive... self-perpetuating hierarchies of domination”¹²⁵ Schools and universities, including teachers and teacher educators, are integral to the

¹²¹ Nicholas B. Dirks, Geoff Ely & Sherry B. Ortner, “Introduction” *A Reader in Contemporary Social Theory*, (Princeton: Princeton University Press, 1994) eds. Nicholas B. Dirks, Geoff Ely & Sherry B. Ortner, 4.

¹²² Geert Hofstede, Gert Jan Hofstede & Michael Minkov, *Cultures and Organisations: Intercultural Cooperation and its Importance for Survival*, 3rd ed. (New York: McGraw-Hill, 2010), 6.

¹²³ Raymond Williams, *Raymond Williams on Culture and Society: Essential Writings*, ed. Jim McGuigan, (Los Angeles: Sage, 2014), 28-29.

¹²⁴ Stuart Clegg, *Frameworks of Power*, (London: SAGE, 1989), 152.

¹²⁵ David Schwartz, *Culture and Power: The Sociology of Pierre Bourdieu*, (Chicago: University of Chicago Press, 1997), 6.

reproduction of hegemonic cultural norms.¹²⁶ Also influencing the approach taken to culture is the work of constructivist and psychologist, Lev Vygotsky, who views mental activity as the result of the “internalization of culture and of social relationships”; thus a student’s ability to understand and activate high order mental functions is directly related to “the historical context of the culture, its relationships and its institutions”.¹²⁷

As a sociologist, Bourdieu observed that “games of culture” exist, populated by individuals or groups with different and often antagonistic relations to the explicit “positivistic arbitration” of cultural ‘facts’.¹²⁸ Interestingly, both Vygotsky and Bourdieu consider the development and socialization of the individual in the context of education and conclude that culture both organises and structures thinking and learning. Bourdieu also notes the aristocratic nature of ‘culture’ that is often hidden behind statistics, educational results and notions of success, social origin, and the way different types of knowledge are used.¹²⁹

In the Omani context, patriarchy is a significant cultural construct, entailing structural relations that “privilege the initiative of males and elders in directing the lives of others”.¹³⁰ Kinship networks also generate a connectedness in which there is a profound “sense of responsibility for and to others” and the “experience of one’s self ... as an extension of others and others as an extension of one’s self”.¹³¹ The power dynamics

¹²⁶ Pierre Bourdieu and Jean-Claude Passeron, *Reproduction in Education, Society and Culture*, 2nd Ed, trans. Richard Nice, (Los Angeles: Sage, 1990).

¹²⁷ Guillermo Blanck, “Vygotsky: The Man and his Cause”, *Vygotsky and Education: Instructional Implications and Applications of Sociohistorical Psychology*, ed. Luis C. Moll, (Cambridge: Cambridge University Press, 1990), 44.

¹²⁸ Pierre Bourdieu, *Distinction: A Social Critique of Judgement of Taste*, trans. Richard Nice, (Cambridge, MA: Harvard University Press, 1984) 12.

¹²⁹ Ibid.

¹³⁰ Suad Joseph, “Theories and dynamics of gender, self and identity in Arab families”, *Intimate Selving in Arab Families: Gender, Self and Identity*, ed. Suad Joseph (Syracuse NY: Syracuse University Press, 1999), 12.

¹³¹ Ibid., 13.

resulting from intertwined patriarchy and connectedness have produced “selves trained in the psychodynamics of domination, knowing how to control and be controlled”.¹³²

The way in which knowledge is defined and taught is particularly relevant to the monopoly of traditional, patriarchal interpretations of sacred and literary Islamic texts, thereby highlighting the importance of gender to this thesis.¹³³ For women in traditional or conservative families, patriarchal authorities insist that a woman’s place is in the home or if she is to work, it is expected that she will confine herself to the education and health sectors or other segregated environments, often at the lower end of organizational hierarchies.¹³⁴ As evidence of this, whilst Dr Z¹³⁵ affirmed the changes in Omani society, including the increased profile of urban women, he noted that:

“culture casts, let’s say shadows on how people construct the curriculum. What happens here in the cities and how people interact in all sort of aspects of life would be different from how it would be done in villages”.¹³⁶

The emergence of Arab Cultural Studies, particularly the work of Sabry, al-Jabri and Barakat, facilitates the examination of culture in Oman, shaped by religion and language and complicated by subcultures

¹³² Ibid.

¹³³ Hisham Sharabi, *Neopatriarchy: A Theory of Distorted Change in Arab Society*, (Oxford: Oxford University Press, 1988), 110.

¹³⁴ Al-Lamky, “Feminizing Leadership”, 49.

¹³⁵ Alphabetical attributions occur when the interviewee requested that his/her name be withheld as a condition of interview.

¹³⁶ Interview with Dr Z, 26 October 2015, College of Education, SQU, Muscat, Sultanate of Oman. An additional anonymous interviewee suggested that teachers are unable to work with music in some schools due to objections by other teachers. In the CoE, another faculty member supported this position with the sweeping statement that “Omanis do not like music”. This position is in stark contrast to the number of Omani men, easily identifiable by their traditional dress, who attended a concert by the popular Egyptian singer, Hani Shakr and various events at an International Oud Festival held at the Royal Opera House in Muscat during the period of this fieldwork.

and countercultures, as well as sectarian, ethnic, tribal differences and contradictions. Al-Jabri notes that in Arab culture, the “old and contemporary coexist on the same stage”¹³⁷ and the dynamism of these structures mean that “Arab culture is in a constant state of becoming”.¹³⁸ In the Foucauldian sense, identity can never be regarded as fixed, but rather it is relational. It is “subject to reproduction or transformation through discursive practices which secure or refuse particular posited identities”.¹³⁹

Al-Maamari challenges the notion of a ‘common Arab identity’ and its relevance to Oman in his recognition that Omani society comprises Arab, Hyderabad, Baluchi and Zanzibari ethnic groups, which differentiate on the basis of “cultural heritage, language, dress and religious sectarian affiliation”¹⁴⁰. In his advocacy for reforms to the Social Studies curriculum, he argues that although acknowledgement of the diversity within Omani runs counter to the unified national discourse, “without due attention to intercultural issues”, the capacity of Omani students to “develop inter-cultural sensitivity and cross-cultural understanding among themselves” is unlikely.¹⁴¹

Epistemology

Related to cognition (learning) and understanding, the term ‘epistemology’ is a philosophical concept that addresses the justification for our knowledge claims, or the ways in which we make meaning. It

¹³⁷ Anastasia Valassopoulos, *et al.*, “Arab Cultural Studies – Thinking Aloud: Theorizing and Planning for the Future of a Discipline”, *Journal of Cultural Research*, 16:2-3 (2012), 117, doi:10.1080/14797585.2012.647664.

¹³⁸ Barakat, *The Arab World*, 42.

¹³⁹ Clegg, *Frameworks of Power*, 151.

¹⁴⁰ Saif Al-Maamari, “Education for Connecting Omani students”, with other cultures in the world: The role of social studies”, *International Review of Education*, 62:4 (2016), 451, doi:10.1007/s11159-016-9577-2.

¹⁴¹ *Ibid.*, 452.

draws not only on the psychology of knowing, but also on the ways in which concepts like gender, class and culture operationalize our concept of knowledge.¹⁴² Interest in epistemological beliefs can be traced back to the longitudinal study of Perry, which concluded that the “knower and the known are now inseparable”.¹⁴³ In light of his results, Perry found that learners progress through three developmental stages: dualistic, (knowledge is either right or wrong), multiplistic (one opinion is as good as another) to a relativistic position in which knowledge is contingent and contextual. Notably, he observed that whilst the alienated student may imitate or parody the knowledge of others, he/she is both intellectually and socially sterile.¹⁴⁴

Hofer and Pintrich posit that one’s individual epistemology results from the interaction between four dimensions: certainty, simplicity and source of knowledge as well as justification for knowing.¹⁴⁵ Furthermore, differences in personal epistemologies appear between disciplines and gender and the degree of certainty and simplicity of knowledge appears to correlate with academic achievement.¹⁴⁶ ‘Personal Epistemology’ thus incorporates individual beliefs about the definition, construction, evaluation and sources of knowledge, as well as how knowing occurs.¹⁴⁷

Differences of opinion exist in terms of the link between epistemology and teaching. Early beliefs based on Perry’s findings, influenced education in that the development of each students’ personal

¹⁴² L. Earle Reybold, “Pragmatic epistemology: ways of knowing as ways of being”, *International Journal of Lifelong Education*, 21:6 (2002), 537.

¹⁴³ William G. Perry, *Forms of Intellectual and Ethical Development in the College Years: A Scheme*, (New York: Holt, Rinehart & Winston, 1970), 212.

¹⁴⁴ Ibid.

¹⁴⁵ Barbara K. Hofer and P R Pintrich, “The Development of Epistemological Theories: Beliefs about Knowledge and Knowing and their Relation to Learning”, *Review of Educational Research*, 67:1 (2000), doi: 10.2307/1170620.

¹⁴⁶ Barbara K. Hofer, “Dimensionality and Disciplinary Differences in Personal Epistemology”, *Contemporary Educational Psychology*, 25 (2000), 401-402, doi:10.1006/ceps.1999.1026.

¹⁴⁷ Barbara K. Hofer, “Personal Epistemology Research: Implications for Learning and Teaching”, *Journal of Educational Psychology Review*, 13:4 (2001), 355.

epistemology became a key goal.¹⁴⁸ Schommer-Aikens argues that epistemology relies on belief systems and has used her “Embedded Systemic Model of Epistemic Beliefs” to predict the relationship between culture-based interpersonal relations and learning (see Figure 0.2).¹⁴⁹ More recently Hammer and Elby suggest that we have ‘epistemological resources’ which are context-dependent and therefore enable meaning making in a range of situations.¹⁵⁰ This mirrors Foucault’s assertion that “person formation” is “plural and dispersed, connecting with individuals in different ways, through different compartments or registers of existence”.¹⁵¹

¹⁴⁸ Perry, *Forms of Intellectual and Ethical Development*.

¹⁴⁹ Schommer-Aikens, “Explaining the Epistemological Belief System”, 19-29.

¹⁵⁰ Andrew Elby and David Hammer, “On the Substance of a Sophisticated Epistemology”, *Science Education*, 81:5 (2001), doi:10.1002/sce.1023.

¹⁵¹ Tony Bennett, “Culture, Power, Knowledge: Between Foucault and Bourdieu,” in *Cultural Analysis and Bourdieu’s Legacy: Settling Accounts and Developing Alternatives*, ed. Elizabeth Silva and Alan Warde (London: Routledge, 2010), 110.

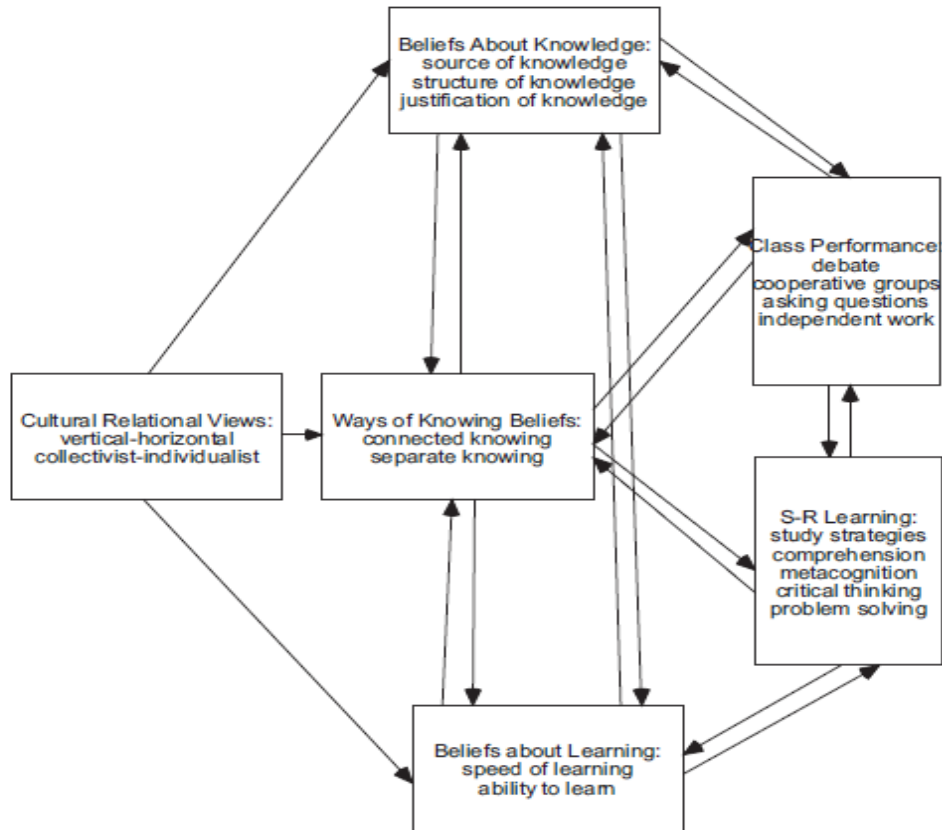


Figure 0-2: Schommer-Aikens' conceptual framework of the relationship between culture and epistemology
 (Note: SR Learning is Self-Regulated Learning, relevant to both classroom and university)

Carl Bereiter unites these perspectives when he asserts that “knowledge inheres in social practices and in the tools and artefacts used in those practices”.¹⁵² Jerome Bruner concurs, observing that “the meaning of any fact, proposition, or encounter is relative to the perspective or frame of reference in terms of which it is construed”.¹⁵³ This acknowledgement that there are “different kinds of truth”¹⁵⁴ is essential in order to come to terms with the way meaning is made in Oman, thereby enabling the

¹⁵² Carl Bereiter, *Education and Mind in the Knowledge Age* (Mahwah NJ: Lawrence Erlbaum Associates, 2002), 58.

¹⁵³ Jerome C. Bruner, *The Culture of Education*, (Cambridge MA: Harvard University Press, 1996), 13.

¹⁵⁴ Bereiter, *Education and Mind*, 172-173.

recognition of different, but entirely valid, measures, standards of reference and grounds for justification.

Islam as an Epistemic Framework

Islam, as a way of life, carries an epistemic framework, which is regarded as the foundation of all knowledge¹⁵⁵ and the *Qur'ān* contains five educational requirements. These entail the application of knowledge, critical thinking, spirituality, the intention to seek knowledge in order to draw closer to Allah and recognition of the self.¹⁵⁶ *Qur'ānic* teachings address and seek to balance every aspect of life, “including values, morals, psychological, political, physical, mental and socio-economic aspects”.¹⁵⁷ Any attempt to exclude the epistemological and normative role of religion in Muslim countries seeking to build their own knowledge societies, is fraught because in the Islamic context, knowledge is anchored in the “principles and processes [of] Islamic normativities”.¹⁵⁸ That is, while an Islamic epistemology is deeply rooted in religion and spirituality, it also fulfils material dimensions of life.¹⁵⁹ Because belief in the unseen is essential to Islamic faith, Reality takes on an additional transcendental or metaphysical realm.¹⁶⁰

According to Issan, the *Ibādhi* interpretation of the *Qur'ān* informs not only state theology, but every aspect of life including politics, the

¹⁵⁵ Arfan Ismail, “Philosophy, Language Policy and the Knowledge Society”, *Education for a Knowledge Society in Arabian Gulf Countries: International Perspectives on Education and Society*, vol. 24, ed. Alexander W. Wiseman, Naif H. Alromi and Saleh Alshumrani, (Bingley: Emerald, 2014), 44.

¹⁵⁶ Sarah Risha, *Education and Curricular Perspectives in the Qur'an*, (Lanham, MD: Lexington Books, 2015), 30-43.

¹⁵⁷ *Ibid.*

¹⁵⁸ Khaled Abou El Fadl, “The Epistemology of the Truth in Modern Islam”. *Philosophy & Social Criticism* 41:4-5(2015), 476, <http://psc.sagepub.com.virtual.anu.edu.au/content/41/4-5/473.full.pdf>.

¹⁵⁹ Zahra Al-Zeera, *Wholeness and Holiness in Education: An Islamic Perspective*, (Herndon, VA: The International Institute of Islamic Thought, 2001), 77-78.

¹⁶⁰ *Ibid.* 44.

economy, the justice system, social behaviour and education in Oman.¹⁶¹ Whether *Ibādhi* ideals prevail, or Islam has been instrumentalized in the processes of nationalism and the absolutism of Qaboos¹⁶² is moot, but contrasting arguments support the need for closer examination of the influence of socio-cultural factors and relationships of power. Moreover, the way in which female candidates in the College of Education in Oman, make meaning is located in the distinctly Omani, Arab and Islamic identities and perspectives, and requires an understanding of the “social and material circumstances”; the sources of power and tools available to women, prescribed gender roles and prevailing norms regulating the behaviour, expectations and opportunities for female teachers. Figure 1 encapsulates this reciprocal web of relationships which shape the development of personal epistemology.

Critical Thinking

Currently in the field of education, it is no longer enough to ‘think’; rather, the term ‘critical thinking’ has permeated the discourses of education and knowledge production. Johnson and Hamby make a compelling meta-level argument problematizing the prevailing definitions of critical thinking.¹⁶³ However, for the purposes of this study, the meaning of ‘critical thinking’ is based upon that which is understood as a pre-requisite for building a Knowledge Society, as outlined in the Arab Human Development Reports and the specific skills which underpin the internationally standardized tests in Reading, Mathematics and Science. Barndt and Bedau note that critical thinking involves “searching for

¹⁶¹ Issan, “Preparing for the Women of the Future”, 121-122.

¹⁶² See Valeri, *Oman*, Allen & Rigsbee, *Oman under Qaboos*, and Christopher M. Davidson, *After the Sheikhs: The Coming Collapse of the Gulf Monarchies*, (Oxford: Oxford University Press, 2013).

¹⁶³ Ralph H. Johnson and Benjamin Hamby, “A meta-level approach to the problem of defining critical thinking”, *Argumentation*, 29: (2015), 417–430, doi: 10.1007/s10503-015-9356-4.

hidden assumptions” and implies a willingness to confront objections to one’s own beliefs.¹⁶⁴ Thus, critical thinking is a set of interpretative tools which enable one to recognise how he/she is being positioned to think; it is the analysis and reflection about limits which provide the basis for progression or transformation.¹⁶⁵

Critical thinking takes into account “the ways hegemonic, regulatory and discursive forces shape human beings and their ways of perceiving the world”.¹⁶⁶ It incorporates the higher order thinking skills of analysis, extrapolation, justification and synthesis which enable one to identify “the hidden forces that shape what we know”.¹⁶⁷ It is “local in character”, autonomous and operates when validity is “not dependent on the approval of the established régimes of thought”.¹⁶⁸ In doing so, individuals can become agents of change and the extent of the relationships between power, socio-cultural factors and education becomes available for scrutiny.

Traditional teacher-centred pedagogy requiring rote learning and memorization exists at the lower end of the thinking spectrum. Neisler *et al.*, used the California Critical Thinking Skills Test to measure critical thinking among teacher candidates in the CoE at SQU between 2010 and 2013.¹⁶⁹ The authors concluded that “teacher candidates neither have the reasoning skills when they enter university nor at the end of their

¹⁶⁴ Sylvan Barnet and Hugo Bedau, *Critical Thinking, Reading and Writing: A Brief Guide to Argument*, 7th ed. (Boston: Bedford/St Martin’s, 2011), 3.

¹⁶⁵ Amy Allen, *The Politics of Our Selves: Power, Autonomy and Gender in Contemporary Critical Theory*, (New York: Columbia University Press, 2008), 38-39.

¹⁶⁶ Joe Kincheloe, “Into the Great Wide Open: Introducing Critical Thinking”, *Critical Thinking and Learning: An Encyclopaedia for Parents and Teachers*, ed. Joel L Kincheloe and Danny Weil, (Westport CT: Greenwood Press, 2004), 41.

¹⁶⁷ *Ibid.*

¹⁶⁸ Michel Foucault, “Genealogy and Social Criticism” *The Postmodern Turn: New Perspectives on Social Theory*, ed. Steven Seidman, (Cambridge: Cambridge University Press, 1994), 40.

¹⁶⁹ Otherine Neisler *et al.*, “21st Century Teacher Education: Teaching Learning and Assessment of Critical Thinking Skills at Sultan Qaboos University”, *Redefining Teacher Education to the Post 2015 Era: Global Challenges and Best Practices*, ed. M. Assução and Thuwayba Ahmad. Al-Barwani, (New York, NOVA Science, 2016), 77-96.

third year”.¹⁷⁰ It would appear that whilst policies and public statements advocate for student-centred practices, critical thinking and the commitment of educators to building a Knowledge Society, the rhetoric is different from the reality. The question is ‘Why?’

A recent attempt to determine if critical thinking could be effectively taught in a sixteen week course in a private female university in Saudi Arabia, concluded that whilst there was some improvement on the pre-test and post-tests, a stand-alone course was insufficient to inculcate adequate higher order thinking skills at the tertiary level.¹⁷¹ The researchers recommended training for faculty and identified motivation and language as integral factors for change.¹⁷² Without the integration of critical thinking skills into all courses, assessment items and pedagogy, along with life more broadly, al-Ghamdi and Deraney concluded that the development of critical thinking skills would remain elusive.¹⁷³ These findings reinforce the link between personal epistemology and the application of knowledge because in the context of Saudi Arabia, “making inferences on implied information and judging based on critical analysis were simply lacking”.¹⁷⁴

According to Issan, Post-Basic Education¹⁷⁵, seeks to “strengthen the loyalty of the learner to the nation and to His Majesty the Sultan and [foster] a sense of belonging to the Gulf, Arab, Islamic and world communities”, with an emphasis on Islamic teaching and the Arabic language.¹⁷⁶ Following these fundamental priorities is a commitment to

¹⁷⁰ Ibid., 91.

¹⁷¹ Amani K. Hamdan al-Ghamdi and Philline M. Deraney, “Effects of teaching critical thinking to Saudi Female University Students using a stand-alone course”, *International Education Studies*, 6:7 (2013), 185, doi: 10.5539/ies.v6n7p176.

¹⁷² Ibid.

¹⁷³ Ibid.

¹⁷⁴ Ibid., 186

¹⁷⁵ Post-Basic Education is the term used for the final two years of secondary education, i.e. Years 11 and 12.

¹⁷⁶ Salha Abdullah Issan, “Education Reform in Oman”, 49-50.

developing “independent thinking, problem solving, peaceful interaction with others and environmental awareness.”¹⁷⁷ The primacy of religion and identity in the Omani curriculum suggests that that all teaching and learning stem from this perspective, thereby informing personal epistemology and the prospect for endorsement of higher order thinking skills.

Critical Theory is both “a school of thought and a process of critique” that refuses to accept doctrinal assumptions and seeks social transformation and emancipation.¹⁷⁸ Educators who espouse Critical Theory are directed toward a mode of reflective analysis that “highlights the centrality of human agency”¹⁷⁹ and facilitates recognition of the way in which schools and other social institutions reinforce specific discursive class-based behaviours, dispositions and practice so as reproduce dominant positions.¹⁸⁰ In the Foucauldian sense, recognising that power is both enabling and constraining, the identification of such ideological premises facilitates the reconstruction of social practices and processes that can interrogate and challenge existing patterns of domination.

Learners and readers consider how social groups, differentiated by class, race or kinship for example, attain and retain power and how other groups resist. Reflective, rather than positivist or absolutist, Critical Theory is seen as emancipatory for individuals because, as social agents, they become aware of the many ways in which they are positioned to view the world. Recognition of these power plays assists the individual to resist oppression and challenge inequalities; however the degree to which

¹⁷⁷ Ibid., 50.

¹⁷⁸ Henry A. Giroux, “Critical Theory and Educational Practice” *The Critical Pedagogy Reader*, 2nd Ed., ed. Antonia Darder, Marta P Baltodano and Rodolfo D. Torres, (New York: Routledge, 2009), 27.

¹⁷⁹ Ibid., 47.

¹⁸⁰ Pierre Bourdieu and Jean-Claude Passeron, *Reproduction in Education, Society and Culture*. 2nd ed., trans. by Richard Nice, (Los Angeles, CA: Sage, 1990).

an abiding religious worldview may circumvent individual agency is also a point of interest.

Kincheloe and Weil merged Critical Theory with Hermeneutics (the study of the art and the process of interpretation and meaning making). They drew on the work of Gadamer, to explain ‘critical thinking’ as thinking which connects everyday life to issues of power, justice and freedom.¹⁸¹ This position also hinges upon the recognition that reason and justification are “embodied and embedded in history, culture, society [and] language” for example.¹⁸² On this basis, the California Critical Thinking and Disposition Inventory measures seven discipline-neutral scales encompassing, inquisitiveness, open-mindedness, systematicity (organisation), reasoning or analytical propensity, truth seeking, self-confidence and maturity.¹⁸³ Teachers and students, equipped with critical thinking skills learn to understand “the oppressive forces that shape them”, as they consider *why* they think about themselves and the world around them, as they do.¹⁸⁴ In this way, power is not only constraining, it is also enabling and critical thinking becomes essential for recognising and developing one’s epistemological standpoint.

Critical Pedagogy

Teachers with a critical pedagogy facilitate an understanding of different forms of knowledge, recognition of class and the forms of culture (dominant, subordinate and sub-cultures), and acknowledgement

¹⁸¹ Kincheloe “Into the Great Wide Open”, 2.

¹⁸² Amy Allen, *The End of Progress: Decolonizing the Normative Foundations of Critical Theory*, (New York: Columbia University Press, 2016), 161.

¹⁸³ Peter Facione *et al.*, “The Disposition Toward Critical Thinking”, *Journal of General Education*, 44:1 (1995), 4-6.

¹⁸⁴ Kincheloe, “Into the Great Wide Open”, 17.

of the presence and influence of hegemony, ideology and prejudice.¹⁸⁵ Thus critical educators question the way in which the curriculum and pedagogy are used to transmit or reproduce prevailing social norms and challenge their students to resist the tacit acceptance of the status quo in favour of exploring brighter possibilities.¹⁸⁶ In doing so, a critical pedagogy works to enable teacher educators and teachers “to reconstruct their work... to facilitate the empowerment of all students”.¹⁸⁷ Exponents like Giroux describe Critical Pedagogy as that which connects teaching to “the promise of self- and social change”.¹⁸⁸ Critical pedagogy is concerned with

“developing certain dispositions among students that enable them to think, read, write and speak in ways that penetrate the surface of received wisdom, of common sense or official versions of life”¹⁸⁹

Influential, radical educator, Paulo Freire, regarded teacher-centred methods, in which the teacher does not communicate, but rather issues communiqués while the students “passively and patiently, receive, memorize and repeat”, as the “banking concept of education”.¹⁹⁰ In other words, individual self-expression is replaced by a “deposit” on which the student is expected to “capitalize” and the more accurately and efficiently the student reproduces these deposits, the more highly educated he/she is considered.¹⁹¹ This teaching practice eradicates the creative or critical powers of students and according to Freire, serves the interests of the

¹⁸⁵ Freire, *Teachers as Cultural Workers*, 64-72.

¹⁸⁶ *Ibid.*, 78.

¹⁸⁷ Kincheloe, *Knowledge and Critical Pedagogy*, 9.

¹⁸⁸ Giroux, *On Critical Pedagogy*, 4.

¹⁸⁹ Ira Shor as cited by Stephen Cowden, “Stephen Cowden on the uses of Freire and Bourdieu” *Acts of Knowing: Critical Pedagogy In, Against and Beyond the University*, ed. Stephen Cowden and Gurnam Singh, (New York: Bloomsbury, 2013), 132.

¹⁹⁰ Paulo Freire, *Pedagogy of the Oppressed*, (New York: Continuum, 2004), 72.

¹⁹¹ Paulo Freire, *The Politics of Education: Culture, Power and Liberation*, trans. Donald Macedo, (South Hadley, MA: Bergin & Garvey, 1985), 21.

oppressors. These are the knowledge producers, who either work in tandem with, or are representative of, a “paternalistic social action apparatus” within which, the oppressed (the students) are merely receptacles, configured for a “good, organized and just society”.¹⁹² Thus, from the perspective of Critical Pedagogy, power plays by elites structure society and shape individuals to reproduce the hegemonic ideals being manifested in teacher education programmes and the educational philosophy and practice of graduates.

Power can only partly be attributed to the disciplinary practices, which are disseminated through schools, in addition to other institutions.¹⁹³ Embedded in educational curricula and pedagogy is the power to influence, control and endorse behaviours, beliefs and attitudes. Al-Maamari warns of precisely these prevailing relationships in his efforts to engender reform in the Social Studies curriculum in Oman, whilst advocating for a Social Studies curriculum that acknowledges the ethnic heterogeneity of Omani society.¹⁹⁴ The promotion of an Omani, rather than sectarian identity supports Freire’s warning that sectarianism is a profoundly divisive factor in the Muslim world, in the way that it “mythicizes and thereby alienates”, thereby providing an obstacle to creativity and transformative engagement.¹⁹⁵

In order to understand *how* cultural authority is established, maintained or subverted, Giroux alerts educators to the folly of focusing only on the mechanisms of power that shape hegemonic values, principle and ideals, arguing that it is imperative to address the importance of pedagogy.¹⁹⁶ In his examination of the coercive state, Gramsci argued

¹⁹² Freire, *Pedagogy of the Oppressed*, 72-74.

¹⁹³ Foucault, *Discipline and Punish*.

¹⁹⁴ Al-Maamari, “Education for Connecting Omani Students”, 439-457.

¹⁹⁵ Freire, *Pedagogy of the Oppressed*, 37.

¹⁹⁶ Henry A. Giroux, *Fugitive Cultures: Race, Violence and Youth*. (New York: Routledge, 1996), 19.

that

“every relationship of ‘hegemony’ is necessarily an educational relationship and occurs not only within a nation, between the various forces of which the nation is composed, but in the international and world-wide field, between complexes of national and continental civilisations”.¹⁹⁷

Threats to the authority of the ruling elite are addressed by the concept of “hegemony” and it is important to note how education is integral to this control.¹⁹⁸

However, unlike Gramsci, Foucault does not regard power as a binary relationship between the rulers and the ruled. Rather, it is a complex matrix of relations and “major dominations are the hegemonic effects” sustained by confrontations in the matrix.¹⁹⁹ At a basic level, pedagogy may be regarded simply as the art of teaching, framed by university subjects such as classroom management, educational philosophy, cognitive psychology, learning, motivation and the like. However, in keeping with Foucault and in contrast to Gramsci, pedagogy also offers a pathway for resistance, whereby the “ranking, hierarchy and social stratification”²⁰⁰ that predominate in the dominant representations, may be challenged.

Giroux asserts that pedagogy is not about either training or political indoctrination; rather he argues that it is a “political and moral practice that provides the knowledge, skills and social relations that enable students to expand the possibilities of what it means to be a ... citizen” - one able to participate extensively and substantively in public

¹⁹⁷ Antonio Gramsci, *Selections from the Prison Notebooks*, (New York: International Publishers, 1971), 350.

¹⁹⁸ Clegg, *Frameworks of Power*, 160.

¹⁹⁹ Michel Foucault, *The History of Sexuality: Volume 1 - An Introduction*, trans. Robert Hurley, (New York: Vintage Books, 1990), 94.

²⁰⁰ Clegg, *Frameworks of Power*, 153.

conversation.²⁰¹ As an exponent of Critical Pedagogy, Giroux connects teaching to “the promise of self- and social change”.²⁰² This prospect would appear unlikely given the way in which authoritarian Arab states have isolated or marginalized citizens from civil society, in such a way that “the affairs of the community and society have ceased to be their own”.²⁰³

Critical Pedagogy rejects the universalist notion of knowledge; that is, that “all scientifically produced knowledge is true in all places for all times”²⁰⁴. According to Bhaba, the merit of the Foucauldian link between knowledge and power is born out in its rejection of an epistemology that is symmetrical or dialectical, that is self/other, master/slave.²⁰⁵ Instead, subjects are “always disproportionately placed in opposition or domination through the symbolic decentring of multiple power relations, which play the role of support, as well as target or adversary”.²⁰⁶ This is the case in collectivist Arab societies wherein the greater good of the family, the tribe, and/or the State supplant individual claims.²⁰⁷

Whilst there are Arab voices advocating for educational change, the 2011 Arab Knowledge Report noted that curricula based on rote learning and memorization still predominated.²⁰⁸ It has been suggested that throughout the Gulf, post-colonial state elites value education for its capacity to reproduce hegemonic norms which include submission to the centralised patriarchal authority.²⁰⁹ Concerns in Oman about the

²⁰¹ Henry A. Giroux, *The University in Chains: Confronting the Military-Industrial-Academic Complex* (Boulder: Paradigm Publishers, 2007), 180.

²⁰² Giroux, *On Critical Pedagogy*, 4.

²⁰³ Barakat, *The Arab World*, 271.

²⁰⁴ Joe L. Kincheloe, *Knowledge and Critical Pedagogy: An Introduction* (Quebec: Springer, 2010), 5.

²⁰⁵ Homi Bhaba, *The Location of Culture* (London, Routledge, 1994), 103.

²⁰⁶ *Ibid.*, 103.

²⁰⁷ Barakat, *The Arab World*.

²⁰⁸ United Nations Development Programme, *2010/11 Arab Knowledge Report: Preparing Future Generations for the Knowledge Society*, 95-6.

²⁰⁹ Rohde and Alayan, “Introduction”, 5. See also Barakat, *The Arab World* and Sharabi, *Neopatriarchy*.

implementation of Critical Pedagogy have also been linked to underlying disaffection which manifested in the prolonged protests of 2011.²¹⁰ It would seem reasonable to assume that an intention to preserve the *status quo* may go some way to explaining the distance between the rhetoric advocating for a Knowledge Society in Oman and the reality. It would also seem impossible that Omani authorities are unaware of the potential for widespread, overt criticism of current practices if Critical Pedagogy was embraced in the education system.

Irrespective of whether such political objectives may exist, the fact remains that ingrained teacher-centred pedagogy and emphasis on the 'banking model' of education have been extremely difficult to disrupt. In educational psychology, Festinger's concept of cognitive dissonance describes the discomfort that manifests when the agreement between knowledge or cognition, attitudes and behaviour is disrupted and which individuals and groups are motivated to reduce.²¹¹ Oman, like any Gulf State, has a high risk of dissonance if the Knowledge Society discourse fails to incorporate the Islamic understanding of knowledge and science or clarify "the nature of its interaction with post-modernism, positivism, empiricism and rationalism".²¹²

Where dissonance occurs, individuals in groups may abrogate responsibility and therefore revert to comfortable norms or, if in fact influential members of a group, such as teachers or teacher educators, create dissonance in those around them, withdrawal and rationalization may occur. Alternatively, if the wider group is captivated by the counter-normative understanding, pro-activism may generate.²¹³

²¹⁰ John E. Peterson, "The Year of Oman's Discontents", *The Middle East in London*, 8:1 (2011), 16-17.

²¹¹ Blake M. McKimmie, "Cognitive Dissonance in Groups", *Social and Personality Psychology Compass* 9:4 (2015), 202, doi:10.1111/spc3.12167.

²¹² Bradley J. Cook & Fathi H. Malkawi, *Classical Foundations of Islamic Thought*, (Provo, UT: Brigham Young University Press, 2010), xxv.

²¹³ McKimmie, "Cognitive Dissonance in Groups", 208-209.

The fieldwork for this research coincided with the severe drop in oil prices at the end of 2015 that continued into the first months of 2016. As a consequence, immediate cuts were made to government benefits such as cars and subsidized education, followed by a reduction to the generous fuel subsidy. Criticism of waste, corruption, profligacy, nepotism and inadequate planning featured in discussions and interviews with various Omanis including some from the College of Education. Calls for change, particularly greater accountability, efficiency and transparency indicate heightened individual awareness. Whilst institutional authority and the weight of content driven curricula exert considerable power, this research reveals an emerging critical consciousness.

Against a backdrop of globalization and the commodification of knowledge, the wave of ‘national’ strategies and ‘vision’ formulated by foreign firms and consultants, have been criticized for being “more relevant and favourable to foreign concerns than native [citizens]”.²¹⁴. The tension between attempts to implant foreign frameworks and practices and national education systems in the GCC exemplifies the resistance which manifests when external definitions of the task overlook or dismiss internalized values and ideological principles.²¹⁵ Coffman problematizes the Americanization of education in the UAE, “where any quality programme of study must be as thoroughly American as possible”, including the curriculum, the faculty, even the campus

²¹⁴ ‘Alī Khalīfa Al-Kuwāri, “The Visions and Strategies of the GCC Countries from the Perspective of Reforms: The Case of Qatar”, *Contemporary Arab Affairs*, 5:1 (2012), 86, doi:10.1080/17550912.2011.647417.

See also Nettie Boivin, “The Rush to Educate: A Discussion of the Elephant in the Room”, *Teaching and Learning in the Arab World*, ed. Christina Gitsaki, (Bern: Peter Lang, 2011).

²¹⁵ Barakat, *The Arab World*, 191.

architecture.²¹⁶ In Qatar, the individualistic, “ethno-centric monoculture that dominates US higher education” is frequently at odds with collectivist Qataris to the extent that the motivation of GCC students “may appear constrained” or at worst characterized as unmotivated”.²¹⁷

The long-term commitment by the College of Education at SQU to accreditation by the National Council for the Accreditation of Teacher Education (NCATE), and the general pride in attaining these standards in December 2015, is an indication of the esteem for educational standards as an indicator of quality. Neisler *et al.*, problematize the fact that Standard 1: Candidate Knowledge Skills and Professional Dispositions, makes no mention of critical abilities for the acceptable level in any subskills.²¹⁸ It is only at the highest or target level of professional attainment that NCATE seeks candidates who “demonstrate their knowledge through inquiry, critical analysis, and synthesis of the subject”²¹⁹ In other words, the contextualisation and definition of standards in the CoE is strongly defended, as being framed by Omani priorities. In this way, it would appear that leaders in the CoE do not recognise any conflict between aspirations for critical thinking and critical pedagogy in the Islamic/Omani context.

Critical Thinking and Critical Pedagogy do not just discern the relationship between knowledge and power, they signal how power operates in meeting the criterion of relevance for learners, appropriating space for what Giroux calls “fugitive knowledge forms... those that exist

²¹⁶ James Coffman, “Higher Education in the Gulf: Privatization and Americanization” *International Higher Education*, Boston College Centre for International Higher Education, 33, (2003),18. http://www.bc.edu/content/dam/files/research_sites/cihe/pdf/IHEpdfs/ihe33.pdf.

²¹⁷ Michael Talafici, Melissa Martinez and Michelle Telafici, “East of West: Rearguing the Value and Goals of Education in the Gulf”, *The Journal of General Education*, 63:2-3 (2014), doi: 10.1353/jge.2014.0014, 194.

²¹⁸ Neisler, et. al., “21st Century Teacher Education”, 78.

²¹⁹ National Council for the Accreditation of Teacher Education. *NCATE Standard 1: Candidate Knowledge, Skills and Professional Dispositions*, NCATE, 2014, <http://www.ncate.org/Standards>.

outside the mainstream curriculum or are regarded as unworthy of serious attention”.²²⁰ Whether the “critical thinking” imagined by the authors of the Arab Human Development and Knowledge Reports exists in the female teacher candidates at SQU and how these young women relate to the opportunities for freedom espoused in these documents, is integral to this research.

Hypotheses

In light of an over-arching assumption – supported by the survey results reported in this thesis – that it is possible to draw a qualified, but nevertheless meaningful, distinction between Omani socio-cultural factors (shaped of course by Islam but not defined by the religion alone) and Islamic norms, it is contended that socio-cultural factors either in competition, or in tandem with Islam, influence the personal epistemology and pedagogy of female education candidates.

Within that framework, the following hypotheses are postulated for detailed consideration and evaluation in this study:

1. The personal epistemology of Omani female teacher candidates facilitates critical thinking.
2. Omani female teacher candidates are receptive to a critical pedagogy.
3. The more religious the teacher candidate, the less likely they are to be critical, independent or creative thinkers.
4. The institution of the family remains the most significant influence on the choices, behaviour and attitudes of female teacher education candidates.

²²⁰ Giroux, *Fugitive Cultures*, 19-20.

5. Hegemonic patriarchal constructs limit opportunities for young women to think critically and creatively.
6. The longer the exposure to courses in the College of Education, the greater the affiliation with critical thinking and critical pedagogy.
7. Attitudes, understandings and behaviour associated with critical thinking and critical pedagogy will vary according to the teaching discipline. Candidates in the physical sciences and Islamic Education are more likely to regard knowledge as fixed and reject constructivist positions.

Overview

This thesis consists of seven further chapters, the first two of which are background chapters. Chapter One foregrounds the research methodology, providing the theoretical foundation for the ensuing analysis, as well as describing and justifying the development of the survey for teacher candidates and the interview process. In the theoretical explication, power and the sources of social, cultural, political and economic capital within the field of education are clarified. Chapters Two and Three provide additional validation for the survey design and interview questions.

The second chapter deals with the Islamic concept of knowledge and explores the notions of power and capital in both Islam and Oman. Chapter Three highlights both traditional and contemporary roles for women and traces the history of girls' education and teaching in Oman since 1970. Because of the close links between knowledge and power, the precise nature and development of knowledge within an Islamic context gives insights into epistemological positions and an appreciation of Truth in the Omani context. The development of teacher education and pedagogy during forty-five years of remarkable expansion is examined

with reference to official reports, national vision statements and the longitudinal trends reflected in the results for TIMSS and PIRLS.

Research results are analysed in Chapter Four to answer the question, 'Who are these young women, who want to become teachers of the next generation of girls?' The chapter defines the teacher candidates in terms of their perceived identity, values and beliefs, reasons for becoming a teacher and their vision for the future. This profile combines results from the discursive analysis of open survey questions with responses to closed questions relating to teaching discipline, overseas travel experience, contents of home libraries and Internet use, as well as analysis of several questions based on a five point Likert scale. The latter refer to statements about Personal Learning Preferences, classroom practice, expectations of students, personal teaching philosophy and views concerning critical pedagogy and the personal significance of a Knowledge Society to the respondents.

The initial profiling of candidates in Chapter Four, paves the way for a meta-analysis of all survey data to identify crucial factors in Chapter Five which will be used to test for predictive models for Critical Thinking and Critical using multiple regression analysis. Dependent Variables: Critical Thinking and Critical Pedagogy are determined, along with Independent Variables pertaining to Social and Symbolic Capital and key institutions, broadly designated as the Family, Islam, the State and SQU.

Chapter Six comprises the discussion of the statistically significant predictive models for Critical Thinking and Critical Pedagogy, drawing on the literature, relevant theory and insights about female teacher candidates in the CoE at SQU. Of particular interest is evidence of the Foucauldian network of power relations and the influence of Bourdieusian capitals. Critical Theory, pertaining to knowledge, and

education and informed by gender studies and cultural theory, will also be applied.

Chapter Seven returns to the key research question and hypotheses to evaluate the nature of the relationship between power, epistemology and pedagogy, as they apply to the propensity for critical thinking and critical pedagogy among female candidates in the College of Education at Sultan Qaboos University. In light of these conclusions, the study is critically evaluated, with suggestions for further research. The thesis is supplemented by appendices which include the survey in both Arabic and English and additional statistical evidence to further substantiate the quantitative methodology.

CHAPTER 1: Research Theory and Methodology

Walking in the Shoes of Omani Women

This research is underpinned by the constructivist premise that reality is “historically and socially constructed and there are multiple possible realities”.¹ In Oman, such variation is often attributed to differences related to social stratification and contrasting lifestyles depending on whether one is from the coast or the interior, the North or South of the country or from a rural or urban community.² From this researcher’s perspective, when a constructivist paradigm is applied, one must “strive to be aware of and control his/her values”, as well as become immersed in the lives of the participants in order to recognise and understand a range of perspectives.³ This understanding embodies the Bourdeauian methodological concept of ‘reflexivity’, based on a “phenomenological⁴ questioning of knowledge creation”⁵. Thus, data collection becomes “doubly mediated, first by the [researcher’s] presence and then by the second-order self-reflection [demanded] from informants”.⁶ As a consequence, encounters with the Other require the capacity to exceed one’s own “hegemonic protocols of intelligibility”.⁷

In order to satisfy these requirements, this researcher lived in Muscat for nearly six months, between September 2015 and February 2016, which roughly coincided with an academic semester at Sultan Qaboos University. For an outsider, one who is a non-Muslim, Western

¹ Marguerite G. Lodico, Dean T. Spaulding and Katherine H Voegtler, *Methods in Educational Research: From Theory to Practice*, 2nd ed. (San Francisco: Jossey-Bass, 2010), 17.

² Wippel, “Conceptual Considerations”, 34-35.

³ Lodico, Spaulding and Voegtler, *Methods*, 17.

⁴ Phenomenology focuses on the way in which meaning is made through individual experiences

⁵ Cécile Deer, “Reflexivity,” in *Pierre Bourdieu: Key Concepts*, ed. Michael Grenfell (Durham, NC: Acumen, 2008), 200.

⁶ Paul Rabinow, *Reflections on Fieldwork in Morocco* (Berkeley: University of California Press, 2007), 119.

⁷ Saba Mahmood, *Politics of Piety: The Islamic Revival and the Feminist Subject* (Princeton: Princeton University Press, 2005), 199.

female, to establish her credentials is virtually impossible without developing a network of Omani references and recommendations. Abdullah Sahin warned of the likelihood of failure.

“You will remain an outsider. These societies, over three or four decades have learned to deal with expats or Westerners. It is very difficult to penetrate into how the culture operates. You could be entertained but could be left aloof”.⁸

It is not just non-Muslim, Western women who are confronted with walls of silence and opaque masks. Camillia Fawzi El-Solh writes of similar challenges when, as an Egyptian, she was ‘othered’ in Iraq.⁹ The danger too, is that the “outsider’s representation is often mistaken for the insider’s experience of social life”,¹⁰ resulting in what Bourdieu warns, is akin to a “predetermined set of discourses and actions appropriate to a stage-part”.¹¹

The process of building bridges began in 2014, after meeting two Omani families based in Brisbane at the University of Queensland (UQ). A teacher educator from the College of Education at SQU was on sabbatical leave, working on a project through UQ, and another colleague, was completing doctoral studies in educational policy. Both these Omani academics and their families provided invaluable initial feedback about the survey design, questions and offered key cultural insights. Even with such contacts, it was not until this researcher arrived in Muscat that the process of gaining approvals from the Office

⁸ Interview with Abdullah Sahin, 30 August 2015.

⁹ Camillia Fawzi El-Solh, “Gender, Class and Origin: Aspects of Role During Fieldwork in Arab Society”, in *Arab Women in the Field: Studying Your Own Society*, ed. Soraya Altorki and Camillia Fawzi El-Solh, (Syracuse, NY: Syracuse University Press, 1988), 91-114.

¹⁰ Lila Abu-Lughod, “Fieldwork of a Dutiful Daughter”, In *Arab Women in the Field: Studying Your Own Society*, ed. Soraya Altorki and Camillia Fawzi El-Solh, (Syracuse, NY: Syracuse University Press, 1988), 159-160.

¹¹ Pierre Bourdieu, *Outline of a Theory of Practice*, (Cambridge: Cambridge University Press, 1977), 2.

of International Cooperation at SQU, security clearances, and the subsequent authorization for an extended visa and resident's card, could begin. Ordinarily this process would take months, but in this instance, approval was granted after only six weeks, expedited by an SQU academic who also offered accommodation with her family in al-Mawahla, a district of Muscat. This afforded the development of a strong friendship between this most generous Omani woman and her Australian house guest. As a result, there were opportunities to meet women and girls in the extended families, attend weddings, henna parties and dowry presentations and celebrate *Eid al-Ahda* (Festival of Sacrifice), which occurs at the end of the month of holy pilgrimage, *Hajj*.

Celebrated from Wednesday, the sixteenth, to Saturday, the nineteenth of September in 2015, this researcher's active participation during *Eid al-Ahda* is a good example of her cultural immersion. The family, accompanied by their Sri Lankan maid and this researcher, travelled from Muscat to Sohar, arriving late on Tuesday evening. Advised earlier that her hostess' mother-in-law (Um Ali) was very pious, this researcher decided to observe the final day of a voluntary fasting period, prior to *Eid*, despite protestations that Omanis were very tolerant and that this was not expected of non-Muslim visitors. Late on the Wednesday afternoon, but before the fast was broken at *maghreb* (sunset) prayers, this researcher joined Um Ali, her hostess and her oldest daughter (11), who were seated on the gravel outside the detached kitchen. They were peeling what appeared to be about one hundred heads of garlic, in readiness for the *shūwa*, the lamb, which had been sacrificed and would be cooked over 24 hours in a pit, supervised by the men and boys of the family. Taking her place beside the women and working for nearly an hour, this researcher engendered much comment, because traditionally as a guest, she would wait to be served; instead, she was contributing as if a family member.

The capacity to set aside Australian cultural values and embrace life as it was for Omani women, also involved developing an interest and fondness for wearing an *'abaya* or the full length cloak. Traditionally these are plain black, but this researcher's Omani hostess, as a modern, professional, working woman, refused to wear black; instead spending considerable time designing and shopping for suitable fabrics with many and varied colours, textures and patterns. Whilst at SQU, a loose scarf, securely pinned satisfied cultural norms for covering this researcher's hair; however, when visiting Um Ali in Sohar during *Eid*, the decision to don *hijab* and demonstrate prowess at tying the scarf, was very much appreciated, causing considerable excitement and extended hands of friendship. Exposure to a number of families in Suwaiq, Sohar, al-Khaboura and Muscat provided substantial and prolonged observation of family dynamics and social gatherings. Such authentic insights enabled this researcher to cast aside her Western perspectives and appreciate alternative Omani realities.

Theoretical Framework

To regard knowledge, meaning making and education as a construct, which recognises that individuals build knowledge and understand their worlds based on the various ways that people "acquire, select, interpret and organise information," is the embodiment of constructivist learning theories.¹² John Dewey recognised the confluence of social and psychological factors in the learning process and regarded learners as those who could go beyond the egocentric perspective and see themselves as part of a wider community or

¹² Paul Adams, "Exploring social constructivism: theories and practicalities", *Education 3-13*, 34:3, (2006), 245, doi:10.1080/03004270600898893.

society.¹³ This view differs from traditional educational philosophy which is rigidly teacher-centred and assumes a fixed body of knowledge. From the Vygotskian position, social constructivism posits that learning is the product of social interaction, interpretation and understanding¹⁴; thereby necessitating a deeper understanding of how “cultural forces interactively shape individual epistemologies and epistemological dispositions”.¹⁵ Fleury and Garrison acknowledge the Foucauldian basis of power in the way that hegemonic players construct the cultural norms that in turn shape and control one’s personal identity.¹⁶

Similarly, cultural theorists reflecting the Bourdieuan premise, argue that social practices are a source of knowledge production, reproduction and identity, determining the way in which individuals relate to their world.¹⁷ Vygotsky regarded culture as the product of social life and interaction. In the context of Omani women, this life, from the beginning, is centred on their immediate and extended family. Formal schooling and teachers are the most influential when it comes to determining *how* students learn to use knowledge and whether that application is creative and conscious, or reactive and perfunctory.¹⁸ Results from a study by Giancarlo and Facione suggest that the propensity for critical thinking; that is the “consistent internal motivation to engage with problems and make decisions by using thinking”, develops with age and female participants scored significantly

¹³ Jeannine St Pierre Hirtle, “Coming to Terms: Social Constructivism”, *English Journal*, 85:1 (1996), 91 Proquest:doc 9204261.

¹⁴ Lev Vygotsky, *Thought and Language*, trans. Eugenia Hanfmann, Gertrude Vakar and Alex Kozulin (Cambridge MA: The MIT Press, 2012).

¹⁵ Stephen Fleury and Jim Garrison, “Toward a New Philosophical Anthropology of Education: Fuller Considerations of Social Constructivism”, *Interchange*, 45:19 (2014), 20, doi:10.1007/s10780-014-9216-4.

¹⁶ *Ibid*, 21.

¹⁷ Anna Stetsenko, “Teaching-learning and the development as activist projects of historical Becoming: expanding Vygotsky’s approach to pedagogy”, *Pedagogies: An International Journal*, 5:1 (2009), 7, doi:10.1080/15544800903406266.

¹⁸ Fleury and Garrison, “Toward a New Philosophical Anthropology”, 27.

higher than males for comparative maturity of judgement and open-mindedness.¹⁹

From a critical constructivist perspective, “mind, reason and rights do not exist before the social-cultural-linguistic transactions that construct them”.²⁰ Critical pedagogue, Henri Giroux, suggests that an emancipated classroom is one that offers a language of critique, possibilities and human empowerment and where presuppositions are challenged.²¹ On this basis, the rationale for this research about teaching and learning amongst female students in the College of Education at SQU is grounded in the recognition of the dynamic relationship between power, culture and the beliefs about the nature of knowledge and knowing.

Linking Culture, Epistemology and Pedagogy

Personal epistemologies reflect the ways in which individuals “view reality, draw conclusions about truth, knowledge and authority”.²² Embodied in this understanding is the way that knowledge is defined, constructed and evaluated; “where it resides and how knowing occurs”.²³ The development of such perceptions by students, whether they be in schools or institutions of higher education, is mediated by

¹⁹ Carol Ann Giancarlo and Peter A. Facione, “A Look across Four Years at the Disposition Toward Critical Thinking Among Undergraduate Students”, *The Journal of General Education*, 50:1 (2001), 31, <http://www.jstor.org/stable/27797861>.

²⁰ Fleury and Garrison, “Toward a New Philosophical Anthropology”, 32.

²¹ Henry A. Giroux, *Border Crossings: Cultural Workers and the Politics of Education* (New York: Routledge, 1992), 10-11.

²² Mary F. Belenky, Blythe M. Clinchy, Nancy R. Goldberger & Jill M. Tarule, *Women’s Ways of Knowing* (New York: Basic Books, 1986), 3.

²³ Hofer “Personal Epistemology as an Educational and Psychological Construct,” in *Personal Epistemology: The Psychology of Beliefs about Knowledge and Knowing*, ed. B.K. Hofer and Paul R. Pintrich (Mahwah NJ: Lawrence Erlbaum, 2002), 4.

culturally specific environments and interactions,²⁴ which raises the question: how do young Omani women make meaning in the fields of teaching and learning?

In the introduction to this thesis, culture is defined as a system of symbols, which capture and clarify explicit and implicit meanings and values that enable description, organisation and structure of a particular field or social space. When Hofstede refers to culture as “mental programming” that is learned rather than innate,²⁵ he is indirectly drawing upon Bourdieu’s concept of *habitus*, an understanding that seeks to reconcile the structure of society with an individual’s agency.²⁶ One’s *habitus* is a product of history, structured by family, experience and education, producing a “correctness of practices”.²⁷ These “transcend determinism and freedom, conditioning and creativity, consciousness and unconsciousness, or the individual and society”.²⁸ Williams calls this product of the socio-cultural experience, “permanent education”.²⁹

Taking Hofstede’s linkage between values and practices as a starting point, this research aims to identify the influence of religious beliefs and practices (personal values), on the receptivity to critical thinking and critical pedagogy among female teacher candidates in Oman.

²⁴ May M.H. Cheng, Kwok-Wai Chan, Sylvia Y.F. Tang, Annie Y.N. Cheng, “Pre-Service Teacher Education Students’ Epistemological Beliefs and their Conceptions of Teaching”, *Teaching and Teacher Education*, 25 (2009), doi:10.1016/j.tate.2008.09.018.

Kwok-Wai Chan and Robert G. Elliott, “Relational analysis of personal epistemology and conceptions about teaching and learning” *Teaching and Teacher Education*, 20 (2004), 817-831, doi:10.1016/j.tate.2004.09.

²⁵ Hofstede, Hofstede and Minkov, *Cultures and Organisations*, 4.

²⁶ Maton, “*Habitus*”, 50.

²⁷ Pierre Bourdieu, *The Logic of Practice*, (Stanford CA: Stanford University Press, 1980), 54-55

²⁸ Ibid.

²⁹ Raymond Williams, Preface to the Second Edition of *Communications*, (New York: Barnes & Noble, 1967), 15-16.

Figure 3-1³⁰ encapsulates Hofstede’s view that a person is influenced by the social environment. Whilst genetic factors initially determine one’s “core self”, it is through the exposure to the prevailing culture, that one’s psycho-social identity, or social self, is formed.³¹ Figure 3-2³² seeks to insert symbols, heroes/exemplars/role models, rituals and values into the representation of culture³³, embodied in the practices, generated by dispositions, inclinations and tendencies.³⁴ Based on this model, it can be inferred that the general epistemological position of Omanis, centres, at least in part, on their knowledge and understanding of Islam. This point must be tempered by the heterogenous demographic profile of Omanis and the associated diversity of symbols, heroes and rituals situated the various Sunni, Shia and *Ibādhi* groups within Oman.

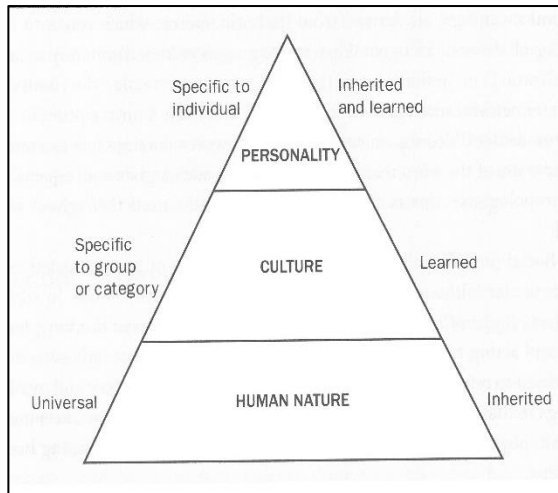


Figure 3-1 Levels of Mental Programming

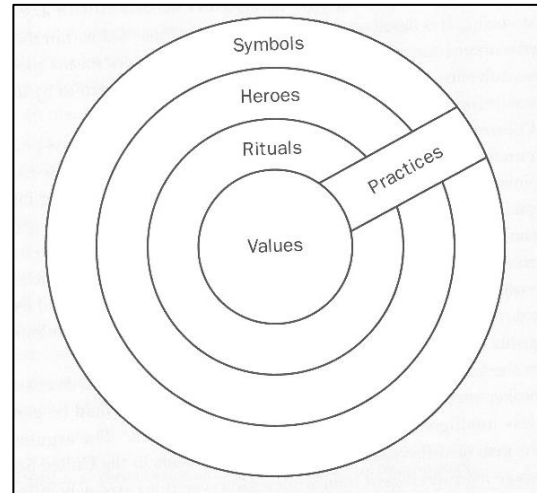


Figure 3-2: Relationship between *habitus* and behaviour

³⁰ Hofstede, Hofstede and Minkov, *Cultures and Organisations*, 6.

³¹ Gary S. Gregg, *The Middle East: A Cultural Psychology*, (Oxford: Oxford University Press, 2005), 139-141.

³² Hofstede, Hofstede and Minkov, *Cultures and Organisations*, 8.

³³ *Ibid.*, 7-8.

³⁴ Pierre Bourdieu, *Outline of a Theory of Practice* (Cambridge: Cambridge University Press, 1977), 214.

The discernment of dominant cultural structures and the interplay between forms of capital that are both visible and invisible, is an important feature of this study’s survey design. Cultural capital

“exists as symbolically and materially active, effective capital only insofar as it is appropriated by agents and implemented and invested as a weapon and a stake in the struggles which go on in the fields of cultural production ... and beyond them in the field of social classes.”³⁵

In this way, meaning, which is “deeply contextual³⁶, is situated in the field of teacher education, with specific reference to personal learning style, teaching philosophy, classroom practice, expectations of students and each respondent’s understanding and attitudes to critical pedagogy, critical thinking and the construction of a knowledge society. The link between culture, personal epistemology and pedagogy is epitomized by Bourdieu’s equation: $[(Habitus)(Capital)] + Field = Practice$.³⁷

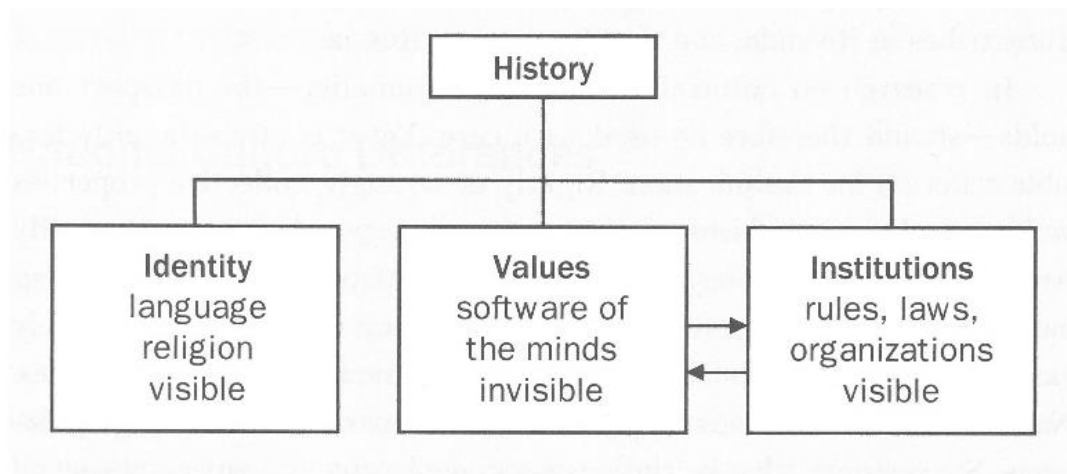


Figure 3-3: The influence of history and structures on culture and *habitus*³⁸

³⁵ Schwartz, *Symbolic Power*, 56-57.

³⁶ Charles Travis, *Unshadowed Thought* (Cambridge, MA: Harvard University Press, 2000).

³⁷ Maton, “*Habitus*”, 51.

³⁸ Hofstede, Hofstede and Minkov, *Cultures and Organisations*, 22.

In Figure 3-3, Hofstede illustrates the interplay between the visible manifestations of religion, language, identities (personal, familial, national), and institutional norms with the invisible ways in which individuals make meaning. This model, however, does not accommodate the holistic nature of Islamic epistemology, which embodies the certainty of the truth, existence, omniscience and authority of Allah (God). Constructivists and critical theorists acknowledge multiple truths which arise from informed consensus, based on what is observed and perceived. From the perspective of some Islamic educators however, this multiplicity is a “manifestation of the ultimate truth, the truth which remains elusive and remains to be fully comprehended by human beings.³⁹ In contrast, Sahin argues that inquiry, diversity and empathetic understanding of others are inherent in traditional Islamic scholarship.⁴⁰ Drawing on phenomenology, Sahin asserts that critical thinking and a critical pedagogy are not alien concepts to Islam. Irrespective of the position of influential Muslim educators, Hofstede’s model does not reflect the way in which religion transcends every facet of an Islamic society, in that it informs the government, laws, history, language, public and private discourses as well as the invisible realms of the mind.

Husserlian phenomenology seeks to enable the recognition and understanding of individual experiences, which according to Sahin facilitates the examination of accepted personal beliefs and attitudes, resulting in the capacity to be “open to the other”.⁴¹ Such reflexivity is the province not only of this researcher, but also of the survey participants as they respond to questions which encompass the

³⁹ Al-Zeera, *Wholeness and Holiness in Education*, 44

⁴⁰ Abdullah Sahin, *New Directions in Islamic Education: Pedagogy and Identity Formation*, (Markfield, LEC: Kube Academic, 2013).

⁴¹ *Ibid.*, 66.

cognitive, affective and behavioural domains. Lea and Griggs cite a growing body of evidence suggesting that teachers tend to privilege or favour students who reflect their social, cultural and/or symbolic capital.⁴² Without reflection or awareness, inequities and differential outcomes continue to be perpetuated. The experiential quality of this survey is exemplified by comments such as: “the students will never have seen anything like this”⁴³ and “you ask such deep questions, I thought you were a spy”.⁴⁴ Korthagen uses the analogy of an “onion” to illustrate the complex layers that underpin attitudes, behaviours and understandings and which subsequently inform the structure of the survey, because of their influence on a teacher’s pedagogy and philosophy (see Figure 3-4).

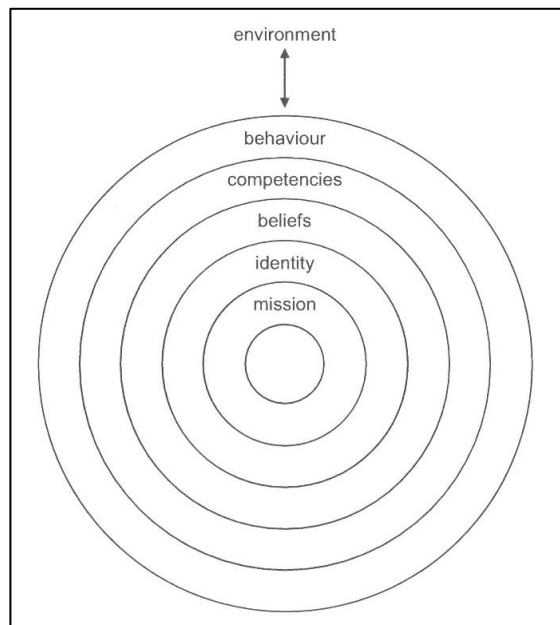


Figure 3-4: The Onion - a model of the levels of influence on a teacher and one's personal epistemology⁴⁵

⁴² Virginia Lea & Tom Griggs, “Behind the mask and beneath the story: enabling students-teachers to reflect critically on the socially-constructed nature of their “normal” practice”, *Teacher Education Quarterly*, 32:1 (2005), 94.

⁴³ Aisha al-Harhi during survey development in Brisbane, March 2015.

⁴⁴ Interview with Dr N, 8 October, 2015.

⁴⁵ Fred A. J. Korthagen, “In Search of the Essence of a Good Teacher: Towards a More Holistic Approach in Teacher Education”, *Teaching and Teacher Education*, 20 (2004), 80, doi:10.1016/j.tate.2003.10.002.

Aligned with the work of Freire, Korthagen recognises that learning to teach is a “socio-cultural process relying on discursive resources”⁴⁶ and as highlighted by the two way arrow in Figure 4, teaching for learning is also about the way in which the surrounding environment is internalized to shape behaviour, skills and attitudes, personal epistemology (beliefs), personal and professional identities and an awareness of the teacher’s role in relation to his/her fellow human beings.⁴⁷ Korthagen’s concept of ‘mission’ aligns with the notion of ‘subjectivity’ or the way in which we know ourselves and takes into account the social and historical formation of such ‘knowingness’. Foucault uses the term ‘genealogy’ to describe the historical investigation into the formation of our subjectivities; which is either the “manifestation of a stable mechanism of the State, [an] exercise to restore stability” or a contest between forces seeking to dominate and those resisting subjection.⁴⁸

This position is echoed in a comparative study of Egyptian science teachers’ interpretations and attitudes to science education versus Islamic epistemology and ontology. Mansour found that religious interpretation or perspectives definitely influence teaching practices; however this position is held within the scope of teachers’ “beliefs about themselves, the social context in which they live, the school environment in which they work” along with the allied constraints and their past experiences of teaching and learning.⁴⁹

Teachers with the view that science is a “body of knowledge” will

⁴⁶ Fred A. J. Korthagen, “Situated Learning Theory and the Pedagogy of Teacher Education: Towards an Integrative View of Teacher Behaviour and Teacher Learning”, *Teaching and Teacher Education*, 26 (2010), 103, doi:10.1016/j.tate.2009.05.001.

⁴⁷ Korthagen, “In Search of the Essence”, 80-85.

⁴⁸ James D. Marshall, “Foucault and Educational Research”, *Foucault and Education: Disciplines and Knowledge*, ed. Stephen J. Ball (London: Routledge, 2010), 19.

⁴⁹ Nasser Mansour, “Science Teachers’ Interpretations of Islamic Culture Related to Science Education Versus the Islamic Epistemology and Ontology of Science”, *Cultural Studies of Science Education*, 5 (2010), 135, doi: 10.1007/s11422-009-9214-5.

rely on textbooks and a teacher centred pedagogy, whereas those who regard science as “a way of making sense of the world, of asking questions and seeking answers, observing and exploring” are more likely to implement student-centred learning experiences and view the classroom, not as a hierarchical learning environment, but as one that is shared.⁵⁰ Proponents of critical pedagogy assert that when teacher educators, teachers and teacher candidates are able to identify “the ambiguities and contradictions in the construction of [their] own subjectivities”, they are subsequently enabled and more inclined to understand the “complexities of consciousness” in their students.⁵¹

Because a critical pedagogy cannot manifest without the teacher reflecting on her own thought processes, judgements and determination of what constitutes knowledge, it is imperative to identify the propensity for critical thinking amongst female teacher candidates. The aforementioned models substantiate the inclusion of questions pertaining to the influence of issues relating to identity, religion, modernity, family and personal learning experiences for example in the survey. These will be explored in greater detail later in this chapter.

The Embedded Systemic Model of Epistemological Beliefs, which acknowledges that the way individuals make meaning relies upon many aspects of cognition and affect, is another way of understanding the “determining structures”, (see Figure 3-5).⁵² Schommer-Aikens’ belief that “the source of knowledge serves as the closest link to learning

⁵⁰ Ibid.

⁵¹ Joe L. Kincheloe and Shirley R. Steinberg, “A Tentative Description of Post-Formal Thinking: The Critical Confrontation with Cognitive Theory,” in *Breaking Free: The Transformative Power of Critical Pedagogy* (Cambridge MA: Harvard University Press, 1998), 176.

⁵² Schommer-Aikens, “Explaining the Epistemological Belief System”, 23.

beliefs”⁵³, corresponds with Heidegger’s emphasis on ontology as the epistemological foundation⁵⁴.

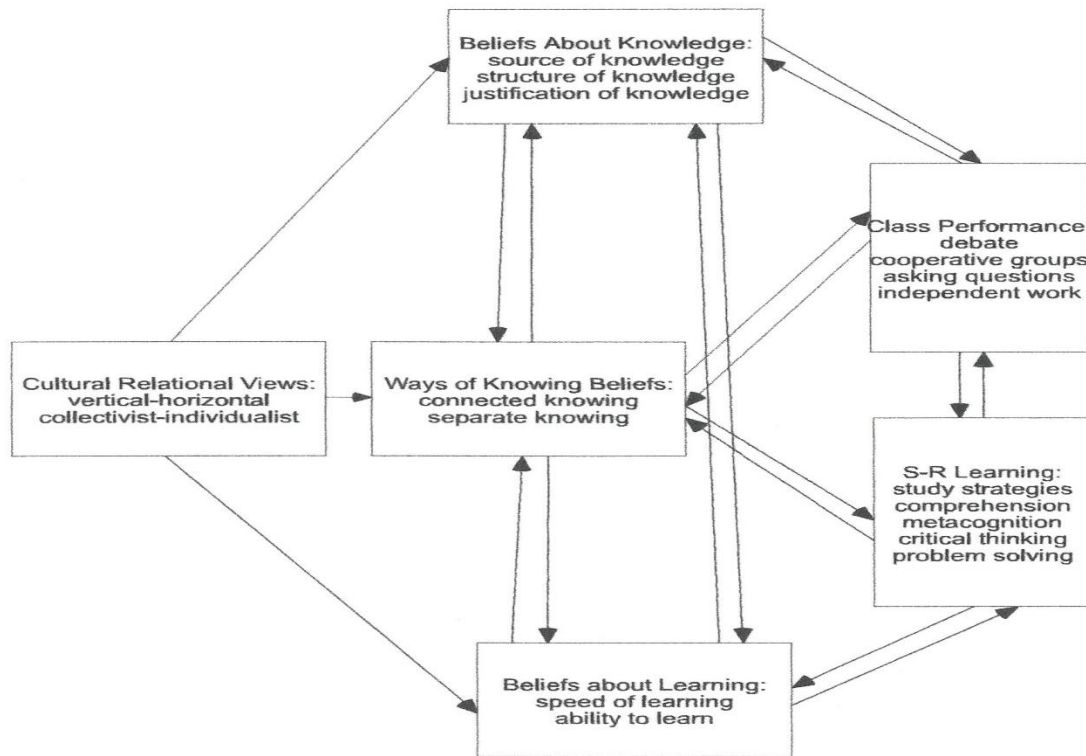


Figure 3-5: Antecedents and consequences of personal epistemological beliefs⁵⁵

This perspective accounts for the position of the *Qur’ān* for Muslim teachers and students, the necessity of exploring the variable ‘Religiosity’ in the survey and the relevance of religious beliefs to teaching practice. Closer examination of the antecedents and consequences of personal epistemological beliefs, highlights the inter-relationship between culture, the source and authority of knowledge, ways of knowing and the capacity to learn. It is problematic that culture is not regarded as reflexive (given the one way direction of the arrow);

⁵³ Ibid., 20.

⁵⁴ Philip S. Gorski, “Bourdieu as a Theorist of Change”, *Bourdieu and Historical Analysis*, ed. Philip S. Gorski, (Durham: Duke University Press, 2013), 9.

⁵⁵ Ibid., 25.

however Schommer-Aikens does acknowledge the mutual interplay between ways of knowing, social capital and a self-concept which facilitates self-regulated learning and higher order thinking.

“Every relationship of hegemony is ... an educational relationship”⁵⁶ and a discursive analysis of the College’s Conceptual Framework (see Appendix A), highlights the integration of values, ideology and archaeology of knowledge, which effectively convey the hegemonic rules and behaviour of the Sultanate, while reflecting the national goals: the pursuit of excellence and prosperity for its citizens and society as a whole. The loyalty and performance of the Distinguished Graduate is bound to the greater good of Omani society and identified as a respected, virtuous representative of Arab, Islamic and Omani communities.

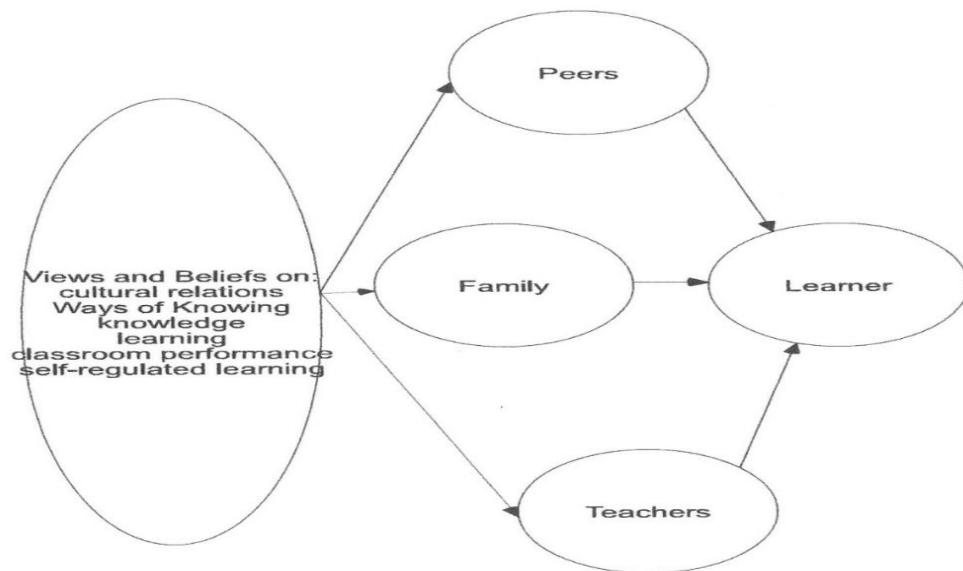


Figure 3-6: Influences on the learner⁵⁷

Thus Figure 3-6 illustrates how students’ epistemic beliefs influence learning. Importantly, when the personal epistemological

⁵⁶ Gramsci, *Prison Notebooks*, 350.

⁵⁷ Schommer-Aikens, “Explaining the Epistemological Belief System”, 26.

beliefs of teachers and students, based on their prior knowledge and experience, are not reconciled, obstacles to learning manifest.⁵⁸ Ismail labels this, “pragmatic failure”, which occurs particularly in cross-cultural interactions lacking mutually nuanced understandings of the Other’s discourse.⁵⁹ According to psychologist, Leon Festinger, this disconnection is due to a phenomenon called cognitive dissonance, which is the resistance or disharmony that occurs when current understandings are incongruous with a new cognition.⁶⁰ In the main, Festinger noted that behavior was accordingly rationalized by over-valuing choices and under-valuing unpalatable alternatives. Accordingly, this would manifest in retaining the established, comfortable understandings, methods or feelings and rejecting new or different alternatives. Chabrak and Craig report different pathways to restore coherence. Understanding can be modified to accommodate the new facts, such facts can be integrated to preserve a sense of self by virtue of an avoidance mechanism or appropriate information may be consciously selected and behavior may adjust to reflect the new knowledge.⁶¹

From a Foucauldian perspective, ‘over-valuing of choices and under-valuing unpalatable alternatives’ reflect relations of power. With reference to Bourdieu, such choices are made with reference to socio-cultural advantage. Interestingly, dissonance is generally less whenever

⁵⁸ Liyan Song, Michale J. Hannafin & Janette R Hill, “Reconciling Beliefs and Practices in Teaching and Learning”, *Educational Technology Research and Development*, 55:1 (2007), 38.
<http://www.jstor.org/stable/30221228> .

⁵⁹ Arfan Ismail, “Philosophy, Language Policy and the Knowledge Society,” in *Education for a Knowledge Society in the Arabian Gulf Countries*, ed. Alexander W. Wiseman, Naif H. Alromi and Saleh Alshumrani (Bingley, WA: Emerald - International Perspectives on Education and Society, 2014:24), 48.

⁶⁰ Leon Festinger, *A Theory of Cognitive Dissonance*, (Stanford, CA: Stanford University Press, 1957)

⁶¹ Nihel Chabrak & Russell Craig, “Student Imaginings, Cognitive Dissonance and Critical Thinking” *Critical Perspectives on Accounting*, 24 (2013), 93, doi:10.1016/j.cpa.2011.07.008.

the external power is significant,⁶² and Figure 3-6 represents the combined minimum external pressure on each learner, in a collective society like Oman. When one adds to these factors, institutions such as the Ministry of Education, HM Sultan Qaboos, Sultan Qaboos University, supervisors and principals, the capacity of socio-cultural resources to shape one's epistemology is clear.

The Gender Perspective

Whilst this study focuses on female teacher-candidates, the theoretical framework does not rely exclusively on gender theory, nor does it attempt to argue that the socio-cultural factors which influence epistemology and pedagogy are different from those of male candidates. The decision to focus only on female candidates stems from the phenomenological capacity of this researcher to actively participate in the world of Omani women and her desire to respect social proprieties relating to gender segregation. That said, it is important to address the way in which the survey was constructed from a woman's standpoint.

Dorothy Smith asserts that "we experience the world as largely incomprehensible beyond the limits of what we know in common sense".⁶³ For Gulf and more specifically Omani women, this world is framed by an Arab-Islamic superstructure, which relates to females in the way that it fosters a "sexual asymmetry, especially with regard to social behaviour".⁶⁴ Smith argues that a sociology for women offers "a knowledge of the social organisation and determinations of the properties and events" from the perspective of female experience of their

⁶² G.N. Fischer, *Les concepts fondamentaux de la psychologie sociale*, (Paris: Dunod, 1996), as cited in Chabrak and Craig "Student Imaginings", 93.

⁶³ Dorothy. E. Smith, *The Conceptual Practices of Power: A Feminist Sociology of Knowledge* (Boston: Northeastern University Press, 1990), 26.

⁶⁴ Alanoud Alsharekh, "Introduction", *Challenging Limitations: The Redefinition of Roles for Women in the GCC*, ed. Alanoud Alsharekh (London: Saffron, 2005), 12.

world.⁶⁵ In a collectivist, patriarchal society, the articulation of the standpoint of female Omani teacher candidates is an important contribution to the understanding and acceptance of different ways of knowing and being. Traditional *Qur'ānic* exegetes were men, who “projected patriarchal mores and assumptions onto the sacred text”, aided in part by the linguistic gendering of Arabic.⁶⁶ In her re-reading of the *Qur'ān* from a gender perspective, Wadud makes a compelling argument that “had Islam been fully implemented in the practical sense, then Islam would have been a ... motivating force for women’s empowerment... directly related to freedom from binding traditions”.⁶⁷

The academic literature is replete with responses to the work of Belenky *et al.*, whose seminal publication, *Women’s Ways of Knowing*, sought to encapsulate how women make meaning, give voice to that meaning and thereby produce knowledge.⁶⁸ Embodied in this understanding is the way that knowledge is defined, constructed and evaluated; “where it resides and how knowing occurs”.⁶⁹ Substantial controversy exists about whether gender actually determines ways of knowing; however suffice to say, there is a relationship between personal epistemology and gender.⁷⁰ This is relevant to teacher education and teacher candidates because personal epistemologies reflect the ways in which individuals “view reality, draw conclusions about truth, knowledge and authority”.⁷¹

Belenky *et al.*, concluded that epistemology among women was

⁶⁵ Smith, “Conceptual Practices”, 22.

⁶⁶ Safdar Ahmed, *Reform and Modernity in Islam: The Philosophical, Cultural and Political Discourses among Muslim Reformers* (London: IB Tauris, 2013), 210-211.

⁶⁷ Amina Wadud, *Qur'ān and Woman: Rereading the Sacred Text from a Woman’s Perspective* (Oxford: Oxford University Press, 1999), xxi.

⁶⁸ Belenky *et al.*, *Women’s Ways of Knowing*.

⁶⁹ Barbara K. Hofer “Personal Epistemology as a Psychological and Educational Construct”, 4.

⁷⁰ Marcia Baxter Magolda, *Knowing and Reasoning in College: Gender Related Patterns in Students’ Intellectual Development* (San Francisco: Jossey-Bass, 1992), 8.

⁷¹ Belenky *et al.*, *Women’s Ways of Knowing*, 3.

developmental, ranging from “the other side of silence” where learning is passive, learners are powerless and knowledge is received, to constructed ways of knowing. It is important to note that this study did not examine the realities of women in faith-based and/or patriarchal communities and that the definition of received knowledge embodied an automatic and unreflective “orientation to external authority, status and power hierarchies”.⁷² At the beginning of their epistemological continuum is the self-depreciation which Freire insists is a “characteristic of the oppressed... [derived] from their internalization of the opinion the oppressors hold of them”.⁷³

The stages trace the progress from received knowledge to listening to the voices of others, an awareness of an inner voice activated in the process of ‘becoming’, to objective procedural knowledge and ultimately the synthesis of the subjective and objective, wherein a critical consciousness manifests.⁷⁴ In this way, Belenky *et al.*, highlight the varied perspectives of women, acknowledging the impact of social, cultural, economic and political factors, all of which inhibit or advantage women’s ways of knowing. The result is the capacity to explore the conceptual practices of power from the standpoint of women. Although disputed by Chatty, the official contemporary representation of the Omani woman, is one where she has emerged over the past 45 years from traditional domestic roles where her voice was silenced, or at best marginalised, into an environment where universal education and expanded employment opportunities have opened the doors of possibility.

⁷² Nancy Rule Goldberger, “Cultural Imperatives and Diversity in Ways of Knowing,” in *Knowledge, Difference and Power: Essays Inspired by Women’s Ways of Knowing*, eds. Nancy R Goldberger, Jill M Tarule, Blythe M Clinchy and Mary F Belenky (New York: Basic Books, 1996), 347.

⁷³ Freire, *Pedagogy of the Oppressed*, 63.

⁷⁴ *Ibid.* 71-141.

In terms of teaching, Belenky *et al.*, advocated a “connected” model, in contrast to the traditional banking model, whereby:

“the teacher talks about reality as if it were motionless, static, compartmentalized and predictable... [her] task is to ‘fill’ the students with the contents of his narration... Words... become hollow, alienated and alienating verbosity”.⁷⁵

Rather than becoming an anaesthetizing banker, Belenky *et al.*, used the metaphor of a “midwife”, suggesting that effective, quality teachers enable students to “give birth to their own ideas, in making their own tacit knowledge explicit and elaborating it”.⁷⁶ Baxter-Magolda regards this birth and growth of ideas as an “ongoing process of critique and analysis”, combining objective and subjective sources of knowledge and vital if teacher candidates are to overcome personal biases.⁷⁷

In what appears to be the first of its kind in the Arab world, a pilot study investigating the personal epistemology in a sample of female teacher candidates enrolled in their Foundation Year at the Emirates College of Advanced Education in the UAE, relied upon a survey based on the work of Belenky *et al.*⁷⁸ The survey, developed by Gallotti *et al.*, focussed on the identification of connected and separate ways of knowing.⁷⁹ Separate knowing regards authority as “non-arbitrary; resting on reason rather than power or status”.⁸⁰ Connected knowing builds on the conviction that “most trustworthy knowledge comes from

⁷⁵ Freire, *Pedagogy of the Oppressed*, 71.

⁷⁶ Belenky *et al*, *Women’s Ways of Knowing*, 217.

⁷⁷ Marcia B. Baxter-Magolda, “Epistemological Development in Graduate and Professional Education”, *The Review of Higher Education*, 19:3 (1996), <http://eric.ed.gov/?id=EJ523004>.

⁷⁸ Myint Swe Khine and Belinda Hayes, “Investigating Women’s Ways of Knowing: An Exploratory Study in the UAE”, *Issues in Educational Research*, 20:2 (2010), 105-117, <http://www.iier.org.au/iier20/khine.pdf>.

⁷⁹ Kathleen M. Gallotti, *et al.*, “A New Way of Assessing Ways of Knowing: The Attitudes Toward Thinking and Learning Survey (ATTLS)”, *Sex Roles*, 40 (1999), 745-766, doi:10.1023/A:1018860702422

⁸⁰ Belenky *et al*, *Women’s Ways of Knowing*, 107.

personal experience rather than the pronouncements of authorities”.⁸¹ Belenky *et al.*, assert that that “women value truth that is personal, particular and grounded in first-hand experience”, and that they learn through empathy, warning that the practice of withholding judgement should not be regarded as evidence of passivity or agency.⁸²

The UAE study found that female Emirati student teachers “prefer connected ways of knowing... and use predominantly connected ways of learning”.⁸³ This infers that external pressures as illustrated in Figure 3-6, create a reassuringly connected learning environment. These findings are supported by research in the Muslim state of Turkey, indicating that female student teachers are more inclined to agree that knowledge is constructed by their students. However, as the certainty and fixedness of knowledge increased in the Turkish study, there was a noticeable decline in constructivist epistemology and critical pedagogy.⁸⁴ For this reason, the sample population in Oman includes students enrolled in the Master’s, Diploma and Bachelor of Education programmes, in an attempt to detect if there is a change in the beliefs, attitudes and behaviour of the young women, as they develop professionally. Given that the young Emirati women were enrolled in a college modelled on a Western teacher education programme, Khine and Hayes problematized issues with participants required to translate the instrument from English into Arabic and the need to pursue a more detailed investigation into cultural considerations. These concerns have been addressed in the design of this study’s survey in Arabic.

⁸¹ *Ibid.*, 112-113.

⁸² *Ibid.*, 113.

⁸³ Khine and Hayes, “Investigating Women’s Ways of Knowing”, 114.

⁸⁴ Ayşe Aypay, “Teacher Education Students’ Epistemological Beliefs and their Conceptions about Teaching and Learning”, *Procedia Social and Behavioural Sciences*, 2 (2010), 2603-4, doi:10.1016/j.sbspro.2010.03.380.

Research Methodology

This research comprises a mixed methodology designed to peel back the layers of the cultural onion of Oman and look for evidence to support the rhetoric that Oman is intent of building a Knowledge Society and teachers are active change agents. The existing literature is largely qualitative, drawing on interviews or textual analysis. Quantitative analysis of survey data, in combination with discursive analysis of open questions, probing interviews and cultural immersion provide the foundation for an in-depth exploration of Omani society and culture, in order to bring additional insights into the field of teacher education in Oman.

Within the context of a national vision, which ostensibly values creative, critical thinking and problem solving skills, and tensions between norms associated with tradition and modernity, it is important to understand how sources of symbolic, cultural and economic capital inform the personal epistemologies and teaching practice of female Omani candidates in the CoE. The importance of these factors is supported by recent doctoral research from Saudi Arabia, which investigated perceptions of male Islamic Education teachers and critical thinking in Saudi Arabian elementary schools. Seven major obstacles affecting the development of critical thinking were identified: student ability, teaching methods, classroom structure, Saudi society and the school community, pre-service teacher education, in-service professional development and the Islamic Studies curriculum.⁸⁵ These findings support the rationale of this thesis, that the relationship

⁸⁵ Alwadai Mesfer, "Islamic Teachers' Perceptions of Improving Critical Thinking Skills in Saudi Arabian Elementary Schools", (PhD thesis, Southern Illinois University, 2014), ii, ProQuest Dissertations Publishing 3640673.

between pedagogy, personal epistemologies and socio-cultural factors in Oman is worthy of exploration.

To mitigate the perception of this researcher as an outsider, she developed her conversational and reading skills in Arabic and the fieldwork was conducted over a period of nearly six months in the College of Education at SQU in Muscat. Devoid of overt sectarian tensions and with a commitment to the empowerment of women, the extended fieldwork in Oman provided a unique opportunity to build relationships and to become immersed in the culture. The decision to wear an 'abaya and cover her hair, was a deliberate attempt to walk in the shoes of Omani women and to forge professional relationships with both male and female members of faculty in the College of Education.

Survey Design

Unable to source a pre-existing survey which could be adapted to the Omani context, this researcher drew upon over 30 years' experience as a teacher, Head of Faculty and mentor to pre-service and early career teachers as well as an extensive Literature Review, to tailor a survey which would address both education and socio-cultural factors. The survey was designed to identify the key characteristics of female pre-service teachers in Oman, gauge an indication of their personal epistemology and propensity for critical thinking and a critical pedagogy. Five domains of interest were identified, (see Table 3-1).

Table 3-1: Domains of Interest across the survey

Background/Identity	Learning Style
<ul style="list-style-type: none"> • Age and Marital status • Omani/Arab identity • Travel abroad • Self-identified degree of religiosity • Religious behaviour • Self-identified degree of modernity • Social behaviour • Language • Teaching Speciality/Subject • Motivation to teach • Reason for teaching as a career • B.Ed./Diploma or Master’s student 	<ul style="list-style-type: none"> • Preference for teacher-centred or student centred instruction • Use of the Internet • Preference for particular resources • Use of Omani, Arab and/or Western sources • Access to books at home • Acknowledgement of patriarchal authority • Acknowledgement of matriarchal authority • Expectations of teacher educators
Epistemology	Pedagogy
<ul style="list-style-type: none"> • Books at home • Use of the Internet • Religiosity and associated practices • Modernity and associated practices • Expectations of students • Awareness/value of Knowledge Society • Identity of a teacher • The role of women • Attitude to Critical Thinking • Critical Thinking behaviour • Sources of knowledge 	<ul style="list-style-type: none"> • Motivation to teach • Description of an ideal teacher • Personal Identity as a teacher • Classroom practice • Propensity to punish students who do not learn • Use of student outcomes to shape learning experiences • Student- centred vs teacher-centred learning experiences • Individual vs collective identity • Sources of knowledge
Sources of Capital	
<p><u>Social/Symbolic/Economic</u></p> <ul style="list-style-type: none"> • Status of a teacher • Ethnicity, Kinship, Urban/Rural origins, Religiosity/Piety – social behaviour, appearance • Institutional Capital – HM Sultan Qaboos, Ministry of Education, Teacher educators at SQU, Patriarchy - Family/Kinship links, Principal, Teaching Peers • Travel, Financial independence or family support <p><u>Cultural/Symbolic</u></p> <ul style="list-style-type: none"> • Tradition vs Modernity –gender roles, Internet use, creativity, independent thinking, critical pedagogy, sources of knowledge • Identity (Omani/Arab), travel, language, appearance, behaviour, family ties • Critical thinking – a Western construct or integral to knowledge, truth and learning in Islam 	

These groupings were based on this researcher’s lengthy experience in the field and were informed by the literature pertaining to social and educational psychology, the sociology of education, Constructivism, Critical and Cultural theory. Of particular relevance is the constructivist understanding that “social forces shape our understanding of what constitutes knowledge and ... our subjectivities

or... our identities” and the Foucauldian concept of genealogy which connotes the process of tracing these formations.⁸⁶ In addition, Hattie’s meta-analysis of visible learning and effective teaching provided the basis for questions and statements pertaining to classroom pedagogy, learning styles, teaching philosophy, behaviour management and motivation.⁸⁷

It is important to note that it is illegal to discuss religious differences in the College of Education. Expatriates can have their contracts cancelled and face deportation, if they invoke religion in their courses. Initial questions inquiring about sectarian affiliations were deleted, on the advice of Omanis regarding the cultural inappropriateness. That said, it remained important to gauge religious practices and the relevance of religion to learning, teaching practice, philosophy and identity. Statements pertaining to religion and its practice were informed by the literature of critical Muslim pedagogues in the diaspora and this researcher’s completion of a Master’s in Islamic Studies.

The battery of statements relating to personal learning preferences (Question 26) was *not* an attempt to label students according to popular paradigms associated with psychological types or preferences. In fact, Hattie condemns the attribution of learning styles, arguing that this practice overlooks “the fact that students can change, can learn new ways of thinking and can meet challenges in learning”.⁸⁸ Instead, this battery was an attempt to examine the affective, cognitive and behavioural domains associated with each respondent’s personal

⁸⁶ Kincheloe and Steinberg, “A Tentative Description of Post-Formal Thinking”, 303.

⁸⁷ John Hattie, *Visible Learning: A Synthesis of over 800 Meta-Analyses Relating to Achievement* (London: Routledge, 2009); John Hattie, *Visible Learning for Teachers: Maximising Impact on Learning*, (London: Routledge, 2012).

⁸⁸ Hattie, *Visible Learning for Teachers*, 89.

learning experience, looking for both correlations and dissonance. The construction of this battery is illustrated in Table 3-2.

Table 3-2: Battery of statements for Question 26 - Personal Learning Preferences and the relevant psychological domain(s)

Statement	Aff.	Cog.	Behav.
26.1 Expect the lecturer to give me an approved reading list where I can find my answers	✓	✓	
26.2 I use texts written by Muslim and non-Muslim authors from around the world, to support my arguments		✓	✓
26.3 I am afraid to suggest different ideas or interpretations, because I might be judged	✓		✓
26.4 I believe that there is only one right answer		✓	
26.5 I argue with other students about how to interpret information		✓	✓
26.6 I make connections between what I learn in different subjects	✓	✓	
26.7 I search for different perspectives	✓	✓	✓
26.8 I acknowledge I am biased	✓	✓	
26.9 I rely only on Omani sources for my research.	✓	✓	✓

Similarly, the statements pertaining to teaching philosophy (Question 27) were not designed to align respondents' responses with the great educational thinkers; rather they were an attempt to analyse perceptions about the role, responsibilities and identity of teachers in Oman. Of particular interest were views relating to the role of female teachers to empower young girls and to identify prospective links with a teacher's power to effect change and how the profession is linked to institutional power. In this way, the survey⁸⁹ was purposefully constructed to elicit answers to the following key research questions:

1. Precisely, what is the standpoint of the young women who seek to teach the next generation of girls in Oman? This entails explaining how they identify themselves and the 'ideal teacher', pinpointing their motivations, describing their personal libraries,

⁸⁹ See Appendix B for the survey in Arabic and Appendix C for the English version.

the ways in which they use technology and how they view modernity and religion.

2. In what way do socio-cultural factors (either singularly or in combination) shape the personal epistemologies, thinking and pedagogy of female Omani teacher candidates?
3. Can critical thinking and a critical pedagogy co-exist in the teaching repertoire of pre-service teachers alongside time-honoured Arab-Islamic traditions, Omani customs and values?

Secondary points of interest relate to the (re)-definition of women's roles, and whether the capacity for critical thinking amongst female teacher candidate aligns with the low outcomes for Omani girls on the international achievement tests (TIMSS and PIRLS), or is it in fact, more promising. A critical pedagogy carries with it, tolerance and acceptance of diverse opinions and perspectives and a desire to create new knowledge, rather than regurgitate accepted knowledge, all of which are stated aims of a Knowledge Society in the Arab Human Development and Knowledge Reports. It is also in the context of a modernity that entails "not only freedom of thought, but physical freedom" and the drive to overcome "religious and cultural, individual and social, spiritual and physical" suppression.⁹⁰ Against this backdrop is a globalized media exemplifying local and international women who have stepped beyond the traditional roles of wife and mother, albeit without necessarily discounting their vital importance.

In order to address this complex network of socio-cultural, personal and institutional factors, items included non-sensitive and sensitive questions about cognition, behaviour and attitudes, presented according to current methodological best practice.⁹¹ Closed questions

⁹⁰ Adonis, *An Introduction to Arab Poetics*, trans. Catherine Cobham, (London, UK: Saqi Books, 2003), 100-101.

⁹¹ Robert Groves *et al.*, *Survey Methodology*, 2nd ed. (Hoboken NJ: Wiley, 2009), 242-251.

about Internet usage or books at home for example, included all reasonable possibilities and multiple answers, with an additional open option for adding anything not listed. Sensitive questions or statements about religiosity, public behaviour, political attitudes and prejudice for example, were embedded among less sensitive items.

Questions which could be construed as contentious, were also framed as proxy statements. Instead of asking about commitment to student-centred learning, statements which reflected either student-centred or teacher centred practice, attitudes or understanding, were included. For example, participants were asked to respond to the following two statements: Students will be able to make me change my lesson plan if they become engrossed in a particular issue or topic (29.12) and Students will concentrate on learning what is in the textbook (29.01). Amongst various non-sensitive statements about Personal Learning Preferences, was the provocative statement: I acknowledge I am biased. Reducing resistance to diversity is essential to a critical pedagogy and requires an awareness stemming from personal examination and self-reflection⁹². Whilst these practices are embodied in the conceptual framework of the College of Education, (see Appendix A), under the heading of Research Culture and Lifelong Learning, it must be acknowledged that to set aside personal biases is a “difficult habit of mind” to cultivate.⁹³ From the outset, courageous leadership by teacher educators is needed to facilitate an awareness of the way symbolic, cultural and social capitals become the “main pedagogical force to secure the interests and authority of the dominant group”.⁹⁴

⁹² Elizabeth L. McFalls and Deirdre Cobb-Roberts, “Reducing Resistance to Diversity through Cognitive Dissonance Instruction: Implications for Teacher Education”, *Journal of Teacher Education*, 52:2, (2001), 164-172, doi: 10.1177/0022487101052002007.

⁹³ Giancarlo and Facione “A Look Across”, 44.

⁹⁴Giroux, *On Critical Pedagogy*, 49.

Another device, a barometer ranging from zero to one hundred, was used to gauge perceptions of religiosity and modernity. Although entirely subjective, it was included to provide the basis for comparison with the ensuing battery of statements relating to behaviour, using a five point Likert scale to indicate the likelihood or not of behaving accordingly. Various statements throughout the survey were deliberately loaded to invite both strongly negative and positive reactions. Question 29 deals with teaching practice and Item 13 invited a response ranging from Definitely Will Not to Definitely Will regarding the loaded statement: My students will be punished by me if they do not achieve satisfactory results. A final open question on the survey invited respondents to make any comments about the future for girls' education and their role as teachers, thereby enabling respondents to address any individually important issues or points.

Bipolar statements (positive and negative positions), were deliberately framed to discourage acquiescence, prompt close reading and maintain interest. Care was taken with politically sensitive statements to frame them according to support for Sultan Qaboos and the Ministry of Education. This aligns with the public position of His Majesty in his address to the inaugural class at SQU and enduring attributions.

“Education and work are our only means of progress and development within the context of our Islamic civilisation. It is your duty to bear this in mind and to work wholeheartedly for your graduation so that you may serve Oman well, your motherland.”⁹⁵

⁹⁵ H.M. Sultan Qaboos bin Said, *Royal Speeches*, 180.

Survey Development

Following the identification of the five key domains, the survey was developed in two parts, the first pertaining to demographic information and background, designed to capture a snapshot of the identity of the young women in pursuit of a career in education. Part B comprised six overall topics, relating to personal learning preferences, teaching philosophy, classroom practice, critical pedagogy, expectations of students and building a Knowledge Society. Questions were purposely framed to encompass the affective, cognitive and behavioural domains, in an attempt to identify instances of cognitive dissonance.

Preliminary planning involved liaising with expatriate Omani academics from the College of Education at SQU during the period 2014-2015. Heeding their advice, specific questions pertaining to individual *madhhabs* (sects/schools of Islam) and questions which sought to differentiate origins within Oman were deleted. Whilst this was of interest to the researcher, rules forbidding such discussion for reasons of the potential to promote disunity, resulted in pragmatic omission, but were addressed more discreetly in private conversations. The significance of this decision is borne out in the words of H.M. Sultan Qaboos in 1994 when he emphasised that:

“Extremism, under whatever guise, fanaticism of whatever kind, factionalism of whatever persuasion would be hateful, poisonous plants in the soil of our country which will not be allowed to flourish”⁹⁶

Early drafts of the survey were considerably longer than the final version. Sage advice as to the fact that Omanis come from an oral culture and reading is generally not enjoyed, ensured that the ultimate length was reduced and test times suggested completion would take

⁹⁶ H.M. Sultan Qaboos bin Said, *Royal Speeches*, 312.

between twenty and thirty minutes. Questions were both open and closed, with the majority of items represented by statements which required a response on a five point Likert scale. Mindful of the shortcomings of the UAE survey, which originated from a Western perspective⁹⁷, this survey was developed with a sociological and anthropological awareness of the fabric of Omani society and the importance of culture to concepts of identity, gender roles, core beliefs and values. An early indication of this researcher's success in tailoring survey items to the Omani context was the complimentary response from three interviewees who remarked on the degree of insight required to ask such questions.

Although, English is taught in schools from Year One and all students enrolling at SQU must demonstrate competency at Level Six on the International English Language Testing System (IELTS) in their Foundation Year to progress into their preferred discipline, Arabic is the official language of Oman. To reduce survey error due to issues with idiom, the questionnaire was translated into Modern Standard Arabic. As the language of the *Qur'ān* and the medium of instruction for a large number of courses in the CoE at SQU, Arabic is a form of social capital, as a source of legitimacy and legislation.⁹⁸ Furthermore, Arabic is a form of linguistic, cultural capital, projected as a source of affiliation and unification of the Muslim *umma*, that is the supranational community of Muslims.⁹⁹ The administration of a survey in Arabic, by a non-Muslim, non-Arab, Australian researcher conveyed a sense of commitment to understand and relate to the respondents.

⁹⁷ Khine and Hayes, "Investigating Women's Ways of Knowing, 105-117.

⁹⁸ Tamim Al-Barghouti, *The Umma and the Dawla: The Nation State and the Arab Middle East*. (London: Pluto Press, 2008), 158.

⁹⁹ Yasir Suleiman, *A War of Words: Language and Conflict in the Middle East*. (Cambridge: Cambridge University Press, 2004) 48-49.

Translation was a lengthy procedure, beginning with native Arabic speakers in Australia, back translation of each of the items and final validation by advisers in the College of Education at SQU. Feedback from various academics in the College, was that all students could understand and answer the questions, irrespective of their year of enrolment or course. Terminology was familiar and topics were grouped to assist with retrieval, estimation and judgement. One example of the way in which the translation was specifically tailored to the Omani/Arabic context is the use of the Arabic word that connotes personal opinion, rather than a widely held social tenet. The definitions of key terms such as 'knowledge society' and 'critical pedagogy' were supplied and questions/statements pertained to the understanding of the definition (cognition), application (behaviours) and attitudes (preferences, bias and prejudice). This researcher's proficiency with Arabic was such that she could read the survey in Arabic but would need assistance to decipher handwritten responses.

In its final format, the survey was submitted to the Office of International Cooperation at SQU and the Dean of the College of Education. Without a letter of approval, this researcher was not permitted to be on campus. During the six-week hiatus, whilst awaiting confirmation that the research could proceed, this researcher kept a detailed research journal, entailing phenomenological and ethnographic observations of family dynamics, events and the world of women in Muscat and the al-Batinah governate. This log would later offer important revelations for analysing and understanding the combined qualitative and quantitative data.

From the outset, it was anticipated that the use of technology would be ubiquitous, in light of the commitment to modernisation and development. Unfortunately, the hype did not measure up to the reality and the culture in the College of Education at SQU did not reflect an

affinity for emails or online surveys; rather academics and in particular, the Assistant Dean for Post-Graduate Research, advocated the administration of hard copies.

Sample

A purposive method of sampling was used in this research. All of the female candidates enrolled in the College of Education were potential respondents. From a total of 1874 students, enrolled for the 2015/2016 academic year, 1188 were females.¹⁰⁰ Of the total female student population, 274 completed the survey, equating to twenty-three percent of the total female student population in the CoE. Table 3-3 summarises the distribution of respondents across the Bachelor of Education and Post-Graduate Diploma and Master's courses.

Table 3-3: Enrolments according to Gender and Course, and Responses from Female Students by Course

Sample (n=274)	Bachelor of Education (3 years F/T)	Diploma of Education (1 year F/T)	Master's of Education (2 years F/T)
Total Population	1028	50	110
Survey Response	206	43	26
% Total Response	75%	16%	9%

Seventy-five percent of the total responses came from the Under-Graduate population and the majority of those were in their first or second year, identified by their enrolment in Foundations and Methods courses. Table 3-4 summarises the distribution of respondents from across the three year programme.

¹⁰⁰ Admission and Registration Deanship, *College of Education Student Statistics*, (Muscat: Sultan Qaboos University, 2015).

Table 3-4: Respondents from the Bachelor of Education Programme, by year.

Total Female B.Ed. Students	First Year Foundations	Second Year Methods	Third Year Practicum
206	116	64	28
% of Total Undergraduate Responses	56%	30%	14%

The response rate from students on Practicum was affected by their attention to the demands of this semester. Whether a student graduates and finds early employment is partly dependent upon the grade assigned to their Practicum. Accessing the lecturers responsible for Practice supervision was also problematic, because they were frequently off campus, visiting their students.

Diploma students are those who have completed their undergraduate degree and have elected to study for an additional year to gain their teaching qualifications. Master’s candidates have endured a rigorous selection process, which reflects not only their teaching prowess, motivation and leadership potential, but is based on their previous academic record, an interview and an entrance examination. In this process, individuals who are not high achievers at the undergraduate level, will never be admitted to a higher degree programme. Similarly, only those students with the highest results in the Graduate Diploma at the end of Year 12 are admitted to SQU. It is unclear if there is a quota to ensure that all governates and districts are represented, but unofficial statements revealed that female students came from all parts of Oman.

When the online administration of the survey was no longer an option, and because there were compulsory subjects in both the Bachelor of Education, Diploma and Master’s programmes, the support of teacher educators was sought to distribute the survey. By targeting

these subjects, the chances of doubling up and wasting valuable teaching time when part of the class had already completed the survey, were mitigated. Alternatively, this researcher could have approached female students in their accommodation, but the exclusion of non-Education students and the omission of students who lived off campus with their families in Muscat or in close proximity, made the former approach the preferred means of collection. In addition, because lecturers, who had already established a rapport with their students distributed the surveys, students were inclined to complete the survey because it was officially approved and endorsed by the faculty.

Compulsory subjects for first year education students included Basics of Scientific Research and Educational Foundations. Second year students all studied Teaching Methods relevant to their subject area and final year students spend six months on an intensive Practicum before graduating. Methods students are required to visit a public school in Muscat, one day a week for four weeks to observe teaching methods, styles of classroom management, administration of assessment, and student responses to learning experiences. At the end of this month, students reflect and evaluate what they had seen in light of their understanding of effective teaching practice. Methods students also undertook micro-teaching, practising the delivery of lesson segments to their peers, if their lecturer supported this practice, which was not always the case.¹⁰¹

Candidates in their final year are required to attend a school for the entire semester, moving progressively to the load of a beginning teacher. Under the supervision of an experienced teacher, they were required to teach a unit of work including the formative and summative assessment of students. Faculty staff visited periodically to mentor the

¹⁰¹ Interview with Anonymous Academic C, 12 January 2016.

practising candidate. This intensive practicum is regarded by the Dean as one of the most significant achievements of the NCATE accreditation process. Supervising teachers are nominated by principals as 'expert teachers', when in the principal's view, they were adept professionals. Herein lies the potential for the philosophy and pedagogy of the principal to either uphold or inhibit the application of critical, student-centred learning experiences, depending on the views of the supervising teacher.

Once the letter of approval from the Office of International Cooperation was received, this was sufficient endorsement for faculty to lend their support to the research. When expatriate staff saw the letter, they were very agreeable, with most just wanting to acquiesce so as to not jeopardise their employment contracts. Expatriate staff came from the United Kingdom, the United States, Yemen, Palestine, Egypt and Sudan. In contrast, Omani faculty wanted to know more about this researcher and the background to the research. This entailed making appointments, sharing customary Omani coffee and sweets and establishing *bone fide* intentions. In a number of cases, invitations to visit their homes and meet their wives resulted, providing an additional opportunity to engage with practising teachers, mothers and working wives.

Interviews

Prior to arriving in Oman, appointments were made to interview three experts located in the United Kingdom. Interviews were recorded with Distinguished Professor Dawn Chatty in Oxford, expert on the development of women in Oman, Gulf scholar, Dr Christopher Davidson in Durham, and Dr Abullah Sahin in Leicester, who plays an active role in developing critical pedagogy amongst Muslim teachers, youth

workers and *imāms* in Britain. At SQU, semi-structured interviews were conducted with members of faculty from seven of the eight departments in the College of Education: Educational Foundations and Administration, Curriculum and Instruction, Psychology, Art Education, Islamic Education and Instructional and Learning Technologies and Physical Education. In addition, formal interviews were conducted with the past two Deans, Professors Sahla Abdullah Yousuf Issan and Thuwayba Ahmad Al-Barwani and the incumbent, who elected to be cited using a pseudonym. Each provided insight into specific achievements, challenges and the process of obtaining accreditation. Fifteen interviewees consented to the meetings being recorded, whilst another twelve requested that notes were taken. In the latter instance, details of conversations were reviewed, immediately following the interview.

Active listening techniques honed over three decades as a teacher, enabled this researcher to construct questions, rephrase and probe for answers relating to personal educational philosophies, epistemologies, teaching practice, assessment techniques and vision for female teacher candidates. Although, expatriate faculty were less inclined to offer personal insights, ever mindful of their contractual obligations and job security, private conversations added important, off-the-record observations to the research log. This reluctance confirms the findings of a recent study of expatriate academics in Qatar, which highlighted that the absence of tenure, lack of transparency and religio-cultural constraints circumscribe academic productivity¹⁰² and compel

¹⁰² Michael H. Romanowski and Ramzi Nasser, "Identity Issues: Expatriate Professors Teaching and Researching in Qatar", *Higher Education* 2015, 69:4, 653-671, doi:10.1007/s10734-014-9795-0.

expatriate faculty to “turn their backs on their role as social transformers, critical thinkers and agents of change”.¹⁰³

Data Analysis

Quantitative analysis of the survey results forms the basis of this research, complemented by qualitative analysis of formal and informal interview transcripts, various course outlines, observations, sample assessment items and the curriculum resources for Teaching English as a Foreign Language. Each battery of statements is tested for internal cohesion using Chronbach’s Alpha. Descriptive statistics, tests for bi-variate correlation, independent samples, analysis of variance and dimension reduction are exploited. Factor analyses revealed latent variables, by grouping items based on the strength of their correlations. Significance testing was accomplished using the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) and Bartlett’s Test of Sphericity (BTS). In each factor analysis, interpretation was assisted by using a Varimax rotation to emphasise the independence of each of the factors.¹⁰⁴

Reverse coding of statements was undertaken to ensure that higher values correspond with strong affirmation. Part A of the survey, which provides basic demographic data and details about teaching subject, motivation and reasons for teaching, use of the Internet, attitudes and behaviour regarding religiosity and modernity, overseas travel and definitions of an Arab woman, offers insight into the identity

¹⁰³ Ramzi Nasser and Kamal Abouchedid, “The Academic ‘Patras’ of the Arab World: Creating a Climate of Academic Apartheid”, *Journal of Multidisciplinary Studies*, 4:1 (2007), <http://epress.lib.uts.edu.au/journals/index.php/portal/article/viewFile/388/367>.

¹⁰⁴ Christine P. Dancey and John Reidy, *Statistics without Maths for Psychology*, 4th ed. (Harlow ESX: Pearson Education, 2007), 471.

and personal qualities of the young Omani women training to become teachers.

Recoding Graduate Status into Under- and Post-Graduate enabled application of the Mann-Whitney U test for two independent samples for all other variables and addresses the limitations of relative populations across the sample. In addition, the Mann-Whitney U test assesses the difference between median responses (or the difference between different shaped distributions) and is most appropriate for ordinal levels of measurement. Consequently, this separation allows this researcher to deduce whether age and experience are relevant, particularly regarding the value and significance of capital in the field.¹⁰⁵

Table 3-5: Respondents from the Bachelor of Education Programme, by year.

Subjects according to broad disciplines					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Humanities	97	35.1	37.0	37.0
	Maths/Science	80	29.0	30.5	67.6
	Physical Education	39	14.1	14.9	82.4
	Information Technology	22	8.0	8.4	90.8
	Islamic Education	24	8.7	9.2	100.0
	Total	262	94.9	100.0	
Missing	System	14	5.1		
Total		276	100.0		

This is particularly relevant given that epistemological differences appear between disciplines.¹⁰⁶ Furthermore, due to limited numbers of respondents in certain specializations, teaching subjects were re-coded as follows: Humanities (Arabic Language, English as a Foreign Language, History and Geography), Maths/Science (Mathematics,

¹⁰⁵ Cheryl Hardy, "Re-presenting the Social World: Bourdieu and Graphic Illustrations of Field", In *Bourdieu and Data Analysis: Methodological Principles and Practice*, ed. Michael Grenfell and Frédéric Lebaron, (Bern, Peter Lang, 2014), 87.

¹⁰⁶ Hofer, "Dimensionality", 25.

Physics, Chemistry and Biology), Physical Education, Information Technology and Islamic Education, (see Table 3-5). Across these five groups, a Kruscal-Wallis test was used to determine relative effect. Although it is customary to group Information Technology (IT) with Science and Mathematics as STEM subjects, the IT school curriculum in Oman is based largely upon ethical use of the Internet, appropriate online behaviour and familiarization with various applications. The only programming occurs in Year 9 when students solve a problem by building a simple database.¹⁰⁷ For this reason, it was more appropriate to distinguish between the two groups.

Part B addresses personal learning preferences, teaching philosophy, influences on classroom practice, pedagogy, respondent attitudes to critical pedagogy, socio-cultural capital in relation to teacher expectations of students to think independently and the place of a Knowledge Society in Oman. The results of each factor analysis were used to create independent variables for Institutions: Family, Religion, the State and SQU, along with variables for Social and Symbolic Capital pertaining to family status, ethnicity and tribal heritage and the prestige of being a teacher in Oman. Factor Analyses of Personal Learning Preferences (Question 26) and Classroom Practice (Question 29) isolated distinct groups which became the dependent variables: Critical Thinking and Critical Pedagogy respectively.

Multiple Correspondence Analysis has been used in some studies which draw upon Bourdieu, to account for cultural and social capital in specific fields.¹⁰⁸ Due to the non-grouped nature of the data in this

¹⁰⁷ Interviews with Dr D, 23 November 2015 and Dr C, 3 January 2016, College of Education, SQU, Muscat, Sultanate of Oman.

¹⁰⁸ Brigitte Le Roux and Henry Rouanet, *Multiple Correspondence Analysis* (Los Angeles: SAGE, 2010); Frédéric Lebaron and Philippe Bonnet, "Classification, Social Classes and Cultural Practices: A GDA Approach Through Bourdieu's Sociology of Culture," in *Bourdieu and Data Analysis: Methodological Principles and Practice*, ed. Michael Grenfell and Frédéric Lebaron, (Oxford: Peter Lang, 2014).

study and the subsequent linearity of relationships, multiple regression analysis was more appropriate to gauge the power of socio-cultural factors and institutions to influence critical thinking and critical pedagogy among female Omani teacher candidates. Ultimately, the independent variables were incorporated into two Multiple Regression analyses to generate statistically significant predictive models for Critical Thinking and Critical Pedagogy.

Part of the reflexivity of this research is the application of critical literacy in the close reading of the text-based data, including responses to the open survey questions. In contrast to banked knowledge whereby learners are conditioned to accept and regurgitate, the tools of critical literacy render literacy as a “discursive practice”, problematizing the structure of texts and representations by recognising that underlying ideologies serve to position readers and seek to empower or disempower particular groups.¹⁰⁹ Thus, critical reading recognises that no text is ever neutral and challenges the reader to examine how each discourse is “shaped by relations of power and ideologies”, which both effect and affect “social identities, social relations, systems of knowledge and belief”.¹¹⁰ Moreover, teacher education programmes and text books for example are deliberately structured to inculcate learners with a particular doctrine, with the result that teacher educators and teachers become the means by which socio-cultural hegemony is re-produced or alternatively challenged. The same theories which underpin this research also apply to critical reading, making it an appropriate tool for unmasking the underlying dynamics of power in a bid to recognise how socio-cultural factors shape personal epistemologies, pedagogy and identity in Oman.

¹⁰⁹ Giroux, *Border Crossings*, 245.

¹¹⁰ Norman Fairclough, *Discourse and Social Change*, (Cambridge: Polity, 1992), 12.

CHAPTER 2: Knowledge, Power and Capital in Islam and Oman

Occidental, modernist readings of history, knowledge production and religion, entail a ‘positivist’, ‘essentialist’ or ‘absolutist’ modality, “framed in the language of universals and oppositions”.¹ In the Arab and more specifically, Omani context, it is necessary to examine the history of Arab knowledge and the contingent bases of power together with social, cultural and economic capitals, in order to elucidate the intricate relationship between modernity, Islam, gender issues and contemporary education in the Sultanate of Oman. Renowned developmental psychologist, Howard Gardner, whose theory of Multiple Intelligences is covered in the Master’s of Education Programme at SQU, stipulates that irrespective of the cultural context, education and learning are “based on implicit assumptions about *what* knowledge is and *how* it should be transmitted”.² Meaning is the result of “a relationship of corporeal forces”, like motivation and physical interaction with one’s life-world, through a “primarily discursive (semiotic) process”.³ Thus, if one is to begin to grasp the basis of Islamic epistemology, one needs to understand that which legitimates knowledge in Islam and more specifically, Oman.

A Brief History of Knowledge in Islam and Oman

In Arabic, the word for history – “*tārīkh*”, means controlled

¹ Henry A. Giroux *Pedagogy and the Politics of Hope: Theory, Culture and Schooling*, (Boulder: Westview Press, 1997) 196.

² Howard Gardner, “The development of competence in culturally defined domains: A preliminary framework”, In *Culture Theory: Essays on Mind, Self and Emotion*, eds. Richard A. Shweder and Robert A. LeVine, (Cambridge: Cambridge University Press, 1984), 239.

³ Sahin, *Islamic Education*, 169.

knowledge of past or present facts”,⁴ thus the discourse of history becomes a reflection of the culture, customs and knowledge of a particular time and place. This is particularly pertinent to Oman where history has been deliberately constructed as pre- and post-Qaboos and the official discourse represents his accession to the throne as the beginning of Oman’s modern *nāhda* or renaissance. Recognising the complex relationship between power and knowledge, Foucault used the term, ‘genealogy’ to connote the bases, justifications and rules which shape the layers of ‘controlled knowledge across different periods of time,⁵ and which in turn, inform the “history of the present”.⁶ In short, the history of Arab knowledge is not just distinguished by a shared language, religion and sense of destiny; it is “a constellation of competing ideologies or ‘cultural blocs’, each of which struggles to enforce its worldview and project on society at large”.⁷

Unlike the Western world, which chronicles history and culture in terms of centuries, Arab history is a record of “what men need to remember of the past” and most importantly, it records “a moment of perfection”, that being the Islamic state created by the Prophet Mohammad and his Companions, the four rightly guided caliphs.⁸ Thus, the *Qur’ān* represents “a profound reflection upon human life, the purpose of which is to teach and persuade humans to adopt the path of righteousness”, drawing upon the moral lessons of previous generations.⁹ It is important to differentiate Foucault’s determination to

⁴ Abadallah Laroui, *The Crisis of the Arab Intellectual: Traditionalism or Historicism?* trans. Diarmid Cammell, (Berkeley: University of California Press, 1976), 15.

⁵ Foucault, *Discipline and Punish*, 23.

⁶ *Ibid.*, 31.

⁷ Ibrahim M Abu-Rabi, *Contemporary Arab Thought: Studies in Post 1967 Arab Intellectual History*, (London: Pluto Press, 2004), xvi.

⁸ Albert Hourani, *Arabic Thought in the Liberal Age 1798-1939*, (Cambridge: Cambridge University Press, 1983), 8.

⁹ Sahin, *Islamic Education*, 206.

“understand and evaluate the production of knowledges in their historical specificity and the way in which acceptable methods of knowledge acquisition come into existence and pass out of it”¹⁰. The Arab/Islamic understanding stems from a transcendental, ahistorical source and provides lasting foundations and traditions, rather than divisions and transformations.¹¹ This point of difference is clear when Lavergne seeks to problematize the second Arab Human Development Report: *Building a Knowledge Society* for the way in which Arab culture is vested with “an ahistorical essence and unity”.¹²

Pre-Islamic history, *jāhilīyyā*, is regarded as both a space, (specifically the Arabian Peninsula), and a time of ignorance.¹³ Idiomatically, the term *jāhilīyyā* infers the “chaos and lack of collective social sense, whether in regard to the political (the state) or the moral (religion)”.¹⁴ Hitti defines *jāhilīyyā* as the period in which Arabia had “no dispensation, no inspired prophet, no revealed book” and as such, it was a place and time of ignorance and barbarism in contrast to that which emerged with the spread of Islam.¹⁵ More recently however, this historical designation has been “appropriated to condemn contemporary [Muslim] societies as un-Islamic or anti-Islamic”.¹⁶ The pejorative sense conveyed in the symbolism of *jāhilīyyā* has endured and is exemplified by the language of conservative scholars such as the Egyptian, Sayyid Qutb, who condemned particular Muslim societies as *jāhīlī*, because of

¹⁰ Linda Alcoff, “Foucault as Epistemologist” *The Philosophical Forum*, 25:2, (1993), 121.

¹¹ Abu-Rabi, *Intellectual Origins*, 5.

¹² Marc Lavergne, “The 2003 Arab Human Development Report: A Critical Approach”, *Arab Studies Quarterly*, 26 (2):2003, 22 (pp21-35) <http://search.proquest.com/docview/220611481?accountid=8330>.

¹³ Mohammed Abed al-Jabri, *The Formation of Arab Reason: Text, Tradition and the Construction of Modernity in the Arab World*, (London: I B Tauris, 2011), 50-51.

¹⁴ *Ibid.*, 61.

¹⁵ Philip K Hitti, *History of the Arabs*, 10th ed. (Basingstoke: Palgrave MacMillan, 2002), 87.

¹⁶ John Esposito, *The Islamic Threat: Myth or Reality?* (Oxford, Oxford University Press, 1995), 128.

their acceptance of non-Islamic laws.¹⁷ Such scholars blame the associated moral decadence and lack of Muslim identity on the Western cultural invasion, which includes alignment with, or imposition of, non-Muslim educational systems, frameworks and standards.¹⁸

In the Islamic tradition, Knowledge (*‘ilm*) is central, with emphasis provided by more than 800 references in the *Qur’ān*.¹⁹ The process of learning is therefore considered a form of worship, (*‘ibādah*)²⁰ and integral to socialization in a Muslim culture.²¹ In Arabic, ‘education’ is informed by three concepts: *tarbiya* – to grow (from the Arabic root *raba*), *ta’dīb* – to be refined, disciplined, cultured (from the root *aduba*) and *talīm* – to know, be informed, perceived, discern (from the root *alima*).²² Thus, education becomes a process, whereby the “learner grows, develops and comes to know the world through received wisdom and convention”,²³ in recognition that the process is both internal and external, involving the discipline of the mind and soul, with aim of creating good and righteous citizens.²⁴ Practical evidence of the capacity for an Islamic model of education is found in the writings of three notable teachers and scholars: Abū Nasr al- Fārābī (d. 339/950), Abū Hāmid al-Ghazālī (d. 505/1111) and Ibn Khaldūn (d. 806/1406),

¹⁷ Hamid Algar Preface to *Basic Principles of the Islamic Worldview*, Sayyid Qutb, (North Haledon: Islamic Publications International: 2006), xv.

¹⁸ Mehmet Ozan Aşik, “Contesting religious educational discourses and institutions in contemporary Egypt”, *Social Compass*, 59:1 (2012), 90.

¹⁹ Cook & Malkawi, *Classical Foundations*, x.

²⁰ Al-Zeera, *Wholeness and Holiness*, 43. See also Robert W Hefner, “The Culture, Politics and Future of Islamic Education, *Schooling Islam: The Culture and Politics of Modern Muslim Education*, ed. Robert W. Hefner and Muhammad Qasim Zaman, (Princeton: Princeton University Press, 2005), 4.

²¹ Dale F. Eickelman, *Knowledge and Power in Morocco: The Education of a Twentieth Century Notable*, (Princeton, NJ: Princeton University Press, 1985), 62.

²² Michael Lightfoot, “Building a Knowledge Society on Sand – When the Modernist Project Confronts the Traditional Cultural Values in the Gulf”, *Education for a Knowledge Society in Arabian Gulf Countries: International Perspectives on Education and Society*, vol. 24, eds. Alexander W. Wiseman, Naif H. Alromi, Saleh Alshumrani, (Bingley: Emerald, 2014), 85.

²³ *Ibid.*, 85-86.

²⁴ Ismail, “Philosophy”, 43.

who all strove to “to grasp a point of balance ... between the norms of belief, religion and law and the demands of state, science and practical reason.”²⁵ These examples are significant because they point to the way in which Islamic principles can be used to defend the virtues of critical thinking and by extension, critical pedagogy.

In the past, Oman has relied upon its oral traditions and little is recorded in English about early education. One highly placed academic administrator in the CoE made the point that it has only been with the recent introduction of research grants in 2000 CE, that historical investigation has been facilitated.²⁶ Beyond the isolation of the north-eastern Arabian Peninsula however, Islamic knowledge was being classified by scholars and learning lauded as a religious duty. Known as ‘The Second Teacher’ after Aristotle, Abū Nasr al-Fārābī²⁷ is regarded as the pre-eminent political philosopher in classical Islam, whose work on Logic, Metaphysics and Music in particular, left a lasting legacy.²⁸ For al-Fārābī, knowledge acquisition began with the mastery of Arabic. From there flows the development of Logic and its methodology, which train students in comprehension, interpretation and the communication of ideas.²⁹ Learning encompassed both intellectual and moral education, the acquisition of practical and technical skills as well as ethics and even from this early period, the curriculum was recognised as being vital for stimulating intellectual growth.³⁰

Whilst al-Fārābī devoted attention to the education of political

²⁵ Bruce B Lawrence, “Introduction to the 2005 Edition” in Ibn Khaldūn, *The Muqaddimāh: An Introduction to History*, abridged & ed. N J Dawood, (Princeton: Princeton University Press, 2005), xviii.

²⁶ Interview with a highly placed academic administrator, CoE, SQU, Muscat, Oman, 7 February, 2016.

²⁷ Al-Fārābī is also known as Alfarabius or Avennasar in European Medieval history.

²⁸ Hitti, *History of the Arabs*, 371.

²⁹ Sebastian Günther, “The Principles of Instruction and our Knowledge” *Trajectories in Education in the Arab World: Legacies and Challenges*, ed. Osama Abi-Mershed, (London: Routledge Taylor and Francis Group, 2010), 16.

³⁰ Ibid.

leaders, he also demonstrated considerable interest in the education of ordinary citizens at every level of society.³¹ As for pedagogical techniques, al-Fārābī's work indicates a prescient awareness of multiple learning styles and emphasises that it is not enough for students to know the facts, it is important for them to also be able to explain why and how.³² Interpretation, analysis, synthesis, extrapolation and evaluation, together with imagination or creativity, all of which are now recognised collectively as 'critical thinking skills', were required outcomes of effective learning.³³ It should be noted that the academic literature available in English, is silent regarding the extent to which this early scholarship penetrated the north eastern realm of the Arabian Peninsula.

In the period between al-Fārābī (d. 339/950) and al-Ghazālī (d. 505/1111), a conflict within the discourse of knowledge classification and production arose; one which threatened to fracture the 'whole', due to competing epistemological systems and ideological structures.³⁴ Differences in religious conduct and the doctrines of the various *madhāhib* (religious schools) compounded the sectarian differences, in much the same way as it continues to be undermined today. Dominating the confrontation was the accusation that Muslim jurists were injecting their personal opinion (*ra'y*), instead of relying on the acts and decisions (*Sunnah*) of the Prophet.³⁵ Debate raged between traditionalists and rationalists who believed that the process of *ijtihād* (human reason) was warranted when faced with new questions of law.³⁶

³¹ Ibid., 17-18.

³² Ibid., 19.

³³ Ibid., 20.

³⁴ Al-Jabri, *Formation of Arab Reason*, 311, 348.

³⁵ Imran Ahsan Khan Nyazee, *Theories of Islamic Law*, (New Delhi: Adam Publishers and Distributors, 2014), 146.

³⁶ L. Ali Khan and Hisham M. Ramadan, *Contemporary Ijtihad: Limits and Controversies*, (Edinburgh: Edinburgh University Press, 2012), 21.

Nyazee regards this confrontation as a struggle “between judge-made law and the literal interpretation of statutes or texts”.³⁷ It subsequently paved the way for the establishment of definitive legal proofs and arguments, specific to the ruling authority and its declared *madhhab*.³⁸

By the ninth century CE, the early flexibility in Islamic jurisprudence was being replaced by firm principles and by the end of the eleventh century CE, the interpretative methodology, (*fiqh*), had reached its zenith.³⁹ The endorsement of uncritical deference to ‘classical *fiqh*’ by Traditionalists marked the beginning of “an era of strict precedents which stifled creativity, revision and change”.⁴⁰ Powerful imperial rulers, in opposition to the religious authority of the *‘ulāmā*, and against the backdrop of fixed doctrinal positions, promoted the idea of emulation (*taqlīd*) and as a consequence, the growing belief in fatalism (*jabr*) was used to rationalise tyranny, injustice, mistakes and aberrations.⁴¹

The codification of Islamic knowledge provides the foundation for contemporary Arab reason and is anchored in the documentation of the Era of Codification, which is said to have begun in 143 AH (765 CE), concluding by the middle of the third century of the *hijra*.⁴² Oral records were replaced by written versions and the sayings attributed to the Prophet and his Companions (*hadīth*), jurisprudence (*fiqh*), exegesis (*tafsir*) and the principles of language and syntax were categorized

³⁷ Nyazee, *Islamic Law*, 173.

³⁸ Shaykh Taha Jabir Al-Alwani, *Issues in Contemporary Islamic Thought*, (London: The International Institute of Islamic Thought, 2005), 78.

³⁹ Abdullah Saeed, *Islamic Thought: An Introduction*, (London: Routledge, 2006), 53.

⁴⁰ Khan and Ramadan, *Contemporary Ijtihad*, 38.

⁴¹ Al-Alwani, *Islamic Thought*, 78.

⁴² Al-Jabri, *Formation of Arab Reason*, 67-70. (Note: *hijra* denotes the beginning of the Muslim calendar from the date of the historic migration of the Prophet (PBUH) and his followers from Mecca to Medina in 622CE.)

based on narrations or transmitted accounts, rather than opinion.⁴³ It is important to note that explanation of meaning is a “science in itself” acquired only after years of advanced exegetical study, thus any informal attempt at meaning making was considered blasphemous and was therefore most rare.⁴⁴ An established canon of the *Qur’ān* and the Sunna provided the standard of knowledge and perfection towards which Muslims were challenged to strive. It was from here that different schools of jurisprudence and the divisions between Sunni, Shi’ite and Ibādhi Islam emerged, each arguing the case for reform in the image of their interpretation and knowledge of the sublime authority of the canon.

Power rested with those most able to determine a dispute, whether it was sociological, political or religious, by finding authority in the words or decisions of the Prophet, be they “real or fictitious”⁴⁵. Knowledge and power were integral to each other, for in the ideal city, the goal of universal happiness rested with the moral and intellectual perfection of the sovereign.⁴⁶ The notion of social class is also allied with education and one’s profession, symbolised by social etiquette, use of language and demeanour.⁴⁷ The fields of knowledge production and education in Islam carried (and continue to carry), significant symbolic, cultural and political capital, resulting in that prestigious class of educated men known as the *‘ulāma*, becoming the jurists, theologians and administrators.⁴⁸

The rigidity of ‘knowledge’ and the severe narrowing of learning

⁴³ Al-Jabri, *Formation of Arab Reason*, 68-71.

⁴⁴ Eickelman, *Knowledge and Power*, 64.

⁴⁵ Hitti, *History of the Arabs*, 394.

⁴⁶ *Ibid.*, 371.

⁴⁷ Hofstede, Hofstede & Minkov, *Cultures and Organisations*, 48.

⁴⁸ Leila Ahmed, *Women and Gender in Islam: Historical Roots of a Modern Debate*, (New Haven: Yale University Press, 1992), 113.

experiences in the mid-1800s is exemplified by the observation by Zanzibari-Omani Princess Salamah bint Sa'id that "no explanations [were] ever given... To analyse holy writ shows impiety; it is strictly forbidden, and one is expected to believe what one is taught."⁴⁹ Such blind submission to coercion is what Amina Wadud regards as "disengaged surrender"; a development which would have been less likely if al-Fārābī's vision of education for all, were possible.⁵⁰ Instead, militarily, politically, socially and economically elite men ensured that access to knowledge was limited so as to maintain authority and control. For contemporary reformist scholars, there is recognition that the exploitation of religious authority by the patriarchy actually displaces the sublime authority – that of Allah.⁵¹ These circumstances are further exacerbated by an ill-informed, even illiterate *ūlamā*, whose reliance on local, androcentric customs and beliefs is equated with Islam, thereby justifying the subjugation of women and regressive attitudes to education.⁵²

Eickelman problematizes the representation of Islamic education as being stiflingly dull, monotonous and purely mechanical and the practice of memorization, as that which "deadened the student's sense of inquiry".⁵³ Given the high rates of attrition from *Qur'ānic* schools, Eickelman asserts that "mnemonic possession" is a form of cultural capital and that this learning technique was historically, in many cases, a practical response to limited writing materials and the cultural

⁴⁹ Emily Ruete, *Memoirs of an Arabian Princess from Zanzibar*, (Mineola: Dover Publications, 1907, 2009), 84.

⁵⁰ Amina Wadud, *Inside the Gender Jihad: Women's Reform in Islam*, (Oxford: Oneworld, 2006), 23.

⁵¹ Khaled Abou El Fadl, Foreword to Wadud, *Inside the Gender Jihad*, xii.

⁵² Aisha Lemu, "Educating the Other Half: No Half Measures, *Beyond Frontiers: Islam and Contemporary Needs*, ed. Merry Wyn Davies and Adnan Khalil Pasha, (London: Mansell, 1989), 106.

⁵³ Dale F. Eickelman, "The Art of Memory: Islamic Education and Its Social Reproduction", *Comparative Studies in Society and History*, 20: 4(1978), 489-490, <http://www.jstor.org/stable/178560>.

significance of the oral tradition.⁵⁴ Over time, a 'literate' person became one who could appropriately invoke *Qur'ānic* verses and other religious texts in various social situations.⁵⁵

The Islamic paradigm of education, founded upon the primacy of religion as the precursor for all knowledge, is a mirror image of the general Western concept. It is only after being ingrained with a knowledge of the *Qur'ān*, that Muslims may broaden their knowledge, whereas Western education exposes learners to a broad range of subjects from the beginning and it is from there that learners move to specialise.⁵⁶ In the Western, largely secular public education systems, values are implicitly taught, whereas Muslim students understand from the outset that all knowledge stems from Allah.

The living tradition of Muslims to seek guidance in times of change in order to accommodate what is Islamic and reject what is not, (*ahl al-sunna wa'l-jama'a*), is reflected in the scholarship of Muslim intellectuals who continue to exert, albeit from a range of perspectives, pressure for reform (*tajdīd*) and renewal (*islāh*).⁵⁷ The practice of reform and renewal is represented by the repeated efforts of individuals and communities to explicitly define Islam and emulate the revelation of the *Qur'ān* in the lived experience.⁵⁸ With a postmodern awareness of the connection between knowledge and power, Arkoun tempers this notion of 'revitalization', by regarding any theological or interpretive reading of

⁵⁴ Ibid., 495.

⁵⁵ Ibid., 496.

⁵⁶ Helen Boyle, "Memorization and Learning in Islamic Schools" *Islam and Education: Myths and Truths*, ed. Wadad Kadi and Victor Billeh, (Chicago: University of Chicago Press, 2007), 180.

⁵⁷ Hourani, *Arabic Thought*, 8.

⁵⁸ John O. Voll, "Renewal and Reform in Islamic History: *Tajdid* and *Islah*" *Voices of Resurgent Islam*, ed. John L. Esposito, (New York: Oxford University Press, 1983), 32.

Islam as a reflection of the prevailing political stakes,⁵⁹ which perhaps explains why the work of al-Ghazālī was debated for centuries, but never actually instigated.

Like ‘culture’, *ijtihād* is polysemic and in the Foucauldian sense, its meaning has different shades, depending on history and context, while its understanding remains “elastic”.⁶⁰ Often translated as “intellectual reasoning”⁶¹ or “scholarship”,⁶² it is more strictly defined as “diligence”⁶³ which means “to exert and exhaust oneself in the pursuit of thought and knowledge in search of the Divine will”.⁶⁴ Islamic Modernists regard it as a dual process of “intellectual creativity and socio-political deliberation (*shūra*) between people”, which was entrenched in the Islamic scientific tradition of al-Fārābī and al-Ghazālī.⁶⁵ Sodiq uses the metaphor of “cracking nuts” to illustrate the concept.⁶⁶ The nut represents the *shari‘ā*; a gift from Allah to provide food and nutrition for humanity, and to meet the needs of each generation, requires the nut to be cracked using *ijtihād*.⁶⁷

Various individuals and groups throughout history have claimed to be *mujtahids* (rightful practitioners of *ijtihād*), however as jurists became concerned that those less educated in religious methodology were making assertions, the gates of *ijtihād* closed. Always sceptical about the sources of knowledge, Al-Ghazālī’s writings emphasise the

⁵⁹ Malika Zeghal, “Veiling and Unveiling Muslim Women: State Coercion and the ‘Disciplines of the Heart’”, *The Construction of Belief: Reflections on the Thought of Mohammed Arkoun*, ed. Adbou Filali-Ansary and Aziz Esmail, (London, Saqi Books, 2012), 127.

⁶⁰ Yushau Sodiq, “Isma‘il Al Faruqi and *Ijtihad*” *Islam and Knowledge: Al Faruqi’s Concept of Religion in Islamic Thought*, ed. Imtiyaz Yusuf, (London: IB Tauris, 2012), 129-131.

⁶¹ Arab Knowledge Report 2010/11, 19.

⁶² *AHDR* 2003, 121.

⁶³ Al-Farsi, *Democracy and Youth*, 38.

⁶⁴ Khaled Abou El Fadl, “Foreword”, Wadud, *Inside the Gender Jihad*, xiii.

⁶⁵ Zakia Belhachmi, “Al-Salafiyya, Feminism and Reforms in Twentieth Century Arab-Islamic Society”, *Journal of North African Studies*, 10:2 (2005), 120.

⁶⁶ Sodiq, “Isma‘il Al Faruqi”, 130.

⁶⁷ *Ibid.*

religious sciences, (that is the methodology, rules of deduction and interpretation), law and legal theory, from which emerged righteous understanding.⁶⁸ This is exemplified by his assertion that

“doubts are things that lead to right; he who does not doubt had [sic] not looked, and he who does not look does not see, and he who does not see remains all his life in blindness and ignorance”.⁶⁹

Rejecting fatalistic notions such as predestination and inevitable despotism, al-Ghazālī argued for a “flexible sphere of law that [changed] with the time”.⁷⁰ Despite this advocacy, Arab thought remained dormant until the nineteenth century when it was awakened “under the trampling feet of Western imperialism”.⁷¹

In his extensive travels throughout the Muslim world, which by the fifteenth century CE included Spain, northern Africa, the Levant, Iraq, Iran and the Arabian Peninsula, Ibn Khaldūn became cognisant of a significant variation in the content and pedagogy of education which purported to be Islamic. Presaging Foucauldian notions of history as a construct, Ibn Khaldūn (d. 806/1406) recognised that history was naturally afflicted by untruths, which were unavoidable due to partisanship for opinions and particular schools. Khaldūn highlighted the significance of the gaps and silences in any account of an event and the predilection for embellishment when reporting on persons of high rank.⁷² Conscious that students tended to “accept and transmit absurd information that [was] accepted on their authority”,⁷³ Ibn Khaldūn advocated education which inculcated discernment, beginning firstly

⁶⁸ Nyazee, *Islamic Law*, 186

⁶⁹ Al-Ghazali, as cited in Risha, *Education and Curricular Perspectives*, 38.

⁷⁰ Nyazee, *Islamic Law*, 186.

⁷¹ Abu-Rabi', *Contemporary Arab Thought*, 247.

⁷² Ibn Khaldūn, *The Muqaddīmāh: An Introduction to History*, Abridged & ed. N J Dawood, (Princeton: Princeton University Press, 2005), 35-36.

⁷³ *Ibid.*, 36.

with the mastery of the Arabic language, which ensured acceptance of the Holy *Qur'ān* as the source of all knowledge. This should be followed by the knowledge and methodology of both the philosophical and traditional sciences; a process which emphasises the primacy of religion in any Islamic epistemology.⁷⁴

However, the Islamic ideal of education has not been generally reflected by educational outcomes in the Islamic world. In the modern context, education particularly in the GCC, has been confronted with the facts that the prevailing system has failed to provide for a skilled, indigenous labour force in a diversified economy.⁷⁵ Additionally, “cultural hangovers” such as the primacy of motherhood and gender segregation,⁷⁶ also continue to perpetuate a bias against the heightened public, political and social participation of women.⁷⁷

From the 8th Century CE, Ibādhism has been associated with Oman⁷⁸, more specifically the interior. According to Wilkinson, Oman has a “fundamentally split personality”, embodied politically by the title of Sultan of Muscat and Oman, which applied until Qaboos ascended the throne in 1970.⁷⁹ One half of the Omani personality is that of ‘Muscat’ tradition, whose maritime and commercial interests lead to a more liberal culture and expansionist worldview. The Muscat-Matrah urban conurbation and the al-Batina region to the north have long been home to significant numbers of migrants from modern day Iran,

⁷⁴ Ibid., 343-344.

⁷⁵ Gonzalez *et al.*, *Facing Human Capital Challenges*, 246

⁷⁶ Bristol-Rhys, “Gender-Separated Higher Education”, In *Higher Education in the Gulf States: Shaping Economies, Politics and Culture*, ed. Christopher Davidson and Peter McKenzie Smith, (London: Saqi and Middle East Institute SOAS, 2008), 102-106.

⁷⁷ Fergany *et al.*, *AHDR 2005*, 219.

⁷⁸ Ghubash, *Oman*, 18.

⁷⁹ John C. Wilkinson, *The Imamate Tradition of Oman* (Cambridge: Cambridge University Press, 1987), 1.

Baluchistan and Sindh in Pakistan.⁸⁰ Despite the predominance of Ibadhis in Oman, the diversity of religion is illustrated by the mostly Sunni Baluch and the Shia Liwatiyah, all of whom have lived in Oman for centuries.⁸¹

In contrast, the isolation of the interior engendered an autonomous society, organised according to tribal affiliations but ruled by an elected *Ibādhī imām*.⁸² The legitimacy and authority of the *imām* were bound by the principles of *al-ijmā' wal-ta'āqd* (consensus and contract) and when regarded as a just ruler, unquestioning obedience was mandated.⁸³ Detractors of the *Ibādhī* movement often link the followers to the *Khārijites* (leavers or successionists), “recalling their refusal to give their backing to caliph ‘*Alī*, as their ‘exit’ from Islamic legitimacy”.⁸⁴ Support for ‘*Alī* as the rightful caliph, was withdrawn because he accepted a proposal of human arbitration that put an end to the bloody battle of Şiffin in Syria, rather than the ruling taken from the book of God.⁸⁵ This became the catalyst for the establishment of several sects, schools of thought and the three enduring doctrines of Islam: Sunni, Shi‘ite and Khārijite, from which Ibadhism evolved.⁸⁶

The caliphate is the system of the Islamic State, the form of which is entrusted to Man as a “subject for consultation (*shūra*) and from which, the leader is designated.⁸⁷ Ibadhism is distinguished by its rejection of the divine (Shi‘ite) or hereditary (Sunni) principles of

⁸⁰ Andrzej Kapiszewski, “Population and Workforce in Oman”, *Modern Oman: Studies on Politics, Economy, Environment and Culture of the Sultanate*, ed. Andrzej Kapiszewski, Abdulrahman Al-Salimi and Andrzej Pilulski, (Krakow-Muscat: Jagiellonian University, 2006), 249.

⁸¹ *Ibid.*

⁸² Wilksinson, *The Imamate Tradition*, 1.

⁸³ Ghubash, *Oman*, 23 and 33.

⁸⁴ *Ibid.*, 19.

⁸⁵ *Ibid.*

⁸⁶ *Ibid.*, 26.

⁸⁷ *Ibid.*, 23.

appointment, believing instead that irrespective of tribe or class, the best candidate for *imām* should be freely elected and selected only on the basis of his piety and justice.⁸⁸ Thus the structure of the *Ibādhī*, Omani imamate upheld the principles of consensus and contract (*al-ijmā' wal-ta'āqd*), consultation and allegiance (*al-shūrā wal-bay'a*), free election of the *imām*, the constitution, (*al-dustūr*), the institution of the imamate (*al-majlis*), the independence of the law and equality before the law, legal alms (*zakāt*) and the suppression of the army in the time of peace.⁸⁹

Despite these intentions, Oman's tumultuous political history was driven in part by conflicting religious and tribal aspirations and competing *Ibādhī* interpretations from scholars in Nizwa and al-Rustāq.⁹⁰ The relevance of this history to contemporary Oman, lies in the fact that the founder of the al-Bu Sa'idi dynasty, Ahmad bin Sa'id was the last recognized *imām* and this family's rule continues with Sultan Qaboos bin Sa'id bin Taymur.⁹¹ The sense of fairness and diplomacy, highly regarded in an esteemed *imām*, included notions of anti-absolutism, abstention from political violence and tolerant anti-sectarianism.⁹² Qaboos has very effectively legitimized his rule by consistently invoking this view of the Imamate, an "Omani political tradition", and absorbing it into the contemporary all-encompassing national identity.⁹³

In 2003, the United Nations Development Programme (UNDP) produced the Arab Human Development Report (AHDR), *Building a Knowledge Society*. It focussed world-wide attention on the call to

⁸⁸ Ibid., 23-32.

⁸⁹ Ibid., 7.

⁹⁰ Valerie J. Hoffman, *The Essentials of Ibādī Islam*. (Syracuse: Syracuse University Press, 2012), 14.

⁹¹ Ibid., 15.

⁹² Jones & Ridout, *Oman, Culture and Diplomacy*, 49.

⁹³ Valeri, *Oman*, 256.

establish an “authentic, broadminded and enlightened Arab knowledge model”, which respects scholarship, recognizes intellectual freedom and preserves “the right to differ in doctrine, religious schools and interpretations”.⁹⁴ This position echoed concerns raised at the First World Conference on Muslim Education held in Mecca in 1977, which, while praising the spiritual values upheld by traditional education models and noting these were absent in secular Western models, called for a revised, revitalized curriculum and methodology.⁹⁵ These conference goals evolved into the Islamization of Knowledge project, which is attributed to Ismā’īl al-Farūqī (1921-86). The aim of the project was to question the “presuppositions of Western social sciences and humanities [to produce] a holistic knowledge based on the Islamic epistemic paradigm”.⁹⁶

In essence, the great Islamic scholars continue to argue that any attempt to separate religious (metaphysical) truth from scientific truth is “both wrong-headed and untenable”.⁹⁷ Four key assumptions stem from this position. “The natural world is governed by laws which endow the behaviour of natural objects with order and regularity”.⁹⁸ Such laws are rational and therefore discernible by human reason, thus knowledge is a laudable human capacity, superior to ignorance, but reason is not the only source of knowledge. The revelation of the *Qūr’ān* is a “phenomenon consisting of signs (*āyāt*) whose understanding requires constant and recurring interpretation and systematization”, exemplified

⁹⁴ Fergany *et al.*, *AHDR 2003*, 12.

⁹⁵ Syed Sajjad Husain and Syed Ali Ashraf, *Crisis in Muslim Education*. (Jeddah: King Abdulaziz University, 1979), 3-4.

⁹⁶ Anis Ahmad, “Islamization of Knowledge: A Futurist Perspective”, *Islam and Knowledge: Al-Faruqī’s Concept of Religion in Islamic Thought*, ed. Imtiyaz Yusuf, (London: I.B. Tauris, 2012), 115.

⁹⁷ Louay M. Safi, *The Foundation of Knowledge: A Comparative Study in Islamic and Western Methods of Inquiry*, (Selangor Darul Ehsam: International Islamic University Malaysia Press and International Institute of Islamic Thought, 1996), 172

⁹⁸ *Ibid.*

by:

Verily, in these things are signs for those who
consider (*Qūr'ān* 13:3)

We detail our signs for people who know
(*Qūr'ān* 6:97).⁹⁹

Regarded as a *mujtahid* by John Esposito,¹⁰⁰ al-Farūqī's purpose was not to create 'new' Islamic sciences or social sciences; rather the project aimed to Islamize the philosophy of these disciplines,¹⁰¹ by invoking "*ijtihād* – systematic original thinking that would enable Islam to be more relevant to the daily needs of the *Ummah*".¹⁰² Supporters called for a "collective *ijtihād*"; a methodology integrating the work of linguistic, sociological, historical and epistemological scholars for example.¹⁰³ It was envisaged that this collective framework would facilitate a more equitable understanding of human and natural phenomena by integrating all branches of knowledge and spare Muslims from "the delusion of possible reform through exclusively or predominantly political or economic efforts within a highly complex actuality".¹⁰⁴

This project was not without controversy. Those who attempted to promote the Islamization of Knowledge as a transformative instrument to attain political power or control worldly knowledge¹⁰⁵, overlooked the fact that it was instead, an attempt to reconcile "the realms of religious

⁹⁹ Ibid., 177.

¹⁰⁰ John L. Esposito, "Memories of a Scholar and Mujahid", *Islam and Knowledge: Al-Faruqī's Concept of Religion in Islamic Thought*, ed. Imtiyaz Yusuf, (London: I.B. Tauris, 2012), 21.

¹⁰¹ Seyyed Vali Reza Nasr, "Islamization of Knowledge: A Critical Overview", *Islamic Studies*, 30:3 (1991), 393, <http://www.jstor.org/stable/20840045>. Note also that the 'Ummah' is the whole community of Muslims, bound by religion.

¹⁰² Sadiq, "Isma'il al Faruqi", 129.

¹⁰³ Shaykh Taha Jabir Al-Alwani, *Issues in Contemporary Islamic Thought*, (London: The International Institute of Islamic Thought, 2005), 251.

¹⁰⁴ Ibid., 252.

¹⁰⁵ Tāhā Jābir al'Alwānī, *The Islamization of Knowledge: Yesterday and Today*, (Hemdon: International Institute of Islamic Thought, 1995), 2.

and secular, holy and profane or worldly and spiritual”.¹⁰⁶ Moreover, instead of regarding these binaries as intellectual dualisms, al-Farūqī asserted that the secular, positivist, liberal and Marxist schools of Western thinking were devoid of a cohesive set of values and he therefore sought to imbue them with universal ethical tenets.¹⁰⁷

By 1991, Nasr was highly critical that the scope of the project had been “narrowed to mere implementation of the assorted teachings of the *shari’ā* on a variety of topics”, thereby eviscerating its creative potential and essentially reducing it to a “glorified definition of religious observance”.¹⁰⁸ Rather than building knowledge by injecting an Islamic *Weltanschauung* into epistemology, Nasr complained “of a facile intermeshing of Islam and scientific thought”, which critics of Ziauddin Sardar find in his insistence that Western sciences are “inherently destructive”.¹⁰⁹ Safi regarded the project as a “set of ontological principles having epistemological and ethical implications, devoid of methodological detail to guide scientific research.”¹¹⁰ Table 2-1 encapsulates Sardar’s differentiation of the norms of Western and Islamic science.¹¹¹ Whilst these may be moot, the comparison gives some insight into the philosophical framing of an Islamic Knowledge.

¹⁰⁶ Ahmad, “Islamization of Knowledge”, 114.

¹⁰⁷ al’Alwānī, *The Islamization of Knowledge*, 10.

¹⁰⁸ Nasr, “Islamization of Knowledge”.

¹⁰⁹ Ziauddin Sardar, *How Do You Know? Reading Ziauddin Sardar on Islam, Science and Cultural Relations*, (London: Pluto Press, 2006), 121.

¹¹⁰ Safi, *The Foundation of Knowledge*, 24.

¹¹¹ Sardar, *How Do You Know?* 147-148.

Table 2-1: A Comparison between the Norms of Western and Islamic Science

Norms of Western Science	Norms of Islamic Science
Faith in rationality	Faith in revelation
Science is for science's sake	Science is a means for seeking the pleasure of Allah; it is a form of worship, which has a spiritual and a social function
One all-powerful method the only way of knowing reality	Many methods based on reason as well as revelation, objective and subjective, all equally valid
Emotional neutrality as the key condition for achieving rationality	Emotional commitment is essential for a spiritual and socially uplifting scientific enterprise
Impartiality – a scientist must concern himself only with the production of new knowledge and with the consequences of its use	Partiality towards the truth: that is, as if science is a form of worship, a scientist has to concern himself as much as with the consequences of his discoveries as with their production; worship is a moral act and its consequences must be morally good; to do any less is to make a scientist into an immoral agent.
Absence of bias – the validity of scientific statements depends only on the operations by which evidence for it was obtained, and not upon the person who makes it.	Presence of subjectivity: the direction of science is shaped by subjective criteria: the validity of a scientific statement depends both on the operation by which evidence for it was obtained and on the intent and the worldview of the person who obtained it; the acknowledgement of subjective choices in the emphasis and direction of science forces the scientist to appreciate his limitations.
Suspension of judgement – scientific statements are made only on the basis of conclusive statements	Exercise of judgement – scientific statements are always made in the face of inconclusive evidence; to be a scientist is to make an expert, as well as moral judgement, on the face of inconclusive evidence; by the time conclusive evidence has been gathered it may be too late to do anything about the destructive consequences of one's activities.
Reductionism – the dominant way of achieving scientific progress	Synthesis – the dominant way of achieving scientific progress, including the synthesis of science and values
Fragmentation – science is too complex an activity and therefore has to be divided into disciplines, sub-disciplines and sub-sub-disciplines	Holistic – science is too complex an activity to be divorced and isolated into smaller and smaller segments; it is a multi-disciplinary, interdisciplinary and holistic enterprise.
Universalism – although science is universal, its primary fruits are for those who can afford to pay, hence secrecy is justified	Universalism – the fruits of science are for the whole of humanity, and knowledge and wisdom cannot be bartered or sold; secrecy is immoral.
Individualism – ensures that the scientist keeps his distance from social, political and ideological concerns.	Community orientation; the pursuit of science is a social obligation; both the scientist and the community have rights and obligations on each other, which ensure interdependence of both.

Norms of Western Science	Norms of Islamic Science
Neutrality – science is neither good nor bad.	Value orientation – science like all human activity is value-laden; it can be good or evil; blameworthy or praiseworthy, science of germ warfare is not neutral, it is evil.
Group Loyalty – production of new knowledge by research is the most important of all activities and is to be supported as such.	Loyalty to God and his creations – the production of new knowledge is a way of understanding the ‘signs’ of God and should lead to improving the lot of His creation – man, wildlife and legitimacy for this endeavour and therefore it must be supported as a general activity and not as an elitist enterprise.
Absolute Freedom – all restraint or control of scientific investigation is to be resisted.	Management of science: science is an invaluable resource and cannot be allowed to be wasted and go towards an evil direction; it must be carefully managed and planned for, and it should be subjected to ethical and moral constraints.
Ends justify the means – because scientific investigations are inherently virtuous and important for the well-being of mankind, any and all means – including the use of live animals, human beings and foetuses are justified in the quest for knowledge	Ends do not justify the means – there is no distinction between the ends and the means of science, both must be <i>halāl</i> (permitted), that is within the boundaries of ethics and morality.

More recently, Muslim scholars argue that neither the Islamization of Knowledge project, nor the introduction of Western secular education, as invoked by Qatar and the UAE, have succeeded in producing the outcomes needed to build a Knowledge Society.¹¹² Instead, a critical pedagogy has emerged in the work of Abdullah Sahin, whose reading of the *Qur’ān* finds a “learner-centred educational strategy” and a transformative pedagogic style,¹¹³ which recognises all learners as possessing a body, mind and soul¹¹⁴ and encourages them to critically evaluate inherited traditions and to question attitudes to

¹¹² Sahin, *New Directions*, 3.

¹¹³ *Ibid.*, 181.

¹¹⁴ Al-Zeera, *Wholeness and Holiness*, 77.

history and discovery.¹¹⁵ The recognition of a distinctive, progressive teaching style and practice, that is the pedagogy of the Prophet Muhammad (PBUH), is also highlighted in the work of Abu Ghuddah.¹¹⁶ Whilst Master's, Diploma and Undergraduate students at SQU examine Western learning theories and are encouraged to develop learner-centred teaching methods, the extent to which these premises have been transferred and accepted is unclear. It is also possible, that in successful classrooms, there is a reformed Islamic epistemological paradigm at play.

An additional factor compromising knowledge development in the Arab world, is the increasing scepticism about the credibility and reliability of government sources of information, brought about both by an increasingly educated population and the proliferation of ICTs and social networks offering a diversity of ideological positions and avenues for discovery.¹¹⁷ Whether traditional Islamic knowledge exegesis remains relevant and applicable, a new authentic Islamic knowledge capable of operating in a globalized world emerges, or there is a unique synthesis of Western and Islamic knowledge, is the challenge for Arab and Omani intellectuals and educators.

Knowledge, Power and Capital

Power is “a general matrix of force relations at a given time, in a given society”¹¹⁸ and is the product of “dispositions, manoeuvres, tactics, techniques and functionings”, found in a “network of

¹¹⁵ Sahin, *New Directions*, 196.

¹¹⁶ Shaykh 'Abdul Fattah Abu Ghuddah, *Prophet Muhammad – The Teacher and his Teaching Methodologies*, trans. Maulana Mahomed Mahomedy, (Karachi: Zam Zam Publishers, 2003).

¹¹⁷ Al-Suwaidi, *From Tribe to Facebook*, 92.

¹¹⁸ Hubert L. Dreyfuss and Paul Rabinow, *Michel Foucault: Beyond Structuralism and Hermeneutics*, 2nd ed. (Chicago: University of Chicago Press, 1983), 186.

relations”.¹¹⁹ These relations penetrate the depths of society and are not limited to relations between state and citizenry or between classes, nor are they univocal.¹²⁰ Similarly, sociologist Hill-Collins, recognises the inter-personal, cultural and structural domains of power, asserting that the conditions of social and political life are better understood as being shaped by diverse axes that are mutually influential.¹²¹ Consequently, the gamut of power relations both subjugate and enable. Foucault disrupts the Hobbesian maxim that ‘knowledge is power’ by looking for power in “how people effect knowledge to intervene in social affairs”.¹²² Put simply, Foucault argues that there is no power without knowledge and no knowledge without power. ‘Approved knowledge’ manifests itself in the language of the dominant discourse, thereby mobilizing specific socio-cultural resources.¹²³

Education is therefore a regulated form of discourse, rather than “an enlightening institution where free inquiry after truth is encouraged”.¹²⁴ This is exemplified by the aforementioned account of the Islamization of Knowledge Project. Perhaps it was doomed to fail because of the hegemonic control of state-based educational institutions, manifesting as a “block of capacity-communication and power” in which the relations of power are legitimized and exercised.¹²⁵ Vested interests in the geo-political space and internal tensions clashed to derail the project. Nevertheless, teaching and learning are

¹¹⁹ Foucault, *Discipline and Punish*, 26.

¹²⁰ *Ibid.*, 27.

¹²¹ Patricia Hill-Collins and Sirma Bilge, *Intersectionality* (Cambridge: Polity Press, 2016), 2-13.

¹²² Thomas S. Popkewitz and Marie Brennan, “Restructuring of Social and Political Theory in Education: Foucault and a Social Epistemology of School Practices”, *Foucault’s Challenge: Discourse, Knowledge and Power in Education*, ed. Thomas S Popkewitz and Marie Brennan, (New York: Teachers College Press, 1998), 16.

¹²³ Fairclough, *Discourse and Social Change*, 49-55.

¹²⁴ Sara Mills, *Discourse: the New Critical Idiom* (London: Routledge, 2004), 64.

¹²⁵ Hubert L. Dreyfus and Paul Rabinow, *Michel Foucault: Beyond Structuralism and Hermeneutics*, 2nd ed. (Chicago: University of Chicago Press, 1983), 217-218.

engendered via “regulated communications” and “power processes”, which subsequently adjust abilities and induce behaviour as a result of the effects of power.¹²⁶ The nature of those communications to teacher candidates in the CoE at SQU and the power relations which shape learning and teaching in Oman are the focus of this survey instrument, interviews and subsequent analysis

Historically in Oman, power rested with the tribal sheikhs, whose veneration and respect cultivated ‘*asabiyyāt*, that is, the group feeling based on kinship links.¹²⁷ Confinement of Arab/Muslim women to the private world, where they were responsible for the operation of the household, and the consequent freedom of movement in society for men, facilitated male dominance, enabling them to “establish a symbolic world (i.e. a knowledge system)” which reinforced patriarchal power.¹²⁸ Access or control over the public discourse equates to “control of the mind of the public”, whereby without coercion, “one can persuade, seduce, indoctrinate and manipulate people”.¹²⁹ The authority of tribal sheikhs, familial patriarchs and husbands was entrenched with the general knowledge, along with religious and political insights gained by listening to the *imāms* speaking at the mosque. It is generally understood that women were excluded from the public space; however closer inspection of earlier women’s roles in Oman in Chapter Three provides a counter-narrative.

Virtually unknown when he ascended the throne, Qaboos used his knowledge of the disparate groups and vested interests to build strategic personal ties thereby engendering support and loyalty.¹³⁰

¹²⁶ Ibid.

¹²⁷ Ibn Khaldun, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal, (Princeton: Princeton University Press, 2005), 97-98.

¹²⁸ Fergany *et al.*, *AHDR 2005*, 56.

¹²⁹ Teun A. Van Dijk, *Discourse and Power* (Basingstoke, HPH: Palgrave MacMillan, 2008), 14.

¹³⁰ Valeri, *Oman*, 71.

Although many texts imply that this tactic was unique to the leadership of Qaboos, records indicate that his father, Said bin Taymur, did exactly the same thing to weaken the influence of tribal sheikhs, following the discovery of oil in the period up to 1968.¹³¹ Strategically shrewd, this practice, in combination with the redistribution of oil rents favouring community leaders, undermined the wider individual reliance on ‘*asabiyyāt*, by supplanting it with the State.¹³² Giddens regards this “regularised control of social relations” as a defining characteristic of modernity.¹³³

The invocation of Islam is integral to the political discourse of H.M. Sultan Qaboos, whose authority ensures that the Ministry of Awqaf and Religious Affairs provides the *imāms* of all mosques with guidelines for instilling unity.¹³⁴ Discursively, this signifies the way in which religion has been used to reshape the modern national identity and the legislative changes which have enabled women to enter the public sphere and become agents of change. Also relevant to the cultural epistemology, is Foucault’s assertion that knowledge and understanding are contingent on historical context.¹³⁵ The power/knowledge regime or episteme in Oman is thus defined by Qaboos. In his address to the *Majlis al-Shūra* in 1994, the Sultan underlines his authority and his decision to support the candidacy of women in the context of religious righteousness.

“It should cause no surprise, since we provided them [women] with full opportunities of education, work and social activities, in accordance with our religious principles and customs that conform with these

¹³¹ John R. L. Carter, *Tribes in Oman* (London: Peninsular Publishing, 1982), 33.

¹³² *Ibid.*, 71.

¹³³ Giddens, *Modernity and Self-Identity*, 16.

¹³⁴ Karabenick and Moosa, “Culture and Personal Epistemology”, 378.

¹³⁵ Allen, *The Politics of Our Selves*, 33-37.

principles, that we have recognised that it is there [sic] right (in this era of our Omani Renaissance) to participate with their thoughts and views in their country's affairs. They now have a great national responsibility to prove, through their constant efforts and sustained work, their capabilities to carry out their duties effectively"¹³⁶

Whilst His Majesty has long favoured the advancement of women and the promotion of women as equal but different, the entrenched patriarchal norms endure. Pratt warns that any attempt to reduce this to a failure of female activism or "a marker of Arab backwardness", overlooks power structures based on socio-cultural factors like class and ignores "the role of global political economy and geopolitics" in its critique.¹³⁷

Romanowski and Nasser contend that the wave of 'national' strategies and 'vision' formulated by foreign firms and consultants, many in English rather than Arabic, have overlooked the ingrained meta-narratives.¹³⁸ These contain the powerful discourses which continue to reinforce a worldview underpinned by Islam and which support the status quo.¹³⁹ The tension between Omani teachers and attempts to implant foreign frameworks and practices, exemplifies the resistance which manifests when external definitions of their task overlook or dismiss internalized values and ideological principles.¹⁴⁰

A purely Marxist analysis of power in the Gulf States would

¹³⁶ H.M. Sultan Qaboos bin Said, *Royal Speeches*, 326-327.

¹³⁷ Nicola Pratt, "How the West Undermined Women's Rights in the Arab World", *Jadaliyya*, January 25, 2016, <http://www.jadaliyya.com/pages/index/23693/how-the-west-undermined-women%E2%80%99s-rights-in-the-arab>.

¹³⁸ Michael H. Romanowski and Ramzi Nasser, "Critical Thinking and Qatar's Education for a New Era: Negotiating Possibilities", *International Journal of Critical Pedagogy* 2012, 4(1), 124, www.libjournal.uncg.edu/ijcp/article/download/300/262.

¹³⁹ Ibid.

¹⁴⁰ Barakat, *The Arab World*, 191.

recognise the premium placed on consumption¹⁴¹ and might conclude that social stability is the result of political loyalties purchased with generous subsidies and public spending.¹⁴² Foucault's institutional or structural relations of power convey the notion of people as vehicles of power, lacking agency.¹⁴³ Whilst power is both structural and functional, it is also "always dependent on practical coordination with other social agents", such as teachers, family members, religious scholars, government representatives and university faculty.¹⁴⁴

The authority of such social agents is effectively explained by Bourdieu's extension of the notion of capital to include cultural and symbolic sources of power, the coordination of which, builds the network of power relations. Bourdieu uses the term 'capital' to describe social products which can be either resources or rewards, material or ideational.¹⁴⁵ Thus in the context of a Knowledge Society, the production of knowledge and the extents of one's education become status symbols, located in cultural attitudes.¹⁴⁶ Rather than being a general concept, capitals, as forms of power, are particular to fields,¹⁴⁷ and operate relationally. According to Bourdieu, 'fields' are "structured spaces that are organised around struggles over specific types and combinations of capital"¹⁴⁸ and Islam is the field in which the

¹⁴¹ Ibid., 94.

¹⁴² Ali al-Tarrah, "Family in the Kinship State", *The Gulf Family: Kinship Policies and Modernity*, ed. Alanoud Alsharekh, (London: Saqi, 2007), 123.

¹⁴³ Miranda Fricker, *Epistemic Injustice: Power and the Ethics of Knowing* (Oxford: Oxford University Press, 2007), 10-11.

¹⁴⁴ Ibid., 11-12.

¹⁴⁵ Marios Vryonides "Applying Bourdieu's Concepts of Social and Cultural Capital in Educational Research in Greece and Cyprus" In *Quantifying Theory: Pierre Bourdieu*, ed. Karen Robson and Chris Sanders (Springer Science + Business Media B.V.: 2010), 130.

¹⁴⁶ Malcolm Waters, *Daniel Bell* (London: Routledge, 1996), 64.

¹⁴⁷ Philip S. Gorski, "Bourdieuian Theory and Historical Analysis: Maps, Mechanisms and Methods," in *Bourdieu and Historical Analysis*, ed. Philip S. Gorski (Durham, Duke University Press, 2013), 338.

¹⁴⁸ David L Swartz, *Symbolic Power, Politics and Intellectuals: The Political Sociology of Pierre Bourdieu* (Chicago, University of Chicago Press, 2013), 35.

discourses of history, knowledge, education, gender and power collide. Additionally, the field of family and kinship, which revolves around tribal affiliations, patriliney and enduring obligations, also regulates “social, territorial, economic and political relationships.”¹⁴⁹

Symbolic capital is the oldest form of capital, economic capital, the most socially powerful and cultural capital, the most politically influential.¹⁵⁰ Symbolic capitals are types of “assets that bring social and cultural advantage or disadvantage” and are constituted by their own “particular, disinterested, sacred, consecrating principle” such as beauty, truth, wisdom or authority for example.¹⁵¹ The use of language also constitutes symbolic power, because of the capacity to control the “public discourse in all its semiotic dimensions”.¹⁵²

Geertz defined ‘religion’ as:

“(1) a system of symbols which acts to (2) establish powerful, pervasive and long-lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic.”¹⁵³

Such a “system of symbols” is able to justify the way in which Islam provides meaning and direction to social action, and ingrained principles dictate the acts that can be regarded as worthy of praise or blame.¹⁵⁴ It does not, however, address the crucial dimension of power

¹⁴⁹ Al-Barwani and Albeely, “The Omani Family”, 122.

¹⁵⁰ Swartz, *Symbolic Power*, 338.

¹⁵¹ Robert Moore, “Capital”, in *Pierre Bourdieu: Key Concepts*, ed. Michael Grenfell, (Durham, DH: Acumen: 2008), 104-105.

¹⁵² Van Dijk, *Discourse and Power*, 14.

¹⁵³ Clifford Geertz, *The Interpretation of Cultures: Selected Essays* (New York: Basic Books, 1973), 90.

¹⁵⁴ Albert Hourani, “Islamic History, Middle Eastern History, Modern History”, in *Islamic Studies: A Tradition and Its Problems*, ed. Malcolm H. Kerr, (7th Giorgio Levi Della Vida Conference), (Malibu: Undena Publications, 1980), 13-14.

or account for the social conditions influencing the production of a knowledge which has historically circumscribed women's roles and opportunities for political participation.¹⁵⁵

The power of Islamic symbolism centres on the belief that the Holy Qur'ān is pellucid, for it is the literal word of God, received verbatim by the Prophet Mohammad in his native Arabic tongue, and unable to be translated without distortion.¹⁵⁶ Because of the hiatus between "(external) symbols and (internal) dispositions" in Geertz's definition, Asad draws upon Foucauldian notions of knowledge to argue that it is vital to ground any understanding of religion in the "historical conditions (movements, classes, institutions, ideologies) necessary for the existence of particular religious practices and discourses".¹⁵⁷ In this way, Islam is best regarded as a "discursive tradition" whose pedagogical practices cohere in a conceptual relationship with the Qur'ān and *hadīth* and reference to the conduct of exemplary figures.¹⁵⁸

Shifting from an understanding of scripture as a "corpus of authoritatively inscribed scholarly opinions" representing religious truth, Asad regards the divine texts as just one of the central elements in "a discursive field of relations of power *through which* truth is established".¹⁵⁹ Dabashi regards the differences in Islam as "cultural paradigms", whose various ideological positions have become enmeshed in the "character and culture traits present in every Muslim individual and community".¹⁶⁰ Thus, the authority of a particular interpretation of

¹⁵⁵ Talal Asad, "Anthropological Conceptions of Religion: Reflections on Geertz", *Man*, New Series, 18:2 (June 1983), 237, <http://www.jstor.org/stable/pdf/2801433.pdf>

¹⁵⁶ Al-Jibri, *Arab Reason*, 83.

¹⁵⁷ Asad, "Anthropological Conceptions of Religion" 252.

¹⁵⁸ Talal Asad, "The Idea of an Anthropology of Islam", *Qui Parle*, 17:2 (Spring Summer, 2009), 1-30. <http://www.jstor.org/stable/pdf/20685738>

¹⁵⁹ Talal Asad as cited by Saba Mahmood, *Politics of Piety: The Islamic Revival and the Feminist Subject*, (Princeton: Princeton University Press, 2005), 116.

¹⁶⁰ Hamid Dabashi, *Authority in Islam*, (New Brunswick, NJ: Transaction, 1989), xvii, xii-xiii.

any canonical text also depends upon “the power relations (including hierarchies of age, class, gender and knowledge), under which the text is invoked”.¹⁶¹

Whereas Foucault offers an “interpretative analytic” to understand the practices of culture¹⁶², Bourdieu outlines a theory of practice that seeks to account for the connections between an individual and the material and social worlds.¹⁶³ Practice manifests because of the “relations between one’s dispositions (*habitus*), one’s position in the field (capital) within the current state of play of that social arena (field).¹⁶⁴ Based on a semantic analysis of Bourdieu’s work, Lamont and Lareau proposed that ‘cultural capital’ is best defined as:

“institutionalized i.e. widely shared, high status cultural signals (attitudes, preferences, formal knowledge, behaviours, goods and credentials) used for social and cultural exclusion, the former referring to exclusion from jobs and resources, and the latter, to exclusion from high status groups.”¹⁶⁵

These understandings explain the manner in which Islam embodies authority. Emanating from the totality of symbolic, economic and cultural capital, Islam occupies the most crucial role for ensuring and protecting social order. The discursive field of relations of power is invoked with the exploitation of Islamic symbolic and cultural capital to legitimize regimes and protect the incumbent elites, in combination with “elaborate patronage systems and control of the rules of the political

¹⁶¹ Ibid.

¹⁶² Dreyfus & Rabinow, *Michel Foucault*, 124-125.

¹⁶³ Michael Grenfell, “Introduction to Part II: Field Theory – Beyond Subjectivity and Objectivity”, in *Pierre Bourdieu: Key Concepts*, (Durham, DH: Acumen, 2008), 44-45.

¹⁶⁴ Karl Maton, “Habitus”, in *Pierre Bourdieu: Key Concepts*, (Durham: Acumen, 2008), 51.

¹⁶⁵ Michele Lamont and Annette Lareau, “Cultural Capital: Allusions, Gaps and Glissandos in Recent Theoretical Developments” *Sociological Theory*, 6: 2 (1988), 156. <http://www.jstor.org/stable/202113>.

and economic games”.¹⁶⁶ Islamic symbolic and cultural capital are omnipresent in every facet of life, ranging from the connotations of language, ascribed titles, gender, architecture, clothing, rituals and behaviour.

The immanent power of the family (where the *habitus* originates), and patrilineal links, can be explained by the cultural, economic and symbolic power extant in these networks, and the detailed, rigid rules, obligations and responsibilities which protect social stability more broadly. Family also dictates the maintenance of

“lineal identity, succession and affection, socialization of the young, security and respect for the aged, and maximization of efforts to ensure family continuity and welfare.”¹⁶⁷

Al-Bawani and Albeely also note that the mutual expectations and obligations of family members in Oman are reinforced by “membership of a larger social system which derives from a common religious brotherhood”, thereby combining the power of Islam with the socio-cultural capital of kinship.¹⁶⁸ Competing with this indigenous powerbase, is the external pressure of globalization. In a study of contemporary challenges facing Arab/Muslim families in Egypt, Jordan, Iraq, Lebanon, Badran concluded that globalization had facilitated women’s entry into the labour force, subsequently challenging notions of gender segregated workplaces, income and social protection, identity,

¹⁶⁶ Oliver Schlumberger, “Arab Authoritarianism: Debating the Dynamics and Durability of Nondemocratic Regimes”, in *Debating Arab Authoritarianism: Dynamics and Durability in Nondemocratic Regimes*, ed. Oliver Schlumberger, (Stanford: Stanford University Press, 2007), 11.

¹⁶⁷ Al-Barwani and Albeely, “The Omani Family”, 131.

¹⁶⁸ *Ibid.*, 131

notions of inclusion and exclusion, and thereby undermining traditional family roles and expectations.¹⁶⁹

Increased economic capital, has empowered women by facilitating greater control of the timing and frequency of pregnancies and also undermining the “legitimacy of men’s domination as providers for the family”.¹⁷⁰ The limited freedom of Omani women and girls, as described by anthropologist Fredrik Barth in 1983¹⁷¹, has given way to educated, increasingly confident and independent women, whose employment across diverse sectors and access to information technology, travel and more liberal international media, has reshaped their roles into that of “independent co-providers”, rather than the historically passive, “dependent consumers”.¹⁷² Al-Barwani and Albeely perceive the impost of modern, globalized, frequently Western, forces as a very real threat to family cohesion, inter-generational relationships and previously unchallenged roles, behaviours, practices and traditions.¹⁷³

By drawing upon a “reservoir of symbols, idiom and language”, authority, authenticity and legitimacy are conferred upon uniquely modern socio-political projects.¹⁷⁴ Gender progressive readings of sacred Islamic texts, in combination with a globalized media and communication technology have challenged the ‘absolute truths’ constructed by patriarchal modernity.¹⁷⁵ Pushing *ijtihad* to new limits,

¹⁶⁹ Hoda Badran, “Major trends affecting families in El Mashrek El Araby”, in *Major Trends Affecting Families: A Background Document - Report for the United Nations*, (New York: United Nations Department of Economic and Social Affairs, Division for Social Policy and Development, Programme on the Family, 2003), <http://www.un.org/esa/socdev/family/Publications/mtbadran.pdf> .

¹⁷⁰ Al-Barwani and Albeely, “The Omani Family”, (2007), 135.

¹⁷¹ Fredrik Barth, *Sohar: Culture and Society in an Omani Town* (Baltimore: John Hopkins University Press, 1983).

¹⁷² *Ibid.*, 136.

¹⁷³ Al-Barwani and Albeely, “The Omani Family”, (2007), 136-139.

¹⁷⁴ Mahmood, *Politics of Piety*, 114.

¹⁷⁵ Margot Badran, *Feminism in Islam: Secular and Religious Convergences* (Oxford: Oneworld, 2009), 215.

feminist and Islamist women beyond the Arabian Peninsula are re-examining Islamic teachings from a fresh perspective. This practice is more visible in the diaspora, because to question the divinity of the *shari'ā* in the Gulf is regarded as heretical and akin to the capital offence of apostasy.¹⁷⁶ In turn, the paradox of women's empowerment at the behest of the male elites is reinforced and in this way, "innovation is [only] accepted under the cloak of fidelity to the past".¹⁷⁷ In the contemporary context of the Gulf States, specifically Oman, symbolic and cultural capitals include the Arabic language, aesthetic and epistemological preferences, all of which reflect Islamic values.¹⁷⁸ This, therefore, is the mechanism by which the processes and models of education and educational credentials are constructed.¹⁷⁹

Social Hierarchy

Social stratification, or the divisions that exist between different groups and people, is not just based on economic difference, rather it too is informed by symbolic and cultural capital. Fricker argues that this differentiation results from "interdependencies of power, reason and epistemic authority" which produces identities "directly dependent upon shared social-imaginative conceptions of the social identities implicated in a particular operation of power".¹⁸⁰ In contrast to societies where affluence would equate to social capital, Omanis, irrespective of wide wealth differentials, still "bond firmly with members of the same

¹⁷⁶ Ibid., 233.

¹⁷⁷ Laroui, *The Crisis of the Arab Intellectual*, 35.

¹⁷⁸ David Swartz, *Culture and Power: the Sociology of Pierre Bourdieu* (Chicago: University of Chicago Press, 1997), 75.

¹⁷⁹ Ibrahima Diallo "Emirati Students Encounter Western Teachers: Tensions and Identity Resistance" *Learning and Teaching in Higher Education: Gulf Perspectives*, 11:2 (2014), 4. <http://lthe.zu.ac.ae/index.php/lthehome/article/view/158> .

¹⁸⁰ Fricker, *Epistemic Injustice*, 4.

tribe or ethnic group.”¹⁸¹

Historically, the tribal organisation of Oman has defined notions of kinship, which continue to reflect one’s position in the clan, with respect to patrilineal genealogy.¹⁸² If a father or husband is progressive, then kinship policies provide a certain freedom for women under the auspices of tribal protection, in the same way self-censorship to avoid dishonouring the tribe has traditionally rendered women passive.¹⁸³ An additional dimension of power in this context is that the connection to particular lineages in terms of relationship and position, “can become a psychodynamic instrument of domination”.¹⁸⁴ Sharabi argues that in the modern neopatriarchal society, an individual’s primordial affiliation is to the “family, the clan, the ethnic or religious group”, strengthened by personal loyalty, dependence and lubricated by the concept of *wasta* (mediation), when patrons facilitate the distribution of favours, protection and advantage.¹⁸⁵

The solidarity of the clan or tribe was, and is, enhanced by the moral link to Islam and the incumbent obedience to, and protection of, the way (*shari’ā*) - the rules by which “man could walk pleasingly in the sight of God and hope to reach Paradise”.¹⁸⁶ To add to the complexity of stratification, slaves, servants and clients were subordinate to the tribe and were identified not only by their racial origins, but their occupational status as well as whether they were *bedū* (nomadic) or *hādr* (settled).¹⁸⁷ Although, the nomadic tribes take pride in their

¹⁸¹ Al-Farsi, *Democracy and Youth*, 25.

¹⁸² Al-Azri, *Social and Gender Inequality*, 11-12.

¹⁸³ Alsharekh, Introduction”, 13.

¹⁸⁴ Suad Joseph, “Theories and dynamics of gender, self and identity in Arab families”, *Intimate Selving in Arab Families: Gender, Self and Identity*, ed. Suad Joseph (Syracuse NY: Syracuse University Press, 1999), 13.

¹⁸⁵ Sharabi, *Neopatriarchy*, 45-46.

¹⁸⁶ Hourani, *Arabic Thought*, 2-7.

¹⁸⁷ Al-Azri, *Social and Gender Inequality*, 12.

identity as *bedū*, because of their affinity for the desert landscape as a socio-cultural space, this ascription takes on a completely different connotation when used by non-*bedū*.¹⁸⁸ Currently, when it is used by Omani government officials and international civil servants, it implies “a statement of contempt, highlighting the presumed backwardness and primitiveness of this social category” and their views are “relegated to the moral margins”.¹⁸⁹ This was confirmed in two separate hushed conversations with Dr K and Anonymous Academic C who spoke with derision about the *bedū* women from Sanāw, south of Nizwa, who are “known” for their promiscuity and also those on Masirah Island who fraternise with the soldiers stationed at the British Base. Unlike other Omani women who bear children in *harām* (forbidden) circumstances, these *bedū* women allegedly keep their illegitimate offspring.¹⁹⁰

Linked to tribal identity is the ‘purity’ of the tribe’s genealogy. In a candid interview a faculty member described the pride and social capital of the pure Arab, farming dynasties as distinct from the fishing families in Al-Batinah. Social distinction is not just related to the settled-nomadic binary, but to the Arabness of identities.

“When a man chooses a wife, he might be drawn by her beauty, her family, her wealth or her qualifications, *but* it will be: is she a good Muslim, after of course, her purity is confirmed”.¹⁹¹

If a pure Arab woman disobeyed her family by marrying a man of mixed blood, she would be disowned for bringing impurities to the family and

¹⁸⁸ Dawn Chatty, “Rejecting Authenticity in the Desert Landscapes of the Modern Middle East: Development Processes in the Jiddat il-Harasiis, Oman”, In *Anthropology of the Middle East and North Africa: Into the New Millennium*, ed. Sherine Hafez and Susan Slyomovics, (Bloomington: Indiana University Press, 2013), 147.

¹⁸⁹ Ibid.

¹⁹⁰ Informal discussions with Dr K and Anonymous Academic C, 25 and 26 January 2016.

¹⁹¹ Interview with Dr K, 25 January 2016.

any subsequent children would suffer.¹⁹² Women of pure blood would also take offence if they are approached by such a man, because he would know the unwritten social laws would prevail.¹⁹³ The derogatory term ‘*bāysa*’, which is also the lowest denomination of currency in Oman and virtually worthless¹⁹⁴, is used to describe Omanis with mixed blood and they are bereft of the requisite social capital to marry into pure Arab families.¹⁹⁵

The transformation of tribal status into social status has been attributed to the incursion of capitalism and globalization,¹⁹⁶ but also has its roots in British endorsement and empowerment of specific families who cooperated with imperial intentions, particularly once oil was discovered.¹⁹⁷ These factors, however, have only served to mask, rather than supersede enduring traditional, cultural layers of social distinction. As a result, the former society comprising tribal sheikhdoms has been stratified into at least five different classes.¹⁹⁸

In the Arab Gulf, the ruling families exercise a political monopoly of the top positions in government and frequently business. Their privileged position is represented by their titles, such as Emir, Sheikh and Sultan, along with the feminine equivalents.¹⁹⁹ Tribes who remained loyal to the ruling family occupy the second tier and include the merchant aristocracy and sheikhly families, whose social and

¹⁹² Ibid.

¹⁹³ Ibid.

¹⁹⁴ At the time of writing, 10 baysa equated to approximately 3 Australian cents, an amount which has become obsolete.

¹⁹⁵ Interview with Dr K.

¹⁹⁶ Miriam Cooke, *Tribal Modern: Branding New Nations in the Arab Gulf* (Berkeley: University of California, 2014), 60.

¹⁹⁷ Rosemarie Said Zahlan, *The Making of the Modern Gulf States: Kuwait, Bahrain, Qatar, the United Arab Emirates and Oman* (Reading, BRK: Ithaca Press, 1998), 19-31.

¹⁹⁸ John E. Peterson, “Rulers, Merchants and Shaikhs in Gulf Politics: The Function of Family Networks”, in *The Gulf Family: Kinship Policies and Modernity*, ed. Alanoud Alsharekh, (London: Saqi, 2007), 22-24.

¹⁹⁹ Ibid.

political capital have been reinforced by recruitment to the bureaucracy, roles in the judiciary (state and tribal) and by intermarriage with members of ruling families.²⁰⁰ Lower in status are those with Persian, Zanzibari (African) and Indian genealogies, followed by slaves, mainly denoted by the blackness of their skin and on the lowest rung, the stateless Bedouin, denied citizenship because they failed to register for the newly formed nation states.²⁰¹

In Oman, the social hierarchy is ranked according to political, economic and social influence. Status aligns closely with “wealth, profession, religious differences, ethno-linguistic and racial backgrounds.”²⁰² The ruling Arab royal family, the al-Sa’id, have distinguished themselves from their extended kin, the al-Bu Sa’id, and further re-defined their genealogy by limiting it to the descendants of Turki bin Sa’id, son of the last family member to rule both Oman and Zanzibar.²⁰³ The significance of family heritage rests with the purity of the blood line, which upholds the high social status of Arab families.²⁰⁴

Occupation is another key indicator of cultural capital and is ranked according to the following criteria. Autonomy is superior to subordination; leisure or administrative labour is preferable to physical toil; self-employment and ownership of the sources of production outweigh having to work for an employer; working in clean environments is better than a dirty one, and the generally higher returns aligned with entrepreneurship outrank the status of smaller, (more secure) forms of income.²⁰⁵

Language, which is closely aligned with identity, is also “an iconic

²⁰⁰ Ibid., 28-31.

²⁰¹ Cooke, *Tribal Modern*, 61-62.

²⁰² Al-Azri, *Social and Gender Inequality*, 41-43.

²⁰³ Peterson, “Rulers, Merchants and Shaikhs”, 28.

²⁰⁴ Cooke, *Tribal Modern*, 55.

²⁰⁵ Barth, *Sohar*, 61.

marker” of national belonging and in Oman, the use of Arabic is partial because it is “the language of the hegemonic ethnic group”, the Arab *Ibādhī*.²⁰⁶ Arabic is the designated first language of Oman, used in government, media and education. In an interview with a high ranking member of the College of Education at SQU, the interviewee bemoaned the fact that in a significant number of households, Arabic was not spoken and tragically, the Ministry was investigating the teaching of Arabic as a Foreign Language in Oman.²⁰⁷

The replacement of Swahili in particular, the first language of many Omanis who returned from Zanzibar, as well as Baluchi, Farsi and Urdu, with Arabic, has succeeded in stratifying the population.²⁰⁸ In addition to these expatriate languages, there are also eight indigenous languages, of which five are unique, spoken only in the Omani desert.²⁰⁹ Whether the fundamental importance and classist connotations of Arabic limit the number of survey respondents who are prepared to acknowledge that they speak languages other than English and Arabic, is a matter for further investigation.

The official unification of Oman relied upon a strategy of “de-autonomising” existing hierarchies of power based on tribal and ethno-linguistic factors and was accomplished with key appointments to high ranking government and regional positions including local judiciaries.²¹⁰ Positions in the government bureaucracy are socially prestigious and financially rewarding, thereby enhancing the dependence on the State for social wellbeing.²¹¹ Suppressed tensions endure because government agencies and ministries have been divided

²⁰⁶ Chatty, “Rejecting Authenticity”, 147.

²⁰⁷ Interview with a High Academic Administrator, 7 February, 2016.

²⁰⁸ Chatty, “Rejecting Authenticity”, 148.

²⁰⁹ Ibid.

²¹⁰ Valeri, *Oman*, 150.

²¹¹ Barth, *Sohar*, 61.

among tribal and non-tribal elites, essentially prescribing subsequent employment opportunities.²¹² For example Omanis who are *Ibādhī* and Arab, tend to be appointed to the areas of security such as the Ministries of the Interior, Justice, Endowment and Religious Affairs and others are more generally recruited to the more commercial agencies such as the Omani National Bank or the company, Petroleum Development of Oman.²¹³ Unlike other Gulf monarchies however, where existing merchant elites were marginalised, key Omani commercial families have retained influence on economic decision making and have thrived, benefiting from the redistribution of oil rents and expanded development opportunities.²¹⁴ These commercial elite include Indian Hindus, Sunni Baluch, Shi'ite Lawatiyahs and non-Omani Arabs.²¹⁵

Omani citizens whose heritage includes dependence on the tribal hierarchy for protection and economic support are subordinate and include groups who were originally slaves, clients (*mawālī*) or servants (*khuddām*).²¹⁶ Occupation, race, whether they were settled or nomadic or are associated with the interior or coastal lifestyles, all serve as social markers.²¹⁷ Wilkinson notes that *Ibādhī* scholars regarded the *bedū* as ignorant in contrast the “people of excellence and true learning” who could be found in settlements.²¹⁸ Whilst Wilkinson²¹⁹ and Al-Maamari²²⁰ highlight the dangers of stereotyping, such prejudice endures.²²¹

²¹² Al-Izri, *Social and Gender Inequality*, 50.

²¹³ *Ibid.*, 50-51.

²¹⁴ Allen and Rigsbee, *Oman under Qaboos*, 218.

²¹⁵ *Ibid.*

²¹⁶ Al-Azri, *Social and Gender Inequality*, 12.

²¹⁷ *Ibid.*, 12-13.

²¹⁸ Wilkinson, *Imamate Tradition*, 94-5.

²¹⁹ *Ibid.*

²²⁰ Al-Maamari, “Education for connecting Omani students”

²²¹ Interview with Anonymous Academic K, January 2016.

Patriarchal, patrilineal and patrilocal, the family constitutes the dominant social institution from which “persons and groups inherit their religious, social class and cultural identities”, the status of which becomes a reflection of the success or failure of every individual member.²²² Oman, as with other GCC countries, has constructed social identities based on tribal, clan or factional affiliations.²²³ In doing so, al-Tarrah warns that the state is held hostage by kinship, producing “a vicious spiral of misgovernment and a sense of power entitlement in individuals”, such that loyalties have shifted away from governments to the tribe or clan.²²⁴ Although this position differs from Valeri who argues that *‘asabiyyāt*, the group feeling based on kinship links has been supplanted in Oman, perhaps it would be more accurate to acknowledge that it may have been undermined but not eradicated. This would then suggest one reason for the simmering dissatisfaction with the state of affairs in Oman and account for the endurance of socio-cultural norms which laws have sought to reform.

The Dialectics of Tradition and Modernity

Eisenstadt’s recognition of “multiple modernities” acknowledges that different nation-states, in combination with diverse ethnic and cultural groups and varied ideological perspectives, continue to (re-) interpret and (re-)shape social orders and identities in such a way that observers can discern models of modernity that disrupt the notion that

²²² Halam Barakat, “The Arab Family and the Challenge of Social Transformation”, in *Women and the Family in the Middle East: New Voices of Change*, ed. Elizabeth Warnock Fernea, (Austin: University of Texas Press, 1985), 28.

²²³ Al-Tarrah, “Family in the Kinship State, 121.

²²⁴ *Ibid.*, 121.

Western patterns are the only authentic version.²²⁵ Drawing on elements of post-structuralism and postmodernism, multiple modernities are not defined by symbolic cultural borders; rather they represent “fragile, fuzzy and shifting imaginations of historically particular and competing social orders”.²²⁶ That is, there are multiple combinations of individual and collective autonomy; all manifestations of freedom and discipline and the struggle for cultural hegemony.²²⁷

Also called ‘counter-narratives’, alternatives to the meta-narrative of modernity are the knowledges and histories of groups that have been “marginalized, excluded, subjugated or forgotten” by the official representation.²²⁸ Herein lies the challenge of the Arab Human Development Reports. Tabled not in the context of the Western experience whereby “theological and metaphysical modes of thought” are supplanted by rational science²²⁹, the construction of a Knowledge Society is predicated upon the foundational knowledge of the *Qur’ān* and the context of an Arab/Islamic society. Giddens argues that knowledge in the modern context is no longer fixed or certain, rather it is “constantly examined and reformed in light of incoming information” that constantly revise conventions, such that in the ‘modern’ world “we can never be sure that any given element of knowledge will not be revised”.²³⁰

²²⁵ S.N. Eisenstadt, “Multiple Modernities” *Daedalus*, 129:1 (2000), pp 1-29, <http://www.jstor.org/stable/20027613>. See also Anthony Giddens, *The Consequences of Modernity*, (Stanford, CA: Stanford University Press, 1990), 37-39.

²²⁶ Dietrich Jung and Kristine Sinclair, “Multiple Modernities, Modern Subjectivities and Social Order: Unity and Difference in the Rise of Islamic Modernities”, *Thesis Eleven*, 130 (2015), 27, doi:10.1177/072551361560441827.

²²⁷ *Ibid.*, 36.

²²⁸ Michael Peters and Colin Lankshear, “Postmodern Counternarratives”, *Counternarratives: Cultural Studies and Critical Pedagogies in Postmodern Spaces*, ed. Henry A. Giroux, Colin Lankshear, Peter McLaren and Michael Peters, (New York: Routledge, 1996), 3.

²²⁹ Lane, “Politics and Ideology in a Knowledgeable Society”, 656.

²³⁰ Giddens, *The Consequences of Modernity*, 39-40.

According to Masud, there are three predominant discourses which reflect the meta-narratives of Islamic modernism.²³¹ The first, highlighted by Voll and Rahman²³² is the revivalist discourse, which strives to rediscover “a moment of perfection” when Allah revealed his wisdom to the Prophet and which later provided the impetus for reformers such as Ibn Abd al-Wahhāb who preached a “purified form of Islam ... a doctrine of pure monotheism and a return to the fundamental tenets of Islam” as expressed in the Qur’ān.²³³ It is also referred to as the “authentic” or “traditionalist approach, wherein civilisation is built on early Islamic interpretations which require very little or no alteration to be relevant.²³⁴

In Oman, the *Ibādhī nāhda* (renaissance) also sought to return to the purity of the Golden Age of the First Imamate, spurred in part by the violent doctrinal and political conflict with Wahhabism²³⁵ and the corruption brought about by British interference in Oman’s affairs.²³⁶ In this way, the *salāfiyya* (return to origins)²³⁷ movement emerged as an “endogenous reform movement” to combat Western colonialism and liberalism, which were regarded as “tools of domination”.²³⁸ Rahman captured the tensions in the post-colonial Muslim mindset when he observed that the ability of Muslims

²³¹ Muhammad Khalid Masud, “Islamic Modernism”, *Islam and Modernity: Key Issues and Debates*, ed. Muhammad Khalid Masud, Armando Salvatore and Martin van Bruinessen, (Edinburgh: Edinburgh University Press, 2009), 237.

²³² See. Voll, “Renewal and Reform”; Fazlur Rahman, *Revival and Reform in Islam: A Study of Islamic Fundamentalism* (Oxford: Oneworld, 2000).

²³³ David Commins, *The Gulf States: A Modern History*, (London: I.B. Tauris, 2012), 62.

²³⁴ Shaykh Taha Jabir Al-Alwani, *Issues in Contemporary Islamic Thought*, (London: The International Institute of Islamic Thought, 2005), 9.

²³⁵ Ghubash, *Oman*, 83-84.

²³⁶ Wilkinson, *Imamate Tradition*, 230.

²³⁷ *Ibid.*, 10.

²³⁸ Zakia Belhachmi, “Al-Salafiyya, Feminism and Reforms in Twentieth Century Arab-Islamic Society”, *Journal of North African Studies*, 10:2 (2005), 111, 119-120.

“to rethink their heritage with some rational distance and objectivity in order to reconstruct an Islamic future has been incalculably damaged. Instead of being able to create a rational distance *vis a vis* [the] heritage of the past, the average Muslim [is] pushed to cling to that past... Muslim conservatism has been strong for centuries, but thanks to colonial rule, conservatism got a new psychological basis and rationale”.²³⁹

To halt the perceived secularisation of knowledge due to Western influence and also to establish a discourse wherein the state and religion are integral, revivalist voices seek to “imbue all forms of knowledge with traditional Islamic values”.²⁴⁰ That there is “no law, but God’s law” is the principle which is still attributed to the interior of Oman, wherein traditions are aligned with isolated, self-sufficient tribal communities governed by an elected *imām*.²⁴¹ Conservative *Ibādhi* influence extended briefly in the late 19th Century to Muscat; a city renowned for its progressive attitudes and its commercial and maritime links to the Far East and littoral zone of the Indian Ocean. A failed attempt to ban musical instruments, integral to the Hindu practices of the Bhatia population, exemplifies the contrast between the interior and the coastal communities.²⁴² Tolerance of difference in Muscat remains a feature of the capital to this day.

Paradoxically, such fundamentalist views of modernity “opened the Pandora’s box of rational criticism... [subsequently weakening] the ideological rigidity of Islamic orthodoxy and [giving] authenticity to the

²³⁹ Fazlur Rahman, “Islamic Studies and the Future of Islam”, *Islamic Studies: A Tradition and Its Problems*, ed. Malcolm H. Kerr, (7th Giorgio Levi Della Vida Conference), (Malibu: Undena Publications, 1980), 130.

²⁴⁰ Aziz Talbani, “Pedagogy, Power and Discourse: Transformation of Islamic Education” *Education Review*, 40: 1 (February 1996), 66. <http://www.jstor.org/stable/pdf/1188968>.

²⁴¹ Wilkinson, *Imamate Tradition*, 1.

²⁴² Jones & Ridout, *Oman, Culture and Diplomacy*, 28-29.

worldviews”²⁴³ of Islamic reformists, also referred to as ‘modernists’²⁴⁴, who saw such adherence to tradition and religion as the “main cause of the backwardness of Muslims”.²⁴⁵ With heightened gender awareness, Muslim women writing about women in Islam, such as Fatima Mernissi, Asma Barlas and Leila Ahmed for example, have produced progressive readings of canonical texts. They have ardently positioned themselves “to defend Islam against a perceived attack from the West”, particularly Western feminists, with “aspirations for full participation and equality in society”.²⁴⁶ Writing about Muslim women in the nineteenth and twentieth centuries, Judith Tucker observes, most notably in the GCC, that “women’s lives [were] still lived out of the public domain in an all-female world composed of relatives and friends”.²⁴⁷ This is increasingly not the case in Oman, which suggests a growing agency among women and the way in which individuals determine personal and political choices, including the level of importance that each woman accords religion in her personal, social and political life.²⁴⁸

Also, within the modernist ‘camp’ are secular reformists, epitomised by Mustafa Kemal and represented in the contemporary sense, by Muslims who confine Islam to “personal belief and a relationship between God and the individual”.²⁴⁹ Such views have manifested predominantly in the diaspora and are reflected in the “St

²⁴³ Mansoor Moaddel, *Islamic Modernism, Nationalism and Fundamentalism: Episode and Discourse*, (Chicago: University of Chicago Press, 2005), 45.

²⁴⁴ Al-Alwani, *Issues*, 10.

²⁴⁵ Masud, “Islamic Modernism”, 237.

²⁴⁶ Ziba Mir-Hosseini, *Islam and Gender: The Religious Debate in Contemporary Iran*. (New York: Princeton University Press, 1999).

²⁴⁷ Judith E Tucker, “Women in the Middle East and North Africa: The Nineteenth and Twentieth Centuries”, *Women in the Middle East and North Africa: Restoring Women to History*, ed. Guity Nashat and Judith E. Tucker, (Bloomington, IN: Indiana University Press, 1999), 126.

²⁴⁸ Thuwayba al-Barwani, “Women, Education and the Redefinition of Empowerment and Change in a Traditional Society: The Case of Oman”, *Women in the Middle East and North Africa: Agents of Change*, ed. Fatima Sadiqi and Moha Ennaji, (London: Routledge, 2011), 215-231.

²⁴⁹ Saeed, *Islamic Thought*, 146.

Petersburg Declaration”, published in 2007 which includes calls for the abolition of political Islam and the separation of church and state.²⁵⁰ Signatories to this declaration include apostates such as Ibn Warraq, Ayaan Hirsi Ali and Wafa Sultan and human rights activists like Hasan Mahmūd and Shahriar Kabir. Although the conference which produced this position statement in the United States, was reported by the Kuwaiti News Agency²⁵¹, such sentiments are not for discussion in Oman. Indeed Sahin completely rejects this group’s perspective, regarding them as “extreme” and questioning “if you are no longer a Muslim, why should you have the need to preach to people about what Islam is?”²⁵² More recently, Muslim academics in the diaspora, such as Basim Tibi, argue that there is an Islamic basis to civil society and “an Islam that comports with the values of cultural modernity would be feasible”.²⁵³ In Tibi’s view, such values comprise the political culture of democracy, separation of religion from politics, human rights, cultural and religious pluralism and tolerance based on equality at all levels.²⁵⁴

Of more direct relevance to Oman is the third discourse, the eclectic approach²⁵⁵, which argues that modernity is compatible with Islam. Post-colonial proponents like Mohammad Arkoun seek a “new Islamic theology”²⁵⁶, a Muslim *Weltanschauung*, which accommodates the rational, empirical sciences, scrutinises the relationship between religion and politics, explores the ideal form of government and national

²⁵⁰ Institution for the Secularization of Islamic Society, *St Petersburg Declaration*, 4 May 2007, http://www.centerforinquiry.net/isis/news/the_st_petersburg_declaration/

²⁵¹ Kuwait News Agency, “First ‘Secular Islam Summit’ to convene in Florida next month”, 7 July 2007, <http://web.archive.org/web/20070707022853/http://www.kuna.net.kw/home/Story.aspx?Language=en&DSNO=956319>

²⁵² Interview with Abdullah Sahin, 30 August 2015.

²⁵³ Bassam Tibi, “Euro-Islam: An Alternative to Islamization and Ethnicity of Fear” in *The Other Muslims: Moderate and Secular*, ed. Zeyno Baran, (New York: Palgrave MacMillan, 2010), 167-168.

²⁵⁴ *Ibid.*, 167.

²⁵⁵ Al-Alwani, *Issues*, 10.

²⁵⁶ Masud, “Islamic Modernism”, 238.

identity, as well as addressing the status of women and way in which Muslim countries interact with their non-Muslim counterparts.²⁵⁷ “The promise of contemporary critical theory and cross-disciplinary analysis” upheld by Arkoun reflects his work to overturn the “epistemological limitations” imposed by tradition.²⁵⁸ Soroush offers further insight by distinguishing the difference between religion (*dīn*) and religious knowledge (*maʿrifāt-i dīn*). Religion is “sacred and heavenly”, but the understanding is “human and earthly” and thus fallible, requiring critical analysis and reconstruction in light of the contemporary lived experience.

In 1984, His Majesty, Sultan Qaboos urged Omanis to

“remember that in striving for our progress and the creation of our modern state, we must retain the teachings of our Holy Religion and consult the glorious traditions of which we are so proud.”²⁵⁹

Qaboos was treading a delicate line to balance conservative, traditional elements of society with progressive, modernizing, global forces. This view contrasts with the traditionalist/conformist philosophy (*uṣūlī*) that has prevailed at State level in other Arab countries, wherein the future is contained in the definitive knowledge of the past.²⁶⁰ Rather than seeing Truth existing only in the canonical texts instead of in experience or reality, Qaboos is calling on the first graduates to develop an epistemology, in which thinking is aligned not with explanation and reproduction, but with exploration and inquiry in order to build a modern state.

²⁵⁷ Carool Kersten, *Cosmopolitans and Heretics: New Muslim Intellectuals and the Study of Islam* (London: Herst & Co, 2011), xiv.

²⁵⁸ Ahmed, *Reform and Modernity in Islam*, 219.

²⁵⁹ H.M. Sultan Qaboos bin Said, *Royal Speeches*, 141.

²⁶⁰ Adonis, *Arab Poetics*, 78

His Majesty’s vision has officially reconstructed the past to create a shared culture and national identity for a modern nation,²⁶¹ differentiating Oman from other Gulf States where sectarian, ethnic and tribal divisions are overt. Consequently, Oman presents as a unified nation, unhindered by the religious, ethnic and class divisions which beset other countries in the region.²⁶² Publicly and politically, this homogenous identity is maintained; however in reality, these differences continue to inform relationships, private opinion and expectations.

Despite the extraordinary transformation into a country which now ranks in the top thirty percent on the United Nations Human Development Index²⁶³, it is clear that significant limitations to freedom of expression, political participation and capacity to press for reforms, prevail. The combined indicator, Voice and Accountability, is rated in the World Bank’s State Report and is a measure of perceptions relating to democracy and freedoms of expression, association and media (see Table 2-2).

Table 2-2: World Bank - The State Indicator: Voice and Accountability – Percentiles for Selected Countries

	Oman	Qatar	UAE	KSA	China	Australia	UK	USA
2013	19.4	23.7	18.7	2.3	5.2	94.3	92.4	83.9

In comparison to the Kingdom of Saudi Arabia, China and even the UAE, citizens in Oman clearly have a greater voice. However to a Westerner, these measures are in stark contrast to the freedoms

²⁶¹ Jeremy Jones and Nicholas Ridout, *A History of Modern Oman* (Cambridge: Cambridge University Press, 2015), 196.

²⁶² Anthony H Cordesman, *Bahrain, Oman, Qatar and the UAE: Challenges in Security* (Boulder: Westview Press, 1997), 136.

²⁶³ Selim Jahan, *2015 Human Development Report: Work for Human Development* (New York: United Nations Development Programme, 2015), 208, http://hdr.undp.org/sites/default/files/2015_human_development_report.pdf. Qatar ranked #32, UAE # 41, Oman # 52 out of 188 countries in 2014.

enjoyed in Australia, the United Kingdom and the United States of America for example. They are also indicative of top down models of reform, which many regard as essentially cosmetic devices to engender domestic and international approbation, and the image of modernization rather than democratic empowerment.²⁶⁴ This is exemplified by a ranking for Oman of 127 out of 180 in the World Press Freedom Index, published by Reporters without Borders in 2015.²⁶⁵

Remote prospects for reform rely on unlikely changes to the position of the Sultan and his appointed elites who effectively silence alternative voices seeking to register a sense of social responsibility and initiate public conversations about politics, inequality and social justice. All electronic media is government owned and Omanis generally practise self-censorship, accepting that the “government regularly monitors both postal and telephone communications”.²⁶⁶ The pervasive censorship of public discourse and the substantial control of Internet tools which might circumvent government authority, indicates that although Omanis have access to technology, freedom of access is definitely curtailed. Debates or commentary about political, social or cultural issues do not feature and Omani newspapers do not have Letters to the Editor.²⁶⁷ In August, 2016, the editor-in-chief of the daily Arabic newspaper, Azamn, Ibrahim Al-Maamari was arrested following a

²⁶⁴ Michele Dunne and Marina Ottoway, “Incumbent Regimes and the ‘King’s Dilemma’ in the Arab World”, *Getting to Pluralism: Political Actors in the Arab World*, eds. Marina Ottoway and Amr Hamzawy, (Washington DC: Carnegie Endowment for International Peace, 2009), 16.

²⁶⁵ Reporters Without Borders For Freedom of Information, 2015 World Press Freedom Index, <https://index.rsf.org/#!/index-details/OMN>.

²⁶⁶ Allen and Rigsbee, *Oman under Qaboos*, 223.

²⁶⁷ Nada Mourtada-Sabbah, Mohammed al-Mutawa, John W. Fox and Tim Walters, “Media as Social Matrix in the United Arab Emirates”, *Popular Culture and Political Identity in the Arab Gulf States*, ed. Alanoud Alsharekh and Robert Springborg, (London: Saqi, 2008), 111.

story alleging improper interference by the judiciary in a court case.²⁶⁸ The government released an official statement asserting that the judiciary “should be an object of respect and gratification rather than a target of deliberate accusations meant to shake confidence”, omitting any comment about evidence to support the accusations.²⁶⁹

The arrest of Ibrahim al-Maamary is a salient warning to another outspoken Omani, Associate Professor Saif Nasser Ali Al-Maamari from the Department of Curriculum and Instruction at SQU, who regularly publishes opinionative columns in both Arabic and English newspapers in Oman and Qatar.²⁷⁰ A national expert in Social Studies, he is an enthusiastic proponent of a critical pedagogy to enhance intercultural understanding and tolerance within Oman. Undoubtedly, Saif Al-Maamari is taking a risk by initiating debate; however his willingness to speak out, is an indication of dissent with current educational policies and development. Frustration and dissatisfaction with the slowness of change is also exemplified by the arrest of online Omani dissidents, such as Hassan Al-Basham, and Saed Al-Darodi. According to the Gulf Centre for Human Rights, whose mission is to “provide support and protection to human rights defenders in the Gulf region by promoting freedom of expression, association and peaceful assembly”, anyone who is critical of the authorities in Oman risks jail and possible torture.²⁷¹

Al-Basham was convicted for "insulting the Sultan" and use of the

²⁶⁸ The Associated Press, “Oman criticizes newspaper after editor-in-chief detained”, Wednesday, 10 August 2016, <http://english.alarabiya.net/en/media/print/2016/08/10/Oman-criticizes-newspaper-after-editor-in-chief-detained.html>.

²⁶⁹ Ibid.

²⁷⁰ Al-Maamari, “Education for Connecting Omani students”, 457.

²⁷¹ Gulf Centre for Human Rights, “About Us”, December 15, 2015, http://www.gc4hr.org/page/about_us.

Internet in a way which “might be prejudicial to religious values.”²⁷² Writer, poet and cartoonist, al-Darodi was guilty of “disturbing public order” and “spreading sedition and hatred,” when he published a Facebook post entitled “I’m not Omani... I’m Dhofari”.²⁷³ This latter protest suggests lingering ideological differences between people living in Dhofar, the site of the civil war which was quashed in 1976, and those loyal to the Sultan. Led by the People’s Front for the Liberation of Oman (PFLO), the organisers of the revolution in southern Oman advocated a popular democracy to replace tribal and hereditary rule, freedoms of the press and expression of personal opinion, as well as social and economic equality between men and women;²⁷⁴ all of which are counter to the position of the prevailing regime. Furthermore, the 2012 uprising was the angry response by lifelong recipients of the Sultan’s largesse, to the Sultan’s announcement that Omanis must work, according to one influential Omani.²⁷⁵

The power of the media to shape public opinion, to socialize norms and to promote partial agenda is well documented.²⁷⁶ With globalization, the barriers which once insulated populations and allowed for the tight control and promulgation of constructed national identities and the preservation of ‘history’, traditions and beliefs, are no

²⁷² Gulf Centre for Human Rights, “Oman: Internal Security Service continues its systematic targeting of human rights defenders & online activists”, March 13, 2016, <http://www.gc4hr.org/news/view/1201> .

²⁷³ Gulf Centre for Human Rights, “Oman: Writer and online activist Saed Al-Darodi sentenced to three months in prison”, February 21, 2016, <http://www.gc4hr.org/news/view/1187>.

²⁷⁴ PFLO National Act Programmeme, broadcast by The Voice of the Oman Revolution, October 21 – December 1, 1974, as cited in John Townsend, *Oman: The Making of a Modern State*, (London: Croom Helm, 1977), 199-200.

²⁷⁵ Interview with B, 23 January 2016.

²⁷⁶ See Marshall McLuhan’s seminal work, *Understanding Media: The Extensions of Man*, (London: Routledge, 1987) and the work of Raymond Williams, Theodor Adorno and Max Horkheimer for example.

longer impermeable.²⁷⁷ Across the GCC, the rising knowledge-driven economy is dependent upon Information and Communication Technology (ICT) for success. Some believe that this has been to the detriment of traditional culture, countering the Islamic norms of “honour, prudence, goodwill, nobility, wisdom, gentleness, justice, control, good sense and dignity” with the lure of material status and Western secular freedoms.²⁷⁸

In the UAE and Oman²⁷⁹, there are suggestions that technologically literate youth are increasingly disconnected from the older traditional generations, as they are turned into passive consumers by the pervasive opportunity for material possessions, fuelled in part by the rentier state economy²⁸⁰. As a result they are learning to compartmentalise “Arab values, language and cosmology to be used within the home” and the global worldview, which is frequently secular and values the English language over Arabic, and is entrenched in business and areas of education.²⁸¹ One of the challenges for teacher educators and their candidates is to develop programmes and learning experiences that balance the engenderment of cultural values and citizenship with human rights that value the “fully-fledged” participation of women in society.²⁸² The role and influence of ICTs in the lives of young pre-service teachers are of interest to this researcher,

²⁷⁷ Hassan Abu Nimah, “Globalization and the International Order”, *Globalization in the 21st Century: How Interconnected is the World?* (Abu Dhabi: Emirates Centre for Strategic Studies and Research, 2008), 183.

²⁷⁸ Mourtada-Sabbah, *et al.*, “Media as Social Matrix” 123-128.

²⁷⁹ Interview with Anonymous Academic F, 13 October, 2015.

²⁸⁰ Mustapha Masmoudi, “The Arab World and the Information Age: Promises and Challenges”, *The Information Revolution and the Arab World: Its Impact on State and Society*, (Abu Dhabi: Emirates Centre for Strategic Studies and Research, 1998, 130.

²⁸¹ Mourtada-Sabbah *et al.*, “Media as Social Matrix”, 129.

²⁸² Rasha al-Sabah, “Women’s Roles, Past and Present,” in *Challenging Limitations: The Redefinition of Roles for Women in the GCC*, ed. Alanoud Alsharekh (London: Saffron, 2005), 25.

research in terms of knowledge acquisition, attitudes to critical thinking and the exploration of competing points of view.

Despite free education, housing, healthcare and subsidized energy and fuel costs, which act as a bulwark against social unrest, neither Oman, nor its Emirati neighbours, were immune to the dissidence which swept the Arab world in 2011.²⁸³ Although the benevolence of rulers has long facilitated a “political quietism”, five Emirati intellectuals were arrested and jailed after agitating for greater freedom of expression, “a constitutional monarchy and more direct democracy”.²⁸⁴ To stifle any further opposition, the UAE government also dissolved the Teachers’ Association, amongst other professional and non-governmental groups, suggesting that counter-cultural or alternative views exist within the education fraternity and circulate within professional groups.²⁸⁵

In Oman, against the backdrop of uncertainty about the successor to Sultan Qaboos, this country’s protests (The Green March), rather than calling for regime change, were confined to “ending corruption, fighting inflation and increasing spending especially on struggling youth”.²⁸⁶ Although Sultan Qaboos responded by creating an additional 50,000 public sector jobs and protests were stifled, Valeri²⁸⁷, Davidson²⁸⁸ and Peterson all maintain that political quiescence is superficial, with murmurs of dissatisfaction about misdirected

²⁸³ Angela Shah, “Why the Arab Spring Never Came to the UAE” *Time*, 18 July, 2011, <http://content.time.com/time/world/article/0,8599,2083768,00.html>

²⁸⁴ Ibid.

²⁸⁵ Ibid.

²⁸⁶ Marc Lynch, *The Arab Uprising: The Unfinished Revolutions of the New Middle East* (New York: Public Affairs, 2012), 113.

²⁸⁷ Valeri, *Oman*.

²⁸⁸ Davidson, *After the Sheiks*.

government spending, elitist advantage and foreign policy slowly spreading.²⁸⁹

In 2013 this radical element re-emerged, this time in the field of education. Some 35,000 teachers went on an unprecedented month long strike in October, 2013, closing seventy percent of government schools.²⁹⁰ Allegedly teachers were prompted to withdraw their labour in order to apply pressure for improvements to facilities, curriculum, and conditions on school buses, as well as reduced class sizes and better working conditions related to salaries and promotion.²⁹¹ They were not successful. These protests echo the frustrations with “rampant corruption and nepotism” which resulted in an alleged plot to overthrow the government in 1994²⁹², and similar sentiments resurfaced again in 2016, with the immediate cuts to fuel subsidies and employee benefits in the face of drastic reductions in the price of oil.²⁹³

In a bid to stifle public opposition, the Citizenship Law introduced in August 2014 stipulates that:

“Omani citizenship shall be withdrawn from any citizen adopting harmful ideas and those convicted of state security charges. The withdrawal of citizenship shall also affect any individual who refuses to abide by

²⁸⁹ J. E. Peterson, “Oman Faces the Twenty-First Century,” in *Political Change in the Arab Gulf States: Stuck in Transition*, ed. Mary Ann Tétreault, Gwenn Okruhlik and Andrzej Kapiszewski (Boulder: Lynne Rienner, 2011), 113.

²⁹⁰ Fanack Chronicle of the Middle East and North Africa, “Sultan Qaboos Is Back, but Uncertainty Remains” March 31, 2015, <https://chronicle.fanack.com/oman/history-past-to-present/sultan-qaboos-is-back-but-uncertainty-remains/>. See also United States Department of State, *Oman: Country Reports on Human Rights Practices for 2013* (Bureau of Democracy, Human Rights and Labour) 21, <http://www.state.gov/documents/organization/220581.pdf>.

²⁹¹ Teachersolidarity.com, “Oman Teachers’ Strike” October 14, 2013, <http://www.teachersolidarity.com/blog/oman-teachers-strike>.

²⁹² Allen and Rigsbee, *Oman under Qaboos*, 61-62.

²⁹³ Interviews with Anonymous Academic K and Dr N, January 2016.

the government's order to stop collaborating with foreign or hostile countries.”²⁹⁴

Similar laws exist in the UAE, Kuwait and Bahrain²⁹⁵. Scrutiny of Internet filtering and freedom, suggests that Oman is slightly more censorial than its Emirati neighbour. In addition, access to mobile phones, the percentage of the population who use the Internet and the availability of reliable digital service providers and technology, as measured by the Digital Opportunity Index, suggest that access and use of the Information and Communication Technology (ICT) is more widespread in the UAE than in Oman (see Table 2-3). The availability, or lack thereof, of ICTs in Oman is important because of the link between social agency and critical thinking.

²⁹⁴ Citizenship Law, Oman 2014, as cited in *Fanack Chronicle of the Middle East and North Africa*, “Human Rights Record in Oman: Further Restrictions, Persecution After Arab Spring”, November 12, 2015, <https://chronicle.fanack.com/oman/governance/human-rights-record-in-oman/>.

²⁹⁵ Ibid.

Table 2-3: Internet Access, Censorship and Usage in relation to the Human Development Index Ranking

	OMAN	UAE
Human Development Index ²⁹⁶	56/182	41/182
Press Freedom ²⁹⁷	127/180	120/180
INTERNET FILTERING 2012 ²⁹⁸		
Political*	Selective	Selective
Social**	Pervasive	Pervasive
Conflict/Security***	No Evidence	Selective
Internet Tools****	Substantial	Pervasive
OTHER FACTORS - 2015		
Transparency ^	Medium	Medium
Consistency^^	High	Medium
Internet Users (% Pop.) 2015	66.5	88
Digital Opportunity Index (2009-2012)	81/181	38/181
Mobile Subscriptions /100 people (2015)	155	172
% Households with Internet access ²⁹⁹ (2015)	80.1	76.1
Use of Virtual Social Networks: (Rating)	5.4/7	6.5/7
e.g. WhatsApp, Facebook, Linked in (2015)	91/143	8/143

*Opposition to government, human rights, freedom of expression, minority rights, religious difference

** Sexuality, Gambling, Illegal Drugs, Alcohol and any socially sensitive or offensive topics

*** Armed Conflicts, Border Disputes, Separatist Movements, Militant Groups

**** Websites that provide email, Internet hosting, search, translation, telephone, circumvention methods

^Qualitative measure based on level of filtering without open acknowledgement

^^Variation in filtering across different Internet Service Providers

Nabil argues that lack of openness is a significant barrier to the application of education for productive use and that “the effect of the stock of human capital on total factor productivity is conditional on the

²⁹⁶ UN Human Development Report, *Work for Human Development*, 2015, <http://hdr.undp.org/en/composite/HDI>.

²⁹⁷ Reporters Without Borders for Freedom of Information, 2015 World Press Freedom Index, <https://index.rsf.org/#!/index-details>.

²⁹⁸ Open Net Initiative <https://opennet.net/research/profiles>

²⁹⁹ World Economic Forum, *The Global Information Technology Report 2015: ICTs for Inclusive Growth*, eds. Soumitra Dutta, Thierry Geiger, Bruno Lanvin, (Geneva: World Economic Forum, 2015) http://www3.weforum.org/docs/WEF_Global_IT_Report_2015.pdf.

degree of openness”.³⁰⁰ For education to produce the required stock of human capital, it requires a “dynamic information structure” which facilitates communication, the dissemination and processing of information.³⁰¹ A modern, knowledge economy is thus fostered by greater openness and demands “a critical approach rather than a subservient accommodation” from its citizens, if it is to be successful and sustainable.³⁰² This capacity is also necessary if Gulf leaders are serious about their proclamations to close the development gap and “change the Arab academe from a site for knowledge *reception* to one of knowledge *production*”.³⁰³

³⁰⁰ Mustapha Nabil, “Challenges and Opportunities for the 21st Century: Higher Education in the Middle East and North Africa,” in *Breaking the Barriers to Higher Economic Growth: Better the State and Deeper Reforms in the Middle East and North Africa*, ed. Mustapha Kemal Nabli (Washington, DC: World Bank, 2007), 207.

³⁰¹ *Ibid.*, 208.

³⁰² Geert ten Dam, Monique Volman, “Critical Thinking as a Citizenship Competence: Teaching Strategies” *Learning and Instruction*, 14 (2004), 360
<http://www.sciencedirect.com/science/article/pii/S0959475204000076#>.

³⁰³ Vincent Romani, “The Politics of Higher Education in the Middle East: Problems and Prospects”, *Middle Eastern Brief*, 36 (2009), 4 (Waltham, MA: Crown Centre for Middle East Studies, Brandeis University), <http://www.brandeis.edu/crown/publications/meb/MEB36.pdf>.

CHAPTER 3: Women and Education in Islam and Oman

Islam and the Role of Women

The family in Islam is

“a special kind of structure, whose principal members are related to one another through blood ties and/marital relationships, and whose relatedness is of such a nature as to entail mutual expectations that are prescribed by religion, reinforced by law and internalized by the individual”.¹

As an Islamic society, centred on tribal identity, loyalty, patriarchy, a strict code of conduct and social support, this definition identifies with the traditional Omani family.² Standard Gulf histories silence the role of women, confining them to the household, where historically, they have been isolated from the avenues for economic, political and social power.³ The traditional, conservative mindset of men in the Arab world which regards women as inferior, emotional and unsuitable for leadership, holds that a woman’s responsibility to the family is paramount.⁴ To view this as *the* social persona of women, is to overlook the historic and cultural variation in the roles and activities of women from different classes, tribes and whether or not they were urbanized or adhered to nomadic norms.

¹ Hammudah 'Abd al 'Ati, *Family Structure in Islam* (Indianapolis, IN: American Trust Publications 1997), 1.

² Al-Barwani & Albeely, “The Omani Family”, 134.

³ Judith E. Tucker, “The Arab Family in History: ‘Otherness’ and the Study of the Family,” in *Arab Women: Old Boundaries, New Frontiers*, ed. Judith E. Tucker (Bloomington: Indiana University Press, 1993), 196.

⁴ Salma M. Al-Lamki, “Paradigm Shift: A Perspective on Omani Women in Management in the Sultanate of Oman,” in *Advancing Women in Leadership* (International Business and Career Community: News, Networking & Strategy For Women: Spring, 1999), <http://www.advancingwomen.com/awl/spring99/Al-Lamki/allamk.html>.

More recently, universal education and improved literacy rates have paved the way for Muslim women to justify their beliefs by being directly responsible to Allah, rather than “being intimidated by patriarchal authority”.⁵ This finding corresponds with Freire’s assertion that:

“One of the violences perpetrated by illiteracy is the suffocation of consciousness...limiting [the] capacity to write about [one’s] reading of the world so [she] can re-think... [her] original reading”.⁶

Based on patriarchal precedence, traditional *Qur’ānic* exegesis has been the exclusive work of men, such that “women and women’s experiences were either excluded or interpreted through the male vision, perspective, desire or needs of woman”.⁷ Conservative and fundamentalist voices continue to promulgate these views; their voices differing mainly in mood, tone and decibels⁸, whilst modernists (reformers) invoke the “*Qur’ānic* notion of equality in all human beings (*insān*)... and seek the implementation of gender equality in the state, civil institutions and everyday life”.⁹

In keeping with the interpretative analytics of Foucault, Barlas emphasises the *Qur’ān*’s textual polysemy which allows her to argue against the interpretative reductionism that underpins misogynistic, oppressive practices in Muslim societies.¹⁰ In the post-modern sense, different readings do not indicate that the *Qur’ān* is variant, rather

⁵ Azizah Al-Hibri, *Women and Islam* (New York: Pergamon Press, 1982), ix.

⁶ Paulo Freire, *Teachers as Cultural Workers: Letters to Those Who Dare Teach*, trans. Donaldo Macedo, Dale Koike and Alexandre Oliveira (Boulder CO: Westview Press, 2005), 2.

⁷ Wadud, *Qur’ān and Woman*, 2.

⁸ Barbara F. Stowasser, “Women’s Issues in Modern Islamic Thought,” *Arab Women: Old Boundaries, New Frontiers*, ed. Judith E Tucker (Bloomington: Indiana University Press, 1993), 7.

⁹ Badran, *Feminism in Islam*, 324.

¹⁰ Asma Barlas, *“Believing Women” in Islam: Unreading Patriarchal Interpretations of the Qur’ān* (Austin: University of Texas Press, 2002).

alternative interpretations are contingent with the historical context and the power/knowledge regime or episteme.¹¹ Critical thinking and critical pedagogy are skills which enable practitioners to question and challenge the hegemonic regimes of power, exemplified by the re-reading of Islam's Holy Book. In contrast to the portrayal of Muslim women as "silent shadows or helpless victims", oppressed by patriarchal norms and traditions, Omani women in particular, are asserting their role "as equal partners" in the development of their communities and country.¹²

Whilst former influential government official and Dean of the College of Education, Thuwayba Al-Barwani, is optimistic in her views about the role of Omani women in this instance, she also has concerns that the emancipation of Omani woman has weakened "her role as an agent of socialization", contributing to "rising divorce rates, increasing youth restlessness and distance from religion and traditions".¹³ Al-Barwani points to young children being left in the care of maids, who may or may not be either Muslim or speak Arabic, while mothers pursue careers and paid employment.¹⁴ Eickelman notes that childhood is the time when individuals "master the nuances of proper adult comportment and judgement: how to conduct oneself in public, when to visit, when to talk".¹⁵ Absent mothers and nuclear families that have moved away from extended family members for work are of concern to Al-Barwani; however, she steadfastly asserts, that Islam and Omani Arab traditions can sustain the traditional family model and resist the pressures wrought by globalization and modernization.

Advocates for gender equity point to the entrenched patriarchy at

¹¹ Allen, *The Politics of Our Selves*, 33-37.

¹² Al-Barwani, "Women, Education and the Redefinition of Empowerment", 230.

¹³ Al-Bawani and Albeely, "The Omani Family", 136-140.

¹⁴ Interview with Professor Al-Barwani, 16 December, 2015.

¹⁵ Christine Eickelman, *Women and Community in Oman*, (New York: New York University Press, 1984), 195.

national and familial levels, as well as a lack of professional women's networks, an enduring inferior self-image, difficulty balancing work/family commitments and a 'glass ceiling' that concentrates women in subservient employment positions.¹⁶ According to Sadiqi and Ennaji, patriarchal hegemony and gender hierarchy continue to limit the overall agency of women.¹⁷ 'Agency', in its complexity, is understood as the sense which emerges in "semantic and institutional networks that define and make possible particular ways of relating to people, things and to oneself".¹⁸ According to Mahmood, the nuances of agency are to be found in the 'soft power' of Gulf women and are inextricably linked to the ethics of Islam.¹⁹ Agency in this sense does not involve control over events or patriarchal figures, rather it connotes the potentially liberating qualities of patience and forbearance.²⁰

The Development of Women in Oman

Before 1970, the power of women was limited to domestic affairs and paid labour was the province of men.²¹ Al-Musalami describes four groups of women: the sea women, Bedouin women, rural women and urban women, with the poorest being the wives of fishermen and boat

¹⁶ Srilekha Goveas and Aslam Neelufar, "A Role and Contributions of Women in the Sultanate of Oman", *International Journal of Business and Management*, 6:3 (2011), 236, <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.653.8256&rep=rep1&type=pdf>.

¹⁷ Fatima Sadiqi and Moha Ennaji, "Contextualizing women's agency in the MENA region", *Women in the Middle East and North Africa: Agents of Change*, ed. Fatima Sadiqi and Moha Ennaji (London: Routledge, 2011), 8.

¹⁸ Talal Asad, *Formations of the Secular: Christianity, Islam and Modernity* (Stanford: Stanford University Press, 2003), 78.

¹⁹ Mahmood, *Politics of Piety*, 34-35.

²⁰ Carol McMillan, *Women, Reason and Nature*, (Princeton: Princeton University Press, 1982), 131.

²¹ Yousra al-Sinani, "The Establishment and Development of the Initial Physical Education Teacher's Training Programmeme for Women in Oman", *The International Journal of the History of Sport*, 29:15 (2012), 2189, doi: 10.1080/09523367.2012.724777.

makers.²² *Bedu* and rural women participated with their husbands, caring for animals, growing food, processing and marketing it.²³ These women also played a major role in community health care, but their primary role in the strongly patriarchal society was the bearing and raising of children.²⁴ The status of urban women was linked to the wealth, occupation and lineage of their husbands or families and al-Balushi records instances of prominent women in community and tribal leadership, as well as juridical roles.²⁵

Over the past two decades, the paradigm of gender politics has shifted and in Oman, the appointment of women to senior leadership positions, demonstrates a mellowing of patriarchal dominance with the entry of women into what Al-Lamky regards as traditionally, an exclusive male domain.²⁶ In 1994, Oman became the first of the GCC countries to grant selected women suffrage and a decade later, two women were serving as ministers, one as an ambassador and four as undersecretaries, indicating a slow but nonetheless significant acknowledgement that women possessed leadership qualities and were capable of operating in the political arena.²⁷

Research by al-Farsi suggests that increasing participation by women in the public and private sectors and in leadership may indicate a “dwindling influence of tribal fanaticism and the male community culture and a growing awareness of the [broader] community”,

²² S. S. Musalami, *Women Enrolments in Work and Changing Tradition Roles in the Sultanate of Oman*, (Muscat: SQU, 1995) as cited in Al-Sinani, “The Establishment and Development”, 2187.

²³ S. A. al-Bass, “The Psychology of Contemporaries [sic] Omani Personality: A Study of the National Character”, Master’s Dissertation, Ain Shams University Egypt, 1995, as cited in Al-Sinani, “The Establishment and Development”, 2187.

²⁴ Ibid.

²⁵ K. al-Balushi, *Omaniyein: The History*, (Muscat: Oman Printed, 1993), as cited in Al-Sinani, “The Establishment and Development”, 2187.

²⁶ Al-Lamky, “Feminizing Leadership”, 53.

²⁷ Alsharekh, “Introduction”, 14-15.

especially among women themselves.²⁸ Alsharekh likens the phenomenon to a “metamorphosis” with women emerging from a cocooned state, ambitious and willing to challenge traditional patriarchal constraints.²⁹ The development of universal education has played a key role in these achievements; however even at the end of the last millennium, social stratification informed the pattern of women’s enrolment in tertiary education. The more privileged women focussed on science or technical professions while women of more humble origins chose teaching and nursing.³⁰

The influence of social status and empowerment is also born out in a study by Al-Riyami, Afifi and Mabry (2004), who sought to measure women’s autonomy, based on their involvement with decision-making and their freedom of movement.³¹ A representative national sample of 1830 married women between the ages of 20 and 49 responded to the question:

“Who has the final say on... what foods to cook, household expenditure, children’s clothes, children’s medicine and health care, problem solving, family planning, having another baby and visiting relatives.”³²

Similarly they were asked:

“Does your husband allow you to go alone or unaccompanied by your children ... shopping, [to the] hospital/ health centre, children’s schools, [to]

²⁸ Al-Farsi, *Democracy and Youth*, 137

²⁹ Alsharekh, “Introduction”, 15.

³⁰ Nagat al-Sanabary, “Continuity and Change in Women’s Education in the Arab States,” in *Women and the Family in the Middle East: New Voices of Change*, ed. Elizabeth Warnock Fernea (Austin: University of Texas, 1985), 104.

³¹ Aysa, Al-Riyami, Mustafa Afifi, and Ruth M. Mabry, “Women’s Autonomy, Education and Employment in Oman and their Influence on Contraceptive Use”, *Reproductive Health Matters* 12:23 (2004), 146-147.

³² *Ibid.*, 147.

visit relatives, friends and go for a walk.”³³

Results revealed that working women and those with tertiary education qualifications enjoyed significantly greater independence and control of their lives than those who were unemployed or less educated.³⁴

Conclusions drawn from this study must be tempered by the fact that on the fourteen point scale for empowerment and autonomy, where 14 was the most empowered, the highest scores calculated were 9.53 for tertiary educated women and 9.34 for those who were employed.³⁵

A similar study of the barriers to entrepreneurship in the al-Batinah region highlighted patriarchal authority, which manifested in the expectation of women to wear full face veils, adhere to rules of both gender segregation and restrictions on travelling alone, all of which impinged on their freedom to make independent decisions.³⁶ Traditional forms of authority and capital continue to endure, out of reach of the forces of modernization,³⁷ but further research reveals that the delayed age of marriage, exposure to the wider world, kinship links, personal and family wealth also contribute to a woman’s capital and in patriarchal or gender stratified societies. To overcome ingrained cultural constraints, considerably greater levels of education are needed³⁸, with an eye to enhancing the quality of teaching and student outcomes.

The Symbolic and Cultural Capital of Women

Reflecting Asad’s view of Islam as a “discursive tradition”, Qasim

³³ Ibid.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ruqaya Al-Sadi, Rakesh Belwal, Raya Al-Badi, “Women Entrepreneurship in the Al-Batinah Region of Oman: An identification of the Barriers”, *Journal of International Women’s Studies*, 12:3 (2011), 67-70.

³⁷ Pradhan, “Oman-India Relations”, 120.

³⁸ Shireen J. Jejeebhoy and Zeba A. Sathar. “Women's autonomy in India and Pakistan: The Influence of Religion and Region”, *Population and Development Review*, 27:4 (2001), 697-709.

Amin (1863-1908), regarded the status of women as a reflection of a nation's morality.³⁹ Similarly and more recently, Stowasser links the status of women in Muslim society to a symbolic entity of faith, encompassing political legitimacy and power.⁴⁰ No longer are patriarchal institutions fixed or unchallenged. Improved access to education paves the way to diverse employment opportunities, career paths and entrepreneurship, along with political representation.⁴¹ From pre-Islamic times, great emphasis was placed on "female virginity at marriage and fidelity during marriage", and linked directly to the belief that male or family honour was dependent upon women's chastity and fidelity.⁴² With reference to poetry from *jāhiliyah*, Fromherz is able to justify how Arab clans transformed women into "symbols not only of a tribe's virility, but also its right to dominate" through the use of powerful poetic symbols and constructed notions of modesty and gender roles.⁴³ In this way, men who either could not, or did not, control their women were regarded as effeminate, thus women became objectified by their role in maintaining family honour.⁴⁴

In essence, the totality of 'family honour' is reflected by:

"the nobility of [a family's] genealogy and the purity of its blood line, its dominance over peasants and clients, the heroic acts of its ancestors and senior men, the generosity of its stronger members toward weaker ones, hospitality to strangers, [as well as] the compliance of its women with the rules of self-concealment and

³⁹ Qasim Amin, *The Liberation of Women, The New Woman: Two Documents in the History of Egyptian Feminism*, trans. Samiha Sidhom Peterson (Cairo: American University in Cairo Press, 2000), 3.

⁴⁰ Stowasser, "Women's Issues", 6.

⁴¹ *Ibid.*, 7.

⁴² Nikkie R. Keddie, *Women in the Middle East: Past and Present* (Princeton: Princeton University Press, 2007), 17.

⁴³ Allen Fromherz, "Tribalism, Tribal Feuds and the Social Status of Women," in *Gulf Women*, ed. Amira El-Azhary Sonbol (Syracuse: Syracuse University Press, 2012), 49.

⁴⁴ *Ibid.*, 49, 64.

chastity”.⁴⁵

This code of honour, born of warrior-hood, and the notion of *dar al-islām* (House of Peace), comprises the two predominant ethical and interpersonal systems of etiquette in the Middle East.⁴⁶ In the past, sons have been regarded as “capital investments” and a source of family prestige, while daughters could be “burdensome and a potential source of shame”.⁴⁷ Family honour represents cultural capital, which in turn affects the political influence of family groups.

There is another dimension to the power of women. Within a family there is a hierarchy of authority amongst the females that is dependent on their symbolic and cultural capital. As a new bride, a young woman enters her husband’s household and is “a servant to her mother-in-law, until she gives birth to a boy”.⁴⁸ A son marks the accrual of prestige and influence which continues to grow as the son(s) marry and bring a wife/wives into the house.⁴⁹ Her early hardship of her youth is “superseded by the control and authority she will have over her own daughters-in-law” and Kandiyoti asserts that the post-menopausal woman is in every way the matriarch.⁵⁰

Rather than being restricted to a negative embodiment of capital, Chatty observed Omani women between 1978 and 1994, continually accessing, re-defining and generating their own forms of cultural, symbolic and economic distinction.⁵¹ Finding the transformative power

⁴⁵ Ahmed Abou Zeid, “Honour and Shame among Bedouins of Egypt,” in *Honour and Shame*, ed. J. G. Peristiany (Chicago: University of Chicago Press, 1966), 246.

⁴⁶ Gregg, *The Middle East*, 53-54.

⁴⁷ Dale F. Eickelman, *The Middle East and Central Asia: An Anthropological Approach*, 4th ed., (Upper Saddle River, NJ: Prentice Hall, 2002), 179.

⁴⁸ Gregg, *The Middle East*, 339.

⁴⁹ Ibid.

⁵⁰ Deniz Kandiyoti, “The Paradoxes of Masculinity”, *Women in Middle Eastern History: Shifting Boundaries in Sex and Gender*, ed. Nikki R. Keddie and Beth Baron, (New Haven, CT: Yale University Press, 1991), 32.

⁵¹ Interview with Distinguished Professor Dawn Chatty, 2 September 2015.

of women “cyclical and definitely not uni-linear”, Chatty described a “growing conservatism” towards the end of her work with the nomads and mobile pastoralists of the Empty Quarter.⁵² In the early Eighties, whilst *bedū* women would always facemask, they did not wear *hijab*, but this changed with daughters increasingly pressuring their mothers to wear *hijab* and black ‘*abaya*. “By the Nineties, I began to see a few women working in shops and these were Omanis, which was very unusual, and a few women working in hotels” as part of the push towards Omanization and now women “own and run shops and work in general in the service industries”.⁵³ Conversely, contemporary women are “very unlikely to go on their own to the local governor to make a complaint. If they do, they are now asked to go back and get their husband or an uncle or older son to accompany them”, whereas thirty years ago “I watched many women come into the local governor on their own”, so in the past, women were much more prominent in the public space”.⁵⁴

Networks of gendered power relations are evolving in Oman. While Muslim women more broadly, continue to argue that in law, the “equality of the sexes seems to be more imaginary than real”, there have been important developments in Oman.⁵⁵ The commitment of Sultan Qaboos to enhancing gender equality is reflected in the Personal Status Law (issued by Royal Decree No. 32/97, Sultanate of Oman), which guarantees women equal access to education and employment and the 2008 decree that women have the same rights to own property as

⁵² Ibid.

⁵³ Ibid.

⁵⁴ Ibid.

⁵⁵ Haleh Afshar, “Development Studies and Women in the Middle East: The Dilemmas of Research and Development,” in *Women in the Middle East: Perceptions, Realities and Struggles for Liberation*, ed. Haleh Afshar (London: MacMillan Press, 1993), 12. See also Munira Fakhro, “Gulf Women and Islamic Law,” in *Feminism and Islam: Legal and Literary Perspectives*, ed. Mai Yamani (Washington NY: New York University Press, 251-262, and Badran, *Feminism in Islam*.

men.⁵⁶ With respect to women's rights in marriage and divorce, however, Al-Azri asserts that contemporary *Ibādhī* opinion remains “unresponsive to socio-economic changes”, because it continues to advocate “social and gender inequality” by rejecting restrictions contained in the country's Personal Status Law.⁵⁷ Whilst gender equality may be moot, Omani women have been mobilized by their financial independence to reject polygyny,⁵⁸ a perspective upheld by high-ranking women in the Ministries of Health and Education, as well as faculty at Sultan Qaboos University.⁵⁹

Despite these steps, the 2015 Arab Knowledge Economy Index ranks Oman behind Qatar, Saudi Arabia and the UAE on its social justice indicator, calculated based on three axes: Gender Equity using the UN's Gender Parity Index, Material Parity, quantified by the UNDP's Multi-Dimensional Poverty Index, and Regional Parity due to rural/urban territorial disparity.⁶⁰ This measure raises questions about the merits of the national rhetoric and the reality for Omani women.

Whilst gendered power relations operate within the patriarchal social structure, Fricker alerts us to the notion of identity power which is a form of symbolic capital that enables social stereotypes to become heuristic tools, enabling spontaneous assessments of another woman's or student's credibility.⁶¹ This form of power not only categorizes and divides, but turns individuals into subjects in the way that ontological

⁵⁶ Issan, “Women of the Future”, 124.

⁵⁷ *Ibid.*, 138.

⁵⁸ Saleh al-Shaibany, “Women in Oman Whose husbands marry again refuse to be second-best”, *The National*, <http://www.thenational.ae/news/world/middle-east/women-in-oman-whose-husbands-marry-again-refuse-to-be-second-best>, 2016.

⁵⁹ Interview with Anonymous Academic F and two friends, January 2016.

⁶⁰ Griss *et al.*, *Arab Knowledge Index 2015*, 32.

⁶¹ Fricker, *Epistemic Injustice*, 16-17.

differences become “rooted deep in the social nexus”.⁶² Conventionally, wearing an ‘*abaya*, signifies spiritual femininity, a belief in Islam,⁶³ and supports the production of an ‘authentic’ national identity,⁶⁴ however, it too has evolved. In politically liberal areas of Oman, such as the capital Muscat, including Sultan Qaboos University, women are increasingly choosing to wear colourful, patterned and embellished ‘*abayāt*. Influenced perhaps by fashion trends in Qatar and the UAE⁶⁵ their appearance signifies their identity and status as young, professional, independent women.⁶⁶ It must be noted though, that a woman’s ability to use her ‘*abaya* to reflect both her personality and cultural identity in this way remains “dependent upon family demands, regional traditions and religious laws”.⁶⁷

The advancement of women in terms of literacy, educational qualifications and employment opportunities is also singled out as a barometer of civilisation and modernization, and provides symbolic capital for Oman on the world stage.⁶⁸ Since 1970, many laws and regulations have changed to embody Oman’s progress in terms of gender equality and the country has paved the way with “regionally unprecedented” appointments since 1997, including representation in both the upper (*Majlis al-Dawla*) and lower (*Majlis al-Shūra*) houses of

⁶² Michel Foucault, “The Subject and Power,” in *Michel Foucault: Beyond Structuralism and Hermeneutics*, 2nd ed, ed. Hubert L. Dreyfus and Paul Rabinow (Chicago: University of Chicago Press, 1983), 212 and 222.

⁶³ Noor al-Qasimi, “Immodest Modesty: Accommodating Dissent and the ‘*Abaya*-as-Fashion in the Arab Gulf States”, *Journal of Middle Eastern Women’s Studies*, 6:1 (Winter 2010), 69.

http://muse.jhu.edu/journals/journal_of_middle_east_womens_studies/v006/6.1.al-qasimi.pdf.

⁶⁴ Cooke, *Tribal Modern*, 141.

⁶⁵ Rana Sobh, Russell William Belk, and Justin Gressel, “Modest Seductiveness: Reconciling Modesty and Vanity by Reverse Assimilation and Double Resistance”, *Journal of Consumer Behaviour* 11:5 (2012), 357.

⁶⁶ Jan C. Kreidler, “Glam ‘*Abaya*: Contemporary Emirati Couture,” in *Fashion Talks: Undressing the Power of Style*, eds. Shira Tarrant and Marjorie Jolles (Albany NY: SUNY Press, 2012).

⁶⁷ *Ibid.*, 140-141.

⁶⁸ Vania Carvalho Pinto, *Nation-Building: State and the Genderframing of Women’s Rights in the United Arab Emirates: 1971-2009* (Reading: Ithaca, 2012), 25.

parliament.⁶⁹ At the grassroots level, change was also afoot. In an ethnographic study conducted in 1997 of a women's religious study circle, coincidentally instigated by a trainee teacher, Limbert describes how the young women in attendance were

“participating in the formation of a new religiosity in relation to their mothers and grandmothers, as well as a new understanding of what it meant to be women in a world where they, as well as men, has the authority to interpret religious doctrine and demand respect for their interpretations and initiatives”.⁷⁰

This venture was successful because of the purposeful attempt to connect with the *Ibādhi* heritage of learning in circles as opposed to the new straight lines of desks in classrooms. The combination of “tradition with their new pedagogic formations, [established] a shifting form of religious knowledge”.⁷¹

In reality though, the relatively few numbers of women in leadership positions, in entrepreneurial activities and decision making bodies, are evidence of legalised equal opportunity and rights, existing as mere “ink on paper”.⁷² In 2009, al-Zedjali reported that whilst, women are empowered by the government, they seek more active participation in politics and legal fields in particular.⁷³ Traditional attitudes restricting women to the domestic space were cited as the

⁶⁹ Al-Lamky, “Feminizing Leadership”, 51.

⁷⁰ Mandana E. Limbert, “Study Groups, Gender and Tradition,” in *Modern Oman: Studies on Politics, Economy, Environment and Culture of the Sultanate*, ed. Andrzej Kapiszewski, Abdulrahman Al-Salimi and Andrzej Pikulski (Krakow: Jagiellonian University, 2006), 167.

⁷¹ *Ibid.*, 160.

⁷² Ministry of National Economy, *Oman Human Development Report*, (Sultanate of Oman: Ministry of National Economy, 2003), 170.

⁷³ Khadija Al-Zedjali, *Empowering Omani Woman and the Societal Challenges*, [in Arabic] (Muscat: Ministry of Social Development, 2009), as cited in Ahlam Khalfan al-Subhi, “Women’s Representation in the Majlis al Shura in Oman: How do Gender Ideology, Islam and Tribalism Matter?” (master’s thesis, Iowa State University, 2016), 14, doc 15134, <http://lib.dr.iastate/etd>.

greatest obstacle.⁷⁴ Al-Lamky asserts that without supportive fathers, brothers and husbands, successful, talented women would not have achieved to their potential. Winning the battle against beliefs that “women want families and not a career” and that they lack the necessary motivation and ability for responsible positions, requires patriarchal protection.⁷⁵ Interestingly, evidence also exists that women undermine each other by accepting and affirming the dominant stereotyped gender roles and performance.⁷⁶ This is borne out by the argument by Al-Subhi that tribalism acts as the gatekeeping mechanism which limits women’s political participation in the *Majlis al Shūra*.⁷⁷ Moreover, patriarchal tribal leaders would not nominate a female candidate “for fear of stigma” and women with high religiosity “will not compete for office or support a woman candidate”.⁷⁸

Observations that cultural priorities and values usurp legal authority are supported by assertions that “equal rights are seldom enforced”⁷⁹ and socio-cultural norms in Oman “trap and chain women’s thinking and ability and limit their mobility, whether they are living in an urban centre or a remote rural village”.⁸⁰ Cooke argues for the endurance of tribalism, linking it with “a specific separate, superior, uncontaminated identity” that represents “the new aristocratic in the flattening anonymity of twenty first century... cosmopolitanism”.⁸¹ Tribal affiliation and Arabness contribute to identity pride, whereby the

⁷⁴ Ibid.

⁷⁵ Al-Lamky, “Feminizing Leadership”.

⁷⁶ Ibid., 62

⁷⁷ Al-Subhi, “Women’s Representation in the *Majlis al Shura*”, 22-23.

⁷⁸ Ibid.

⁷⁹ Issan, “Women of the Future”, 123.

⁸⁰ Ayman Elnaggar, “The Status of Omani Women in the ICT Sector”, *International Journal of Education and Development using Information and Communication Technology*, 3:3 (2007), 7
<http://ijedict.dec.uwi.edu//viewarticle.php?id=320&layout=html>.

⁸¹ Cooke, *Tribal Modern*, 172.

inherited paternal links to Arabness symbolizes hierarchical superiority and would often manifest in one's profession⁸², whereas tribal compatibility is vital in marriage decisions.⁸³

Prevailing stereotypes regard women from rural areas as traditional and “uneducated, overly fertile and male dominated”, whereas urban women engender social capital as representatives of “educated, child-centred” and progressively modern worldviews.⁸⁴ Issan reaffirmed this in 2010, arguing that cultural norms which limit women's employment and careers to the health and education sectors were still being practised by Omani families and that a lack of education about women's rights, particularly amongst rural and *bedū* communities presented a major obstacle.⁸⁵ Paradoxically, Belwal, Belwal and Al-Saidi found that entrepreneurial women in the remote, oil-rich al-Dhahira region, denied that they faced problems due to their gender, whilst affirming the need “to follow social and cultural expectations of the family and society”.⁸⁶ Difficulty rationalizing the competing commitment to both work and family⁸⁷ highlights the propensity for cognitive dissonance when contemporary aspirations collide with traditional obligations. Ironically, this is no different from the situation of women in many other parts of the world.

⁸² Mandana E. Limbert, “Caste, Ethnicity and the Politics of Arabness in Southern Arabia”, *Comparative Studies of South Asia, Africa and the Middle East*, 34:3 (2014), 592, doi:10.2015/1089201x-2826157.

⁸³ Cooke, *Tribal Modern*, 39-45.

⁸⁴ Kandiyoti, “Contemporary Feminist Scholarship”, 10.

⁸⁵ Issan, “Women of the Future”, 139-140.

⁸⁶ Shweta Belwal, Rakesh Belwal, Fatema Al-Saidi, “Characteristics, Motivations and Challenges of Women Entrepreneurs in Oman's Al-Dhahira Region”, *Journal of Middle East Women's Studies*, 10:2 (2014), 144, doi:10.2979/jmiddeastwomstud.10.2.135.

⁸⁷ Al-Sadi et.al., “Women Entrepreneurship, 58-75.

Education in Oman: An historical and gendered perspective

The Evolution of Learning

From the outset, schools in the Arab/Islamic world served to “constitute communal identities, define legitimate forms of knowledge and determine how these were to be socially and materially rewarded”.⁸⁸ At all levels of learning, the fundamental role of the teacher was to demonstrate the core *Qur’ānic* principles of honour, self-control and consideration, epitomised in the phrase, “learning to be”.⁸⁹ In the period between the seventh and nineteenth centuries CE, education began in a *kuttāb* (place of writing) or *maktab*, (place of learning), wherein the teacher, who was generally not accorded high social status, taught students to memorize the *Qur’ān*, and possibly incorporating basic literacy and numeracy and some religious duties.⁹⁰ Those who taught literary subjects and arithmetic, demanded and received remuneration from the parents; however pious teachers generally refrained from accepting material rewards for teaching the *Qur’ān* or any religious science.⁹¹ Undaunted by sectarian differences, Ibn Khaldūn argues that the text-based focus and emphasis on rote learning common to his own Mālikī school stemmed from the sedentary conditions in Western Arabia.⁹² In contrast, Ibn Khaldūn reasoned that the cosmopolitanism characterizing medieval Iraqi cities like Kufah, promoted the focus on critical thinking (*ijtihād*, *qiyās* – deductive analogy) and debate

⁸⁸ Osama Abi-Mershed, “Introduction”, *Trajectories in Education in the Arab World: Legacies and Challenges*, ed. Osama Abi-Mershed, (London: Routledge, 2010), 4.

⁸⁹ Yusef Waghid, *Conceptions of Islamic Education: Pedagogical Framings* (New York: Peter Lang, 2011), 47.

⁹⁰ Wadad Kadi, “Education in Islam – Myths and Truths,” in *Islam and Education: Myths and Truths*, ed. Wadad Kadi and Victor Billeh, (Chicago: University of Chicago Press, 2007), 6-7.

⁹¹ A.L. Tibawi, *Arabic and Islamic Themes: Historical, Educational and Literary Studies* (London: Luzac and Company, 1976), 213.

⁹² Ibn Khaldūn, *Kitāb al-‘Ibar (The Book of Lessons)*, as cited by Sahin, *New Directions*, 206.

(*munāzharah*) which predominated pedagogy in the Hanafi School.⁹³

Attendance was voluntary, punctuated by seasonal labour demands and the students' ages would also vary, with most attending the *kuttāb* for approximately five years, when memorization of the *Qur'ān* was the primary goal.⁹⁴ In Oman, boys and girls attended *katatīb*⁹⁵, which were frequently in the open air, but sometimes in teachers' homes or mosques.⁹⁶ Paper was not readily available, particularly in regional and remote areas, so advanced students would copy the assigned *Qur'ānic* verses onto a wooden slate or the shoulder blade of a camel and novices would trace the words using a local ink made from burnt alfalfa, wheat, water and sheep's fat.⁹⁷ These preliminary institutions were often called *Qur'ānic* schools and they continue to focus on *Qur'ānic* education. In the early 1980s, the construction of *Qur'ānic* schools on religiously endowed land by Ministry of Awqaf and Religious Affairs⁹⁸, reflected "an approach to education as an activity distinct from prayer and parallel to 'secular' [public] schools".⁹⁹ This argument stems from government policy to view religion from the perspective of "cultural heritage... maintaining the freedom of practice".¹⁰⁰

Historical sources differ, but there is some suggestion that at the age of five or seven, children would begin learning the *Qur'ān* and then after three to five years, boys would progress to the study of Arabic

⁹³ Ibid., 207.

⁹⁴ Kadi, "Education in Islam", 7.

⁹⁵ Plural of *kuttāb*

⁹⁶ Al-Sinani, "The Establishment and Development", 2190.

⁹⁷ Dale F. Eickelman, "Religious Knowledge in Inner Oman", *The Journal of Oman Studies* 6, Part 1, (1983), 165.

⁹⁸ Formerly known as the Ministry of Islamic Affairs and Religious Endowments

⁹⁹ Limbert, "Study Groups, Gender and Tradition", 162.

¹⁰⁰ Abdulrahman Al-Salimi, "Trends in Religious Reform on the Arabian Peninsula", *Hemispheres*, 27 (2012), 169, www.proquest.com/docview/1355886077 (pp 161-174)

literature, poetry and calligraphy,¹⁰¹ whilst girls would begin wearing the veil and preparing for marriage.¹⁰² Ibn Khaldūn regarded learning the *Qur'ān* as a “symbol of Islam”¹⁰³, but if children had difficulty with memorization, they would simply drop out.¹⁰⁴ The prestige or cultural capital associated with memorization of the *Qur'ān* is, in part, due to the high attrition rate from these schools.¹⁰⁵

Advocates of Islamic education such as al-Ghazālī and Ibn Khaldūn, asserted that memorization of the *Qur'ān* was only meant to be the first step in a lifelong enterprise of seeking understanding and as the pupil aged, the meaning would gradually unfold.¹⁰⁶ This belief is based on the sound of the language conveying specific meaning, such that it is “an almost onomatopoeic use of language” whereby not only the image of the metaphor but the sound of the words that express that image, converge with the meaning”.¹⁰⁷ Teaching the *Qur'ān* was one occupation which was approved for both high status women related to the tribal sheikh and those of lower status, who were poorer, involved in commerce or descendants of slaves.¹⁰⁸ One senior administrator in the CoE recalled his early education in the *kuttāb*, before the ascension of Qaboos.

“We had *katateeb* (*Qur'ānic* schools) in all villages, where we were taught by either a male or female teacher. My teacher was female. I studied in the

¹⁰¹ George Makdisi, *The Rise of Colleges: Institutions of Learning in Islam and the West* (Edinburgh: Edinburgh University Press, 1981), 19.

¹⁰² Abeer Abu Saud, *Qatari Women: Past and Present* (Harlow: Longman, 1984), 26.

¹⁰³ Ibn Khaldūn, *Muqaddimāh*, 421-423.

¹⁰⁴ Eickelman, “The Art of Memory”, 492.

¹⁰⁵ Ibid.

¹⁰⁶ Boyle, “Memorization and Learning”, 182.

¹⁰⁷ Kristina Nelson, *The Art of Reciting the Qur'ān* (Austin: University of Texas, 1985), 13.

¹⁰⁸ Eickelman, *Women and Community*, 54.

kuttāb from age six through eight.”¹⁰⁹

Eickelman noted that girls had to pay to learn how to recite the Qur’ān and for this reason, it was more likely for girls from higher status households to master the accurate recitation.¹¹⁰ Egyptian, Turkish and Syrian sources suggest that if a girl’s education was to be pursued after the age of nine, a teacher would be engaged to come to her home.¹¹¹

The mosque (*masjid* – place of prostration) was also a place of learning, where teaching was usually informal, only for adult males and conducted by learned religious scholars.¹¹² As a place, it designated “the people of the *majlis*”, which originally inferred the study circle that formed around the professor after he had performed the ritual prayer.¹¹³ Eventually it came to encompass “the meeting place of scholars who discuss”.¹¹⁴ It is also, in the historic sense, the first institution of learning, with the term designating the place where *hadīth* would be taught, and where one might study medicine, legal methodology, meet poets and belletrists, or seek a *fatwā* (religious opinion or ruling).¹¹⁵ Some mosques were also *jāmī’*, (universities), teaching the various Islamic disciplines including Arabic language and literature, to the exclusion of the foreign sciences.¹¹⁶ The institutions which taught the intellectual or natural sciences were designated with the use of the term *dār*, *bayt*¹¹⁷ or *khizāna*, which were essentially libraries or hospitals.¹¹⁸

In Oman, accounts differ regarding education in the pre-Qaboos

¹⁰⁹ Interview, Senior Academic Administrator, 7 February, 2016.

¹¹⁰ Eickelman, *Women and Community*, 199.

¹¹¹ Ahmed, *Women and Gender*, 113.

¹¹² Kadi, “Education in Islam”, 7.

¹¹³ ‘majlis’ derives from the verb *jalasa* to sit up, to sit up straight from a sleeping, reclining or prostrate position.

¹¹⁴ Makdisi, *The Rise of Colleges*, 11.

¹¹⁵ Ibid., 10-12.

¹¹⁶ Ibid., 19.

¹¹⁷ Both *dār* and *bayt* are Arabic synonyms for ‘house’ although the latter may also be ‘room’.

¹¹⁸ Makdisi, *Rise of Colleges*, 10.

era. According to El-Shibiny, Omani villages traditionally established a common social meeting place for men, “*Al-Sabla*”, which served as a “vital centre for providing religious education and basic education for children and illiterate adults”.¹¹⁹ Al-Sinani asserts that schools following the tradition established in Mecca and Medina have existed in Oman since the seventh century and cites the Mazen Kadoba School in Sohar from which one of the founding fathers of the *Ibādhī* denomination, Jābir bin Zayd, reputedly graduated.¹²⁰ In contrast, Al-Salimi describes traditional education beginning with classes in the mosque and proceeding through seven stages to private study with scholars.¹²¹

After 1955, when Sultan Saʿīd bin Taymūr, father of Qaboos, sought to dissolve the Imamate, because it challenged the Sultan’s political authority, Muscat emerged as a centre for education, rivalling *Ibādhī* centres of learning in Nizwā, al-Rustaq, Izkī and Bahlā.¹²² In 1974, Sultan Qaboos moved to bring religious institutions under the auspices of the State by creating the “State function of Mufti”¹²³, and ending more than one thousand years of freedom from interference and influence over public affairs.¹²⁴ The few men of reputed learning in the Imamate came mostly from sheikhly families and Eickelman notes that the communication, re-interpretation and denial of *Ibādhī* reasoning is “fundamentally dependent upon the social institutions” and advocacy of

¹¹⁹ Mohamed El-Shibiny, “Higher Education in Oman: Its Development and Prospects,” in *Higher Education in the Gulf: Problems and Prospects*, ed. K. E. Shaw (Exeter: University of Exeter Press, 1997), 155.

¹²⁰ Al-Sinani, “The Establishment and Development”, 2190.

¹²¹ Al-Salimi, “The Transformation of Religious Learning in Oman: Tradition and Modernity”, *Journal of the Royal Asiatic Society*, 21:2 (2011), 148, doi: 10.1017/S1356186310000696.

¹²² *Ibid.*, 147-148.

¹²³ Al-Salimi, “Trends in Religious Reform”, 169.

¹²⁴ Dale Eickelman, “Ibadism and the Sectarian Perspective,” in *Oman: Economic, Social and Strategic Development*, ed. B. R. Pridham (London: Croom Helm, 1987), 32-38.

a particular position carries important political connotations.¹²⁵

To be recognised as a scholar, a student would obtain a certificate (*ijāza*) from a particular teacher attesting to completion of a course of study. The certificate was an “elaborate document mentioning the chain of transmission from teacher to student over generations and so inserting the recipient into a long chain of intellectual ancestors.”¹²⁶ The Foucauldian ‘regime of truth’ resonates in this ascription because the title of ‘scholar’ symbolized an authority drawn from an “unbroken transmission of truth and high Islamic culture”¹²⁷ and one who was legitimately able to exercise *ijtihād*.¹²⁸

By the tenth century CE, the *madrasa* (college), as an institution of learning, emerged due to increasing social and scholarly demands. In contrast to the mosque and *kuttāb*, which were funded by endowments or parents respectively, teachers with a position in a *madrasa* could be salaried.¹²⁹ Although, ‘*madrasa*’ in Modern Standard Arabic represents any educational institution, from elementary to high school, including those that may be secular, the original institution was equivalent to a seminary, responsible for training religious functionaries and experts in Islamic law and theology.¹³⁰ Makdisi is even more targeted, linking the development of the *madrasa* to the “triumph of traditionalism over the mortal remains of the institutions inclusive of the mortal sciences”, wherein the rank of Professor of *hadīth* was raised to Professor of Law.¹³¹ Evidence suggests that ‘semi-public’ education began in Oman

¹²⁵ Ibid., 34.

¹²⁶ Albert Hourani, *A History of the Arab Peoples*, (London: Faber and Faber, 2002), 164.

¹²⁷ Ibid., 166.

¹²⁸ Indira Falk Gesink, “Islamic Reformation: A History of Madrasa Reform and Legal Change in Egypt,” in *Islam and Education: Myths and Truths*, ed. Wadad Kadi and Victor Billeh (Chicago: University of Chicago Press, 2007), 20.

¹²⁹ Tibawi, *Arabic and Islamic Themes*, 214.

¹³⁰ Ebrahim Moosa, *What is a Madrasa?* (Edinburgh, Edinburgh University Press, 2015), 3.

¹³¹ Makdisi, *Rise of Colleges*, 10.

towards the end of the seventeenth century, when the first official school was established by Imām Bel’arab ibn Sulṭān (1688-1711 CE).¹³² Apart from *Ibādhī* centres at Nizwa and al-Rushtāq¹³³, devout Sunni and Shia men interested in scholarship would most likely have travelled to Mecca, Jerusalem, Baghdad, Basra, Damascus or Cairo.

Despite the exposure to Western advances during the colonial era from the early nineteenth century to independence in 1970, Sharabi argues that the neopatriarchal discourse failed to develop either a genuine or critical position in relation to “the social, political or ideological issues” during this period of transition.¹³⁴ Whilst there are proponents of Islamic education in the early *kuttāb*, mosque and *madrasa* claiming that it was “systematic, reflective and imaginative”,¹³⁵ increasingly education became preoccupied with the religious sciences to the exclusion of the rational or natural sciences.¹³⁶ Ibn Khaldūn’s concerns about the variability of quality education in the fifteenth century signified that the worldview of Islam was being “frozen in history”, losing its capacity for “fresh insights, appreciations and interpretations of the fundamental sources of Islam”.¹³⁷ Hitti used the phrase - “a state of medieval blackout” - to describe the Middle East at the dawn of the nineteenth century.¹³⁸

Eickelman’s study of the twentieth century Omani Imamate reveals that literacy indicated some religious learning, but there was

¹³² Ghubash, *Oman*, 196.

¹³³ Dale F. Eickelman, *The Middle East and Central Asia: An Anthropological Approach*, 4th ed. (New Jersey: Prentice Hall, 2002), 278.

¹³⁴ Sharabi, *Neopatriarchy*, 100.

¹³⁵ Waghid, *Conceptions of Islamic Education*, 44.

¹³⁶ Mohammad Akram Gill, *Modernity and the Muslim World* (Bloomington: Author House, 2006), 48-49.

¹³⁷ Sardar, *How Do You Know?* 69.

¹³⁸ Philip K. Hitti, *Islam and the West: A Historical Cultural Survey* (Malabar: Krieger Publishing, 1962), 86.

“minimal economic incentive” and the government apparatus functioned in the main, without literate personnel.¹³⁹ *Qur’ānic* teachers were generally “poor tribesman with little land or capital” and despite the social capital associated with the distinction of *Qur’ānic* recitation, these men were not necessarily respected.¹⁴⁰ As a social category, men of learning were often of high social status and wealth, but they garnered additional social and symbolic capital given their number of teaching subjects as well as “rhetorical skills (*bayyān*), the ability to compose verse, knowledge of jurisprudence and recognition by other men of learning”.¹⁴¹ Omani men of learning were distinguished by what Bourdieu described as “a set of basic, deeply interiorized master-patterns of language”¹⁴², which were fundamental for the acquisition of further knowledge.¹⁴³ Most importantly, Omani men of learning numbered significantly among the secondary elite, whose authority “allowed the rulers to rule”.¹⁴⁴ Acceptance of Islamic interpretations by these men is exemplified by the reverence and attention paid by students in the study circles, such that notes were never taken and questions, although permitted were infrequent.¹⁴⁵

Women in the Gulf continued to be excluded from education, based on the belief that formal education was “anti-religious and corruptive”.¹⁴⁶ Away from the Arabian Peninsula, a small number of women pursued scholarship, with some becoming renowned for their

¹³⁹ Dale F. Eickelman, “Religious Knowledge in Inner Oman”, *The Journal of Oman Studies* 6, Part 1, (1983), 166.

¹⁴⁰ *Ibid.*, 165.

¹⁴¹ *Ibid.*, 167-168.

¹⁴² Pierre Bourdieu, “Systems of Education and Systems of Thought”, *International Social Science Journal*, 19 (1967), 338-358.

¹⁴³ Eickelman, “Religious Knowledge”, 167.

¹⁴⁴ *Ibid.*, 164.

¹⁴⁵ *Ibid.*, 166-167.

¹⁴⁶ Abu Saud, *Qatari Women*, 173.

teaching of *hadīth* and interpretation (*tafsir*).¹⁴⁷ Such women generally belonged to a family of the *‘ulāma* and it would be for a male family member, father, grandfather and occasionally husband, to undertake the role of teacher.¹⁴⁸ It is likely that this was the case in Oman and the recent biography of the Zanzibari-Omani, Fatma Salem Seif Al-Maamary, exemplifies that when families valued education and possessed the financial capacity, women were allowed access to places of learning and indeed, were encouraged to expand their knowledge.¹⁴⁹

Her father’s belief in the benefits of education for all his children, fuelled his decision to immigrate to Egypt, widely regarded as the cultural epicentre of the Arab world in the 19th and 20th centuries.¹⁵⁰ At this time, education in Egypt was characterised by what was known as the Enlightenment Movement, which supported the enhancement of social and intellectual opportunities for women.¹⁵¹ Possibly inspired by Egyptian poet, Hafith Ibrahim (1872-1932) who wrote: “A mother is a school; With strong foundations, she can create a nation of fine people”¹⁵², Fatma Salem completed a Diploma of Education in 1937, before going on to graduate with a Master’s in Classical Studies from what is now Cairo University and later, in 1951, she received her PhD in Latin from the University of London.¹⁵³ Her biographer makes the case that Fatma Salem, an Omani from Zanzibar, was very likely the first person in the GCC to attain this level of education and only the second

¹⁴⁷ Ibid., 113.

¹⁴⁸ Ibid.

¹⁴⁹ Asyah Al-Bualy, *The Pioneer, Professor Fatma Salem Seif Al-Maamary: A Historical Documentary and Academic Study*, trans: Zayana Al-Badaei, ed. Domenyk Eades (Sultanate of Oman: Ministry of Information, 2013).

¹⁵⁰ Ibid., 28.

¹⁵¹ Ibid., 27-30.

¹⁵² Hafith Ibrahim, as cited in Al-Bualy, *The Pioneer*, 30.

¹⁵³ Ibid., 32-33.

woman in the Arab world.¹⁵⁴ Perhaps encouraged by the commitment to education under Qaboos, Fatma Salem returned to Oman in 1974 and was later appointed as Professor of English at the Ministry of Defence and the Royal Armed Services, becoming an early role model for women in the Sultanate.¹⁵⁵

Pedagogy and Curriculum in Islamic Education

Omanis travelling abroad to further their education in the 1960s were responsible for introducing competing ideologies to Oman's political landscape.¹⁵⁶ This terrain became contested as Communism, Ba'athism, Arabic nationalism and Islamic movements like the Muslim Brotherhood, informed political sentiments, but Al-Salimi argues that British protectionism helped to preserve the authority of the Sultanate.¹⁵⁷ Sultan Qaboos was quick to establish the Ministry of Education in 1971 and ordained that Islamic studies would be compulsory from Year One to Year 12.¹⁵⁸ By 1977, the Lebanese religious studies' curriculum was superseded by an Omani Islamic education curriculum that was "structurally reformulated to bring together the doctrines and jurisprudence of Oman's dominant *fiqh* schools: *Ibādhī*, *Shaf'ī* and *Hanafī*, the purpose of which was to link all visionary reforms to the traditions of Oman or to exclude them".¹⁵⁹

The development of memory is ubiquitous in the educational pedagogy of Islam and repetition was long regarded as the most successful way to commit texts, along with the scholarly chain of

¹⁵⁴ Ibid., 38.

¹⁵⁵ Ibid., 36.

¹⁵⁶ Al-Salimi, "The Transformation of Religious Learning", 148.

¹⁵⁷ Ibid.

¹⁵⁸ Ibid., 149.

¹⁵⁹ Al-Salimi, "Trends in Religious Reform", 169-170.

transmission, to memory.¹⁶⁰ A professor and his students or fellow scholars used question and answer techniques as a reciprocal method of testing memory and of developing the art of what al-Farābī called Logic and Ibn Khaldūn, Dialectics, but which were essentially argument and debate.¹⁶¹ The body of literature grew as students recorded the utterances of their teachers and if these were highly regarded; they were copied, which was yet another means of committing lessons to memory.¹⁶²

The contemporary Western notion of memorization is simply rote learning; however to Muslim scholars, it implied reason, intelligence and understanding.¹⁶³ The twelfth century scholar, al-Zamakhshari is reported to have said: “Learning is a city, one of whose gates is understanding, and the other, retrieval from memory”.¹⁶⁴ Whilst this may have been the earlier intention, literacy rates, estimated between eight¹⁶⁵ and 18.5 percent¹⁶⁶ in Oman in 1970, indicate a reliance on the oral tradition and rote learning rather than actual reading and understanding, (see Table 3-1). In 1997, teacher-centred pedagogy still prevailed, whereby teachers “controlled the stream of discussion”, worked with “established questions and answers” and sought “memorized responses to well-known debates.”¹⁶⁷

¹⁶⁰ Makdisi, *Rise of Colleges*, 99-102.

¹⁶¹ *Ibid.*, 103-4.

¹⁶² *Ibid.*, 104.

¹⁶³ *Ibid.*, 103.

¹⁶⁴ Al-Zamakhshari as translated and cited in Makdisi, *Rise of Colleges*, 103.

¹⁶⁵ Carol J. Riphpenburg, *Oman: Political Development in a Changing World* (Westport: Praeger, 1998), 167.

¹⁶⁶ UNESCO and World Bank as cited in MENA Development Report, *The Road not Travelled: Education Reform in the Middle East and North Africa*, (Washington DC, The World Bank, 2008), 337, 23, UNESCO Country Statistics <http://data.un.org/Browse.aspx?d=UNESCO>.

¹⁶⁷ Limbert, “Study Groups”, 166-167.

Table 3-1: Adult Literacy Rates (Aged 15 and Older) 1970-2010

	1970	1975	1980	1985	1990	1995	2000	2015
Oman – Adult Literacy %	18.5	27.6	36.2	45.5	54.7	63.7	71.7	86.9
Female Illiteracy Rate %			83.7		61.7		8.4	
MENA* - Adult Literacy	24.7	32.5	40.3	48.3	56.1	63.3	68.4	

*Middle East and North Africa - Weighted Average

The Gulf Cooperation Council (GCC) was established in 1981, primarily in response to security related developments¹⁶⁸; however it also formulated shared cultural, economic and educational goals.¹⁶⁹

Table 3-2: Progress in World Bank Education Statistics for Oman, Qatar and the UAE

Statistics for Females	OMAN			QATAR			UAE		
	1990	2000	2012	1990	2005	2015	1990	2005	2011
Primary School Completion Rate %	62	83	104	75	97		91	91	100
Lower Secondary Completion Rate %	30	79	96	70	103	110	71		
Secondary Gross Enrolment %	35	79	95	91	93	117	69		
Tertiary Gross Enrolment %	4	19	28	35	33	44	13		
Literacy Rate Females (15-24)			2010			2010		2005	
			98			98		97	
Trained Primary Teachers (% of Female teachers)	1990	2000		1990		2013	1990		2013
		99				63			100

Although decisions on the structure of the curriculum and syllabi were, (and still are) the province of the Ministry of Education in Oman, the Education Bureau of the GCC “coordinated educational policies and unified the curriculum framework in all member states” including

¹⁶⁸ These issues included: Soviet invasion of Afghanistan (1979-1989), Iranian Revolution (1979), the threat of Shi’ite fundamentalism, the Iran-Iraq war (1980-1988) and the ongoing Palestinian-Israeli conflict.

¹⁶⁹ Emile A. Nakhleh, *The Gulf Cooperation Council: Policies, Problems and Prospects* (New York, Praeger, 1986), xv.

Oman.¹⁷⁰

These steps highlight some of the external influences at play. Reformists argued that if the Gulf Cooperation Council was to succeed, development must be a priority and underpinned by “new and comprehensive policies in education, manpower training and economic diversification” and significant opportunities for Gulf women to “take their rightful place in the labour force”.¹⁷¹ A development panel of indigenous Gulf intellectuals reported to the GCC in 1984 that “massive efforts would need to be spent on expanding education, eliminating illiteracy, encouraging females to get more education and preparing competent committed teachers”.¹⁷²

Table 3-3: Investment in Education – Comparison between Oman, Qatar and the UAE

	Oman (2009)	Qatar (2008)	UAE (2008)
GDP per capita (\$US) - 2014 ¹⁷³	18,169	62,527	32,850
Education Expenditure (% GDP)	4.2	2.4	0.9
Education Expenditure (% total government expenditure)	10.9	7.4	27.16
Expenditure/ Primary Student	5,652	11,650	
Expenditure/Secondary Student	6,248	12,377	

The prevailing system across the Gulf which emphasized “surrender, obedience and acceptance of other views without being convinced of their accuracy... [and the consequent reluctance] to speak up even if errors [were] being committed”¹⁷⁴ needed to be replaced by education for all, thereby “nurturing intellectual independence and

¹⁷⁰ Ministry of Education, *From Access to Success: Education for All in the Sultanate of Oman 1970-2005* (Sultanate of Oman: Ministry of Education, 2006), 27.

¹⁷¹ Nakhleh, *The Gulf Cooperation Council*, xvii.

¹⁷² *Ibid.*, 73.

¹⁷³ By way of greater comparison, 2014 World Bank data for GDP/capita (\$US) attributes the following values: Saudi Arabia (53,644), Australia (43,202), USA (53,042), UK (38,259), China (11,906)

¹⁷⁴ Abd al-Aziz al-Jalal, *Role of Education in Development*, [Arabic] (Abud Dhabi, UAE, 1984), 5, as translated and cited in Nakhleh, *The Gulf Cooperation Council*, 73.

developing creative abilities”.¹⁷⁵ Clear evidence of the collective political will can be seen in the World Bank data pertaining to investment in education and sample statistics regarding the advances in education for girls (see Tables 3-2 and 3-3).

The Contribution of Qaboos bin Sa‘id bin Taymūr al Sa‘id

Before Qaboos came to power in 1970, there were only three Omani public primary schools located in Muscat, Matrah and Salalah¹⁷⁶, staffed by a total of thirty male, (mainly Palestinian) teachers, who were responsible for 909 boys who had been personally selected by Qaboos’ father, Sultan Sa‘id bin Taymūr al Sa‘id.¹⁷⁷ Despite being responsible for a population of one and a half million people, Sultan Sa‘id even closed these three schools just prior to being overthrown, saying to one of his British advisers: “That is why you lost India, because you educated the people.”¹⁷⁸ Education before 1970 was the privilege of the rich, who were able to either travel abroad or afford the limited private schools that catered predominantly for Lebanese and Indian families.¹⁷⁹

Two years after ascending the throne, on the occasion of the second National Day, H.M. Sultan Qaboos stated:

“Education was my great concern and I saw that it was necessary to direct efforts to spread education. We have given the Ministry of Education the opportunity and supplied it with our capabilities to break the chains of ignorance. Schools have been opened regardless; the important thing is that there

¹⁷⁵ Ibid.

¹⁷⁶ Rippenburg, *Oman*, 12.

¹⁷⁷ Townsend, *Oman*, 66.

¹⁷⁸ Fred Halliday, *Arabia without Sultans* (New York: Random House, 1975), 276.

¹⁷⁹ Al-Sinani, “The Establishment and Development”, 2190-2191.

should be education, even under the shadow of trees.

In 1970 there were three schools in the country comprising 900 students. In 1971, there were 16 schools and 7000 students and in 1972, there were 45 schools and 15000 students. This figure will be doubled in accordance with the ministerial plans prepared for the coming school year.”¹⁸⁰

However, it must be noted that the primacy of boys’ education was still a reality. The 1972 Dhofar Development Programme included in its objectives:

- To provide primary school places for all boys between the ages of seven and twelve and fifty percent of all girls of a similar age group
- To provide intermediate school places for fifty percent of all boys up to the age of fifteen.¹⁸¹

Immediate support for girls’ education has its origins in the Marara region of Yemen, close to border with Dhofar. There, the highly educated and politically motivated Bahraini, Laila Fakhro (Huda Salem) established the revolutionary People’s School (*Madrasāt al-Sha’b*) on the first of April, 1970 as part of her work for the Nasserist/Marxist¹⁸² inspired Popular Front for the Liberation of the Occupied Arabian Gulf (PFLOAG) and intent on rebellion against Sultanic sovereignty.¹⁸³ Beginning with 60 Dhofaris, these mostly orphaned students were the first literate graduates in southern Oman and Takrit asserts that this was the origin of a national education project. Certainly Qaboos recognised the reproductive power of education, but by invoking the key

¹⁸⁰ H.M. Sultan Qaboos bin Said, *Royal Speeches*, 17-18.

¹⁸¹ Townsend, *Oman*, 108.

¹⁸² Abdel Razzaq Takriti, *Monsoon Revolution: Republicans, Sultans and Empires in Oman, 1965-1976*, (Oxford: Oxford University Press, 2016), 68, 94-98.

¹⁸³ *Ibid.*, 124.

signifiers of “terrorism” and “enemy of Islam” in the official discourse describing the Dhofari rebellion, Qaboos, rather than the Marxist ideologies of PFLOAG is acknowledged as the driving force behind educational development in Oman

The performing arts, particularly plays, were instrumental in communicating the principles of revolution to the illiterate Omanis in Dhofar.¹⁸⁴ One such play, written by Laila Fakhro, was based on the slogan “there is no social liberation, without women’s liberation and no women’s liberation without social liberation”.¹⁸⁵ It was deliberately designed to encourage male students to convince their families of the urgent need to educate girls.¹⁸⁶ Songs and poetry, broadcast on Revolution Radio (*Itha’at al-Thawra*) from Aden in Yemen, were persuasive tools to convince listeners to support these radical reforms.¹⁸⁷ Of the one thousand students who were enrolled in 1973, three hundred and fifty were girls and although their living conditions were segregated, boys and girls attended classes and military training together.¹⁸⁸

The rebellion in Dhofar is significant because it became the catalyst for the British facilitation of the bloodless coup which deposed Sultan Sa’id bin Taymur, giving way to the ascension of Qaboos. Born in Salalah, his mother was the daughter of a Dhofari sheikh, belonging to the *Qarra*, the largest tribal group in the region. Historically, the *Qarra* had backed leaders intent on rejecting colonial/imperial authority. The adoption of revolutionary principles of universal education and the empowerment of women, promoted by Qaboos, may

¹⁸⁴ Ibid., 240.

¹⁸⁵ Ibid.

¹⁸⁶ Ibid.

¹⁸⁷ Ibid., 240-241.

¹⁸⁸ Ibid., 122.

well have their roots in Dhofar. By National Day 1974, the expenditure on education had risen from 1.032 million to 9.458 million Omani rials, with higher, adult and vocational education part of the strategic plan.¹⁸⁹ One quarter of all public schools in 1976 were for girls; a figure which had increased to forty three percent by 2002.¹⁹⁰

Records indicate that in 1972, 50% of teachers had never completed secondary education and a mere 8% held tertiary qualifications.¹⁹¹ Initially the Qatari curriculum and textbooks were adopted in Primary schools for all subjects, with the exception of English, resources for which were sourced from Britain and formed the basis of instruction during the decade of the 70s.¹⁹² Arabic, Islamic Studies, English, Mathematics, Natural and Social Sciences, Physical Education, Arts and Crafts (boys) and Sewing (girls) comprised the programme.¹⁹³ An evaluation by the World Bank in 1974 reported a program of “poor quality and with little relevance to the national needs”.¹⁹⁴ It recommended a complete overhaul, including a new curriculum which would develop skills to support the national economy and teacher training programmes to upgrade the professional preparation and development of Omani teachers.¹⁹⁵

1978 marked the publication by the Ministry of Education of *The Philosophy and Objectives of Education in the Sultanate of Oman*, a document which remains the “primary reference for education in the

¹⁸⁹ Sultan Qaboos bin Said, *The Royal Speeches*, 32-33.

¹⁹⁰ Al-Barwani, “Women, Education and the Redefinition of Empowerment, 219.

¹⁹¹ Ministry of Education, *From Access to Success: Education for All in the Sultanate of Oman 1970-2005*, (Sultanate of Oman: Ministry of Education, 2006), 87. See also Table 0-3 for progressive rates of Omanization.

¹⁹² Allen and Rigsbee, *Oman under Qaboos*, 166.

¹⁹³ *Ibid.*, 166.

¹⁹⁴ Townsend, *Oman*, 158

¹⁹⁵ *Ibid.*

country”.¹⁹⁶ Within the fourteen key principles, emphasis is placed on the preservation and promotion of the unique Omani identity, taking great pride in the national heritage, in which Islam and the language of Arabic are integral. Aligned with these core understandings are the stated desires to “promote new instructional strategies”, encourage life-long learning and liberate society by encouraging “a spirit of cooperation and collective activity in the public interest” fuelled by the adoption of “scientific and critical thinking capabilities”.¹⁹⁷ In light of the worldwide attention to the 2002 and subsequent Arab Human Development Reports, this document suggests a profound prescience by His Majesty and the officials in the Ministry of Education, as well as responsiveness to advice from the World Bank.

From the outset, as the infrastructure for public education was rolled out across the entire country, it was ordained that twelve years of schooling for all Omani children, (boys and girls) in government (public) schools would be free.¹⁹⁸ A complete lack of trained, qualified Omani teachers, including incumbents who did not possess even a primary level of education, meant that expatriates from Jordan, Egypt, Sudan, Tunisia and Algeria were employed to fill the void.¹⁹⁹ Whilst Fatma Salem may have been buoyed by the progressive policies of the new Sultan, anecdotal evidence provided by Chatty indicates “a retro-step in the 1980s in terms of women’s roles”.²⁰⁰ Records indicate that in 1984/85, seventy-eight percent of teachers were non-Omani and most were Egyptian,²⁰¹ and they “imposed a very conservative mindset on

¹⁹⁶ Ministry of Education, *From Access to Success: Education for All in the Sultanate of Oman 1970-2005*, (Sultanate of Oman: Ministry of Education, 2006), 28.

¹⁹⁷ *Ibid.*, 26.

¹⁹⁸ *Ibid.*, 27.

¹⁹⁹ Valeri, *Oman*, 84.

²⁰⁰ Interview with Distinguished Professor Dawn Chatty, 2 September 2015.

²⁰¹ Sultanate of Oman, *Statistical Yearbook 1404 AH/1983 AD*, (Muscat: Development Council, Technical Secretariat, Directorate General of National Statistics, 1984) as cited by J S Birks and C A Sinclair,

relations between men and women”.²⁰²

In the early 1980s, Bahlā, located some forty kilometres west of Nizwa, opened its first modern school for girls, offering lessons in basic literacy and numeracy.²⁰³ Female teachers relied upon asking questions and eliciting a succinct, correct answer, or alternatively making a statement which the students would be cued to complete.²⁰⁴ Girls would automatically raise their hands even if they didn’t know the answer and in a class of 30-35 students, it was conceivable that they would not be asked and succeed in creating the impression that they knew the answer.²⁰⁵

In 1989-90, twenty-four percent of teachers were Omani, perhaps as a result of the Intermediate Teachers’ Colleges introduced in 1984-85, which provided one to two years of pre-service training for primary teachers.²⁰⁶ The early teacher training programmes prioritised Arabic, Islamic Studies, Mathematics and Social Studies.²⁰⁷ 1995 marked a major milestone, denoting the complete Omanization of primary teaching positions in most provinces of the Sultanate.²⁰⁸ Secondary teachers were required to have a degree and in 1986, Sultan Qaboos University (SQU) in Muscat was established and included the College of

“Successful Education and Human Resource Development – The Key to Sustained Economic Growth,” in *Oman: Economic, Social and Strategic Developments*, ed. B R Pridham, (London: Croom Helm, 1987), 153.

²⁰² Interview with Chatty.

²⁰³ Limbert, “Study Groups, 168.

²⁰⁴ *Ibid.*, 170-171.

²⁰⁵ *Ibid.*

²⁰⁶ Taher Razik, “Arab Gulf States,” in *Issues and Problems in Teacher Education: An International Handbook*, ed. Howard B. Leavitt, (New York: Greenwood Press, 1992), 12.

²⁰⁷ Al-Sinani, “The Establishment and Development”, 2194.

²⁰⁸ El-Shibiny, “Higher Education in Oman”, 157.

Education and Islamic Sciences,²⁰⁹ with an inaugural intake of 250.²¹⁰ A substantial proportion of the initial building programme at SQU was funded by the Saudi government, who insisted on gender segregation.²¹¹ Co-education was preserved by the Omani government who ordained that only women could walk on the upper pathways, entering lecture theatres from the upper rear and males could walk at street level, where ironically, women were also permitted to walk.²¹²

Pre-service teachers, whose goal was to train in the disciplines of Islamic Education, Arabic, English, History, Geography, Home Economics, Physics, Biology, Chemistry, Mathematics and Computing, Art Education and Physical Education could enrol at SQU.²¹³ The Department of Physical Education was established in 1991, beginning with only three female candidates who successfully passed the fitness entrance tests, but that number increased to thirty-five in 2011, matching male enrolments.²¹⁴ Admission to all disciplines is now authorised by the Council of Education, “the highest policy making body in Oman”, comprising of “five or six ministers who are related to the business of education, plus they have private sector institutions and quality assurance representative”.²¹⁵ Professor Thuwayba Ahmad Al-Barwani, former Dean of the CoE and Under-Minister for Social Development, served on the Council for fifteen years. At the time of the fieldwork, programmes in social science and music were not offered

²⁰⁹ Razik, “Arab Gulf States”, 13.

²¹⁰ J S Birks and C A Sinclair, “Successful Education and Human Resource Development – The Key to Sustained Economic Growth”, *Oman: Economic, Social and Strategic Developments*, ed. B R Pridham, (London: Croom Helm, 1987), 156.

²¹¹ Interview with Distinguished Professor Dawn Chatty, 2 September 2015, Refugee Studies Centre, Oxford University, Oxford, UK.

²¹² Ibid.

²¹³ El-Shibiny, “Higher Education in Oman”, 165.

²¹⁴ Al-Sinani, “The Establishment and Development”, 2195.

²¹⁵ Interview with Professor Al-Barwani, 16 December, 2015

given the abundance of unemployed graduates in these disciplines. Frustration with not being able to find work after completing degrees in chemistry manifested in the additional reasons for pursuing a teaching career.

In 1990 the inaugural graduating class was addressed by His Majesty assigning the new teachers with a combined national and religious duty to fulfil. He reminded his audience that:

“the clear river of knowledge is one from which all should drink, and the channels flowing from it should carry richness, fecundity and growth to every part of Oman’s pure and noble land... The knowledge and expertise you have acquired will qualify you to play a vital part in building a modern Omani society, preserving the gains of the Blessed Renaissance and achieving greater progress for the present and coming Omani generations, within the framework of the eternal values we all share...virtue and truth, tolerance and integration, selflessness and sacrifice and decent conduct in one’s dealings with others.”²¹⁶

These words tied the past, present and future, evoking core Islamic tenets and reminding graduates of the State’s expectations and the responsibility, incumbent on all graduates, to serve Oman. The first 200 graduates were appointed to primary and secondary schools. In order to Omanize the teaching workforce, a further 18 Intermediate Teachers’ Colleges (9 for males, 9 for females) were established by 1995 to cater for rural students and “providing stronger academic and pedagogical preparation for candidates.”²¹⁷ Between 1995 and 2005, the seventy percent increase in teachers, the majority of whom were women, was not only a reflection of the government’s commitment to education and

²¹⁶ H.M. Sultan Qaboos bin Said, *Royal Speeches*, 246-248.

²¹⁷ Razik, “Arab Gulf States”, 13.

increased female participation in the workforce, but also an affirmation of teaching as an acceptable career for females.²¹⁸ A Master's programme in Education was introduced in 1992, with the aim of directing indigenous research and preparing professionals to meet manpower requirements for academic staff, researchers and supervisors.²¹⁹

There is no evidence to suggest however, that the pedagogy was anything other than teacher-centred, with a focus on the transmission of knowledge, which inhibited students' ability to make connections, extrapolate and draw conclusions.²²⁰ In 1999, Al-Balushi described the teaching methodology in English as a Foreign Language (EFL) classrooms in Oman as "very formal... emphasising rote learning and a passive role for students".²²¹ It is unlikely that the teacher candidates were being imbued with these skills either. World Bank projections for the Year 2000 indicated that with population growth, 170% more teachers would be needed in Oman to cater for demand at the outset of the new millennium.²²² This target was achieved with anecdotal evidence suggesting an oversupply.²²³ In 2015, the only government sponsored tertiary institution responsible for teacher training was the Sultan Qaboos University, although private universities such as those at Nizwa and Sohar also offer education degrees.

²¹⁸ Ministry of Education, *From Access to Success: Education for All in the Sultanate of Oman 1970-2005*, (Sultanate of Oman: Ministry of Education, 2006), 85.

²¹⁹ *Ibid.*, 171.

²²⁰ Bereiter, *Education and Mind*, 4 and 273.

²²¹ A. O. Al-Balushi, *The Internet and Omani Students' English Language Learning Problems: A Critical Study*, unpublished Master's dissertation, Mississippi State University as cited by Ali Al-Issa and Ali Al-Balushi, "Training English Language Student Teachers to Become Reflective Teachers", *Australian Journal of Teacher Education*, 35:4 (2010), 54, doi.10.14221/ajte.2010v35n4.4.

²²² Razik, "Arab Gulf States", 13.

²²³ Interviews with Associate Professors Z and S.

Teacher Quality and Learning Outcomes

The 2010/11 Arab Knowledge Report monitored the quality of education based on the acquisition of knowledge and the values imbued by the system and indicated that “education systems in Arab regimes are traditional and of poor quality”.²²⁴ This warning echoed the words of Kristin Lord in her review of education in the Arab world, five years after the 2003 AHDR: *Building a Knowledge Society*. Lord ascertained that

“financial inputs are not producing the output, so, the outcomes that we would hope for, there are not sufficient numbers of qualified students due to a focus on real learning, a lack of teaching critical thinking, and also inadequately-trained teachers which turns out to be a far more important producer of success”.²²⁵

Importantly, Lord identified teacher training as the major factor if Arab states were to effectively build knowledge societies. Inhibitory socio-cultural factors, rigid knowledge definitions and sources, along with an authoritarian pedagogy and a dominant bureaucracy collectively, combine to thwart efforts for social and educational reform which aims to equip “new generations with the skills and values of the knowledge society aspired by Arab countries”.²²⁶ These concerns were reiterated again in 2014 when Ridge outlined persistent challenges to learning outcomes in Oman; one of which was teacher quality. She cited an enduring propensity for largely traditional methods in teacher

²²⁴ El-Bilawiy, Hassan, *et al.*, *Arab Knowledge Report 2010/11, Preparing Future Generations for the Knowledge Society* (Dubai: UNDP/Regional Bureau for Arab Studies and Mohammad bin Rashid al Maktoum Foundation, 2011), 33-34.

²²⁵ Brookings Institution, *A New Millennium of Knowledge: Human Development in the Arab World*, Symposium (Washington DC: Brookings Institution June 16, 2008), 13.
http://www.brookings.edu/~media/events/2008/6/16-knowledge/20080616_knowledge.pdf.

²²⁶ El-Bilawiy *et al.*, *Arab Knowledge Report 2010/11*, 38-39.

education, marked by “less emphasis on practical training and pedagogy than on theory and content”.²²⁷

Much is made in the Arab Knowledge Reports and the Arab Human Development Reports, of results attained in the international testing of literacy (PIRLS), mathematics and science (TIMSS). Although these tests do not discriminate between the influence of home and school as learning environments, at least on face value, the results give some insight into the cognitive skills exhibited Omani students in Years 4 and 8. Participation for the first time in 2011 was an indication that the Ministry of Education believed that there was merit in tracking comparative education outcomes.

Despite the substantial investment in education, the great strides in enrolments, educational retention and completion rates, students in Oman are still struggling to reach the international benchmarks. However, what is even more concerning is the inability of most students to demonstrate average competency with the higher order skills associated with critical thinking. Table 3-4 illustrates the relative average achievements for girls across the domains of Knowledge, Application and Reasoning for Mathematics and Science as well as their ability to infer, interpret, integrate and evaluate written material. While girls are generally scoring higher results than the boys, they are still significantly underperforming in Maths, Science and Literacy across all domains.

²²⁷ Ridge, *Education and the Reverse Gender Divide*, 34.

Table 3-4: GCC Country Comparison of the Results for Girls in the 2011/2015 TIMSS and PIRLS International Assessments

	SUBJECT	RESULTS FOR GIRLS			
2011²²⁸/2015 TIMSS²²⁹	MATHS	Oman	Qatar	UAE	Int. Av
Achievement	Year 4 Average	398/ 436	420/ 438	438/ 453	490/ 500
Domain	Knowing	397/ 435	418/ 445	442/ 455	492/ 504
	Applying	392/ 436	418/ 435	434/ 454	488/ 504
	Reasoning	401/ 428	423/ 433	436/ 448	487/ 504
Achievement	Year 8 Average	397/ 420	415/ 440	464/ 471	469
Domain	Knowing	397/ 419	426/ 440	477/ 482	471/ 483
	Applying	386/ 413	401/ 437	449/ 461	465/ 481
	Reasoning	396/ 441	409/ 441	457/ 471	466/ 482
2011/2015 TIMSS	SCIENCE	Oman	Qatar	UAE	Int. Av.
Achievement	Year 4 Average	394/ 447	408/ 448	437/ 471	487
Domain	Knowing	393/ 438	401/ 445	444/ 482	486/ 504
	Applying	387/ 449	403/ 445	429/ 461	485/ 508
	Reasoning	372/ 441	418/ 448	438/ 470	485/ 510
Achievement	Year 8 Average	458/ 478	432/ 441	477/ 492	480
Domain	Knowing	456/ 477	429/ 460	485/ 490	479/ 487
	Applying	458/ 478	431/ 475	477/ 496	478/ 491
	Reasoning	456/ 478	421/ 471	470/ 490	478/ 490
2011 PIRLS²³⁰	READING	Oman	Qatar	UAE	Int. Av.
Achievement	Year 4 Average	411	441	452	520
Reading Purposes	Literary	400	431	442	522
	Informational	425	449	465	519
Comprehension	Retrieving, Straightforward Inferencing	414	439	452	521
	Interpreting, Integrating, Evaluating	404	440	453	519

²²⁸ Trends in Mathematics and Science Study (TIMSS), *TIMSS International Results in Maths and Science*, edited by Michael O. Martin, Ina V. S. Mullis, Pierre Foy and Gabriella Stanko, (Chestnut Hill, MA: TIMSS and PIRLS International Study Centre, 2011) <http://timssandpirls.bc.edu/timss2011/downloads>.

²²⁹ Trends in Mathematics and Science Study (TIMSS), *TIMSS International Results in Mathematics*, edited by Ina V. S. Mullis, Michael O. Martin, Pierre Foy and Martin Hooper (Chestnut Hill, MA: TIMSS and PIRLS International Study Centre, 2015) <http://timss2015.org/download-center/>.

²³⁰ Progress in International Reading Literacy Study (PIRLS), *PIRLS 2011 International Results in Reading*, ed. Ina V.S. Mullis, Michael O. Martin, Pierre Foy, and Kathleen T. Drucker (Chestnut Hill, MA: TIMSS and PIRLS International Study Centre, 2011)

http://timssandpirls.bc.edu/pirls2011/downloads/P11_IR_FullBook.pdf.

TIMSS Mathematics and Science Results, 2011 and 2015, PIRLS 2011

In the case of practising teachers, the Ministry, which devolves authority to school principals and regional supervisors (subject specialists), is also responsible for teaching standards and professional development. In 1998/99, the structure of education in Oman was radically reformed, and the current format, Basic Education, comprising Cycle 1 (coeducational grades 1-4) and Cycle 2 (segregated grades 5-10). Post-Basic education covers Grades 11 and 12 and generally only more experienced teachers would be employed to teach the senior students, on the assumption that experience and excellence in teaching are closely related.²³¹

Table 3-5: Contact hours per subject in the superseded General Education and the current Basic Education

Subject	General Education Total hours	Basic Education Total hours	Difference
Islamic Studies	915	1176	+261
Arabic Language	1,381	1,992	+611
Social Studies	448	696	+248
English Language	541	1,200	+659
Science	635	1,200	+565
Mathematics	933	1,776	+843
Life Skills	0	240	+240
Information Technology and Computer Skills	0	240	+240
Art	187	336	+261
Music	168	218	+48
Physical Education	299	384	+85
TOTAL	5,693	9,578	+3,637

By 2006, the Ministry was producing textbooks, teacher's books and workbooks for all levels of Basic Education and the total contact hours across the curriculum were increased by almost 70% in total (see Table 3-5).

²³¹ Ministry of Education, *From Access to Success: Education for All in the Sultanate of Oman 1970-2005*, (Sultanate of Oman: Ministry of Education, 2006), 99.

In a report to UNESCO, Rassekh attributes this reform to one of the benefits of globalisation as lesson times increased from 35 to 40 minutes and the school day was lengthened from four to five hours.²³² Increased hours, updated teaching materials, monitoring of school leadership and teaching standards are all key factors, based on which, one could reasonably anticipate improved outcomes. In a report to UNESCO, officials from Oman also emphasised the need for “greater decentralisation and local governance”, in combination with a policy of promoting Omani leadership across all sectors, but specifically in education.²³³ More recently Dr A understood that teaching loads had been reduced from 21 hours per week to between fifteen to eighteen hours, to promote greater reflection and in-school research, although this fact needs confirmation from official Omani sources.²³⁴

The assessment regime which prevails in schools as well as tertiary institutions is also an important consideration. Formative and summative assessment instruments have become standard, however most recently Neisler *et al.*, found a general lack of rigour in the quality of assessment instruments in the CoE and recommended targeted professional development for faculty.²³⁵ The alignment of letter grades with percentages and descriptors raises questions about the comparative ‘quality’ of outcomes, but is also an indication of how important it is culturally to avoid the shame of failure (see Table 3-6).

²³² Rassekh, *Education as a Motor for Development*, 12

²³³ Ministry of Education, *From Access to Success: Education for All in the Sultanate of Oman 1970-2005*, (Sultanate of Oman: Ministry of Education, 2006), 20.

²³⁴ Interview with Dr A, 12 November 2015, College of Education, SQU, Muscat, Sultanate of Oman.

²³⁵ Neisler *et al.*, “21st Century Teacher Education”, 77-96.

Table 3-6: Letter grades, cut-offs and descriptors, comparing Oman with Australia

OMANI MARK	OMANI GRADE and DESCRIPTOR	AUSTRALIAN MARK	AUSTRALIAN GRADE and DESCRIPTOR
90-100	Excellent (A)	85-100	High Distinction (A+)
80-89	Very Good (B)	75-84	Distinction (A)
65-79	Good (C)	65-74	Credit (B)
50-64	Average (D)	50-64	Pass (C)
< 50	Needs Support (E)	Less than 50	Fail (D, E)

In his doctoral thesis concerning classroom assessment and grading practices among third year preparatory science teachers in Oman, Alsarimi identified three issues of concern.²³⁶ Although school teachers indicated that they used a variety of assessment strategies: short answer, completion, oral exams, extended short answer and multiple choice questions, this was in fact not born out in practice, which revealed that multiple choice and completion items prevailed.²³⁷ In addition, factors other than student achievement informed the official grades. Degree of improvement and effort were also a consideration when awarding grades, suggesting that outcomes and competencies were not truthfully represented by the grade descriptors. Synthesis and evaluation were not addressed in any exams. Importantly, there was no variation with respect to years of teaching, nationality, pre- or in-service training in assessment.²³⁸

These concerns were echoed in 2010, when respondents to a study of English Student Teacher Candidates bemoaned

²³⁶ Abdullah Mohammed Alsarimi, *Classroom and Grading Practices in the Sultanate of Oman*, (Ann Arbor MI: Bell & Howell Information and Learning, 2000).

²³⁷ Ibid.

²³⁸ Ibid.

“a huge gap between what we are taught and teaching practice at school. Supervisors’ feedback is different from cooperating teachers. They say ‘do it like this’ and the teachers say ‘don’t do it like this’.”²³⁹

Candidates also cited inconsistencies in the philosophical and pedagogical perspectives of teacher educators working in the Department of Curriculum and Instruction. In the words of one candidate: “Every supervisor has his own theory about teaching. Also every school has its own rules. We feel lost.”²⁴⁰ Furthermore trainers from the MoE were described as pedantic, focusing on minutiae such as writing the date and title on each page, and intent on a knowledge based style of evaluation that “differs from what we know and study at SQU”.²⁴¹

The California Critical Thinking Skills Test was used to measure critical thinking among teacher candidates in the College of Education at SQU, between 2010 and 2013, and was supplemented by an examination of faculty perceptions of critical thinking and student performance.²⁴² The study concluded that “teacher candidates neither have the reasoning skills when they enter university nor at the end of their third year”.²⁴³ In addition, faculty generally in the College of Education lack an understanding of these skill and “there is no doubt that they are not teaching them”.²⁴⁴ It would appear that whilst policies and public statements advocate for student-centred practices, critical

²³⁹ Ali Al-Issa and Ali Al-Bulushi, “Training English Language Student Teachers to Become Reflective Teachers”, *Australian Journal of Teacher Education*, 35:4 (2010), 54, <http://dx.doi.org/10.14221/ajte.2010v35n4.4>

²⁴⁰ Ibid.

²⁴¹ Ibid., 55.

²⁴² Neisler *et al.*, “21st Century Teacher Education”, 77-96.

²⁴³ Ibid., 93

²⁴⁴ Ibid.

thinking and commitment of educators to building a knowledge society, once again, the rhetoric is different from the reality. The question is ‘Why?’

The literature is silent concerning the specific nature of teacher education curricula and methodology, as well as details concerning the supervision and accountability. Neisler *et al.*, problematize the fact that NCATE Standard One: Candidate Knowledge Skills and Professional Dispositions makes no mention of critical abilities for the acceptable level in any subskills.²⁴⁵ It is only at the highest or target level of professional attainment that NCATE seeks candidates who “demonstrate their knowledge through inquiry, critical analysis, and synthesis of the subject”.²⁴⁶

In contrast to the findings of Alsarimi, the official position in 2005 highlighted a learner-centred approach “based on critical thinking, autonomous learning and lifelong learning as opposed to conventional rote-learning”.²⁴⁷ The relationships of power in this contested space and the strength of these factors to either facilitate or inhibit critical thinking skills and a critical pedagogy is also absent from the English scholarly literature. One wonders if the current discourse of teacher education and practice still reflects those which the GCC Development Panel identified in 1984, which featured didactic pedagogies that were teacher centred, with limited content. Certainly the official position of the College of Education at SQU is that:

“At both the undergraduate and graduate levels, the educator candidates acquire instructional expertise

²⁴⁵ Neisler et. al.,78.

²⁴⁶ NCATE Standard 1, *Candidate Knowledge, Skills and Professional Dispositions*, <http://www.ncate.org/Standards/UnitStandards/UnitStandardsineffect2008/tabid/476/Default.aspx#stnd1>.

²⁴⁷ Ministry of Education, *From Access to Success: Education for All in the Sultanate of Oman 1970-2005*, (Sultanate of Oman: Ministry of Education, 2006), 20.

along with research and leadership skills. They are committed to life-long careers focused on excellent learning environment and professional skill development designed to keep the Omani educational system aligned with the international standards.”²⁴⁸

In order to facilitate successful educational outcomes, the authors of the 2015 Arab Knowledge Economy Index stated that it was vital for teachers to be competent in their teaching subject, but that they needed to be “up-to-date in the latest developments and endowed with the necessary educational skills to evaluate and enhance [their] own performance in education” when responding to the individual needs of their students.²⁴⁹

The (Mis)-Fit of Foreign Education Models

In 2002, Mazawi highlighted the need for scholars to gain critical insight into the “multiplicity and complexity of interwoven voices” and to move beyond the role of government and state-entrenched elites, to understand the contest which mediates teaching and learning.²⁵⁰ Although, the very nature of effective teacher education requires change, which therefore implies resistance, the importation of foreign, Western discourses of pedagogy, curricula and administration, presents an additional obstacle for educational reform.

“[The] unusual nature of teacher learning is such that students entering teacher education already ‘know’ a great deal about their chosen field. Moreover, they will

²⁴⁸ Suleiman al-Balushi, “The Deanship” *College of Education* (Muscat: Sultan Qaboos University, 2014) <http://www.squ.edu.om/coe/About-Us/Deanship/Dean-of-Education>.

²⁴⁹ Griss *et al.*, *Arab Knowledge Index 2015*, 31.

²⁵⁰ André Elias Mazawi, “Educational Expansion and the Mediation of Discontent: The Cultural Politics of Schools in the Arab States” *Discourse: Studies in the Cultural Politics of Education*, (23:1, 2002), 69.

use what they already know to interpret any new skills or new theories they acquire during the formal study of teaching. This fact means that the simple acquisition of new skills or theories is not adequate to alter teaching practices. Therefore the central task of teacher learning must be to change these conceptions.”²⁵¹

Discourse is not just a way of speaking or writing, rather it incorporates the values, ideology and archaeology of knowledge²⁵², the analysis of which seeks to identify the “systems of ideas that normalize and construct the rules” for social order. These “thought shadows”, which explain familiar facts about relationships, meaning making and expression,²⁵³ are akin to Bourdieu’s “epistemic *doxa*”, the “presuppositions of ... thought, the social conditions of possibility... [or] unconscious dispositions”.²⁵⁴ Not readily available to everyday consciousness, epistemic *doxa* become the basis for the “determining structures”, which this research aims to detect.²⁵⁵ An understanding of these symbolic systems and their dynamics of power, requires critical reflection of cognitive and social practices and structural analysis.²⁵⁶ Inspired by Heidegger and his premise that ontology²⁵⁷ is the epistemological foundation,²⁵⁸ the work of Bourdieu thus acknowledges the vital contribution of Islam in shaping epistemological positions in

²⁵¹ Mary M. Kennedy, “Defining an Ideal Teacher Education Programmeme”, (Paper presented for the National Council of Teacher Education, Michigan State University, 1997), 13.

<https://www.msu.edu/user/mkennedy/publications/Kennedy%20to%20NCATE.pdf>.

²⁵² Peter Barry, *Beginning Theory: An Introduction to Literary and Cultural Theory*, 3rd ed. (Manchester: Manchester University Press, 2009), 170.

²⁵³ Michael Williams, “Context, meaning and truth”, *Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition* 117:1-2 (2004), 114, doi: 10.1023/B:PHIL.0000014542.79912.34.

²⁵⁴ Pierre Bourdieu, *Practical Reason* (Cambridge, Polity, 1998), 129.

²⁵⁵ Schwartz, *Culture and Power*, 57.

²⁵⁶ Pierre Bourdieu, *Language and Symbolic Power*, trans. Gino Raymond and Matthew Adamson, (Cambridge MA: Harvard University Press, 1991), 164-165.

²⁵⁷ Ontology is the philosophy of being, sometimes associated with existential hermeneutics (the interpretation of why we exist).

²⁵⁸ Gorski, “Bourdieu as a theorist” 9.

Oman.

Evidence suggests that Westernized beliefs, assumptions and values characterise imported foreign curricula and practices²⁵⁹ and the wholesale transplantation of “Western education models ...does not work”.²⁶⁰ A lack of indigenized programmes, curricula and practices and the reduction of local culture by foreign education providers to “its most salient feature of taboos, celebrations and names” raises serious concerns.²⁶¹ These factors ensure that change remains superficial and deep structures – ingrained values, behaviours and beliefs, remain intact.²⁶² In order for educational reform to be successful in the Gulf, Lightfoot asserts that traditional epistemic *doxa* must be interwoven with the “new economic imperatives” of the Knowledge Society such that the reforms synthesise with, rather than overwhelm, the fabric of Arab society.²⁶³

Aydarova argues that it is only when educational administrators and teacher educators take ownership of change and innovation that the process of indigenization is more likely to manifest. Ismail concurs, asserting that indigenous disengagement with reform is due to a disconnection or contradiction between core values and behaviours, or when “multiple cognitions exist on a given value”.²⁶⁴ Gulf nationals and foreign intellectuals are also raising the prospect that it is “a false premise” to assume that Western pedagogy (student-centred learning) is

²⁵⁹ Udin Saud, Marilyn Johnston, “Cross-cultural Influences on Teacher Education Reform: Reflections on Implementing the Integrated Curriculum in Indonesia”, *Journal of Education for Teaching*, 32:1 (February 2006), pp. 3–20.

²⁶⁰ J. B. Hilotin, “Education Conference – Worrying Trend”, *Gulf News*, (October 7, 2010), <http://m.gulfnews.com/news/uae/education/education-conference-worrying-trend-1.692959>

²⁶¹ Olena Aydarova, “If Not ‘the Best of the West’, Then ‘Look East’: Imported Teacher Education Curricula in the Arabian Gulf”, *Journal of Studies in International Education*, 17:3 (July 2013), 297. <http://jsi.sagepub.com/content/17/3/284.full.pdf+html>.

²⁶² *Ibid.*, 297.

²⁶³ Michael Lightfoot, “Building a Knowledge Society on Sand”, 98.

²⁶⁴ Ismail, “Philosophy”, 49.

the most appropriate for the way in which Gulf students learn best, registering another gap in the academic literature about education in the Arab world.²⁶⁵

In 2009, Hattie published a synthesis of over 800 meta-analyses in an attempt to rank the influences on school students' achievement and drew upon the results of 52,637 separate studies.²⁶⁶ The majority of the meta-analyses were derived from English speaking, highly-developed countries and Hattie warns against applying the finding that “what teachers *do* matters” to non-English speaking, less developed countries²⁶⁷, citing Heyneman and Loxley.²⁶⁸ In a study of twenty-nine high- and low-income countries, which included Egypt and Iran, Heyneman and Loxley concluded that family status and wealth explained more of the variance around student outcomes than school quality.

Bouhila's 2015 study of fifteen countries across the Middle East and North Africa (MENA), including Oman, found that the “Heyneman-Loxley Effect” has been noticeably diminishing since 2000 as a result of increasing numbers of literate, educated parents with high incomes and the capacity to create home environments conducive to learning.²⁶⁹ Bouhila also found that students from wealthy families in high income MENA countries have the worst learning outcomes due to low levels of

²⁶⁵ Warnica “The Dilemma of Foreign Advisors”, 173.

²⁶⁶ Hattie, *Visible Learning*, 12-15.

²⁶⁷ *Ibid.*, 13, 22.

²⁶⁸ Stephen P. Heyneman and William A. Loxely, “The Effect of Primary School Quality on Academic Achievement across Twenty-Nine High- and Low-Income Countries”, *American Journal of Sociology* 88, no. 6 (1983), 1162-1194, <http://www.jstor.org/stable/2778968>.

²⁶⁹ Donia Smaali Bouhilia, “The Heyneman-Loxley Effect Revisited in the Middle East and North Africa: Analysis using TIMSS 2007 Database”, *International Journal of Educational Development* 42 (2015), 93, doi:10.1016/j.iejedudev.2015.02.14.

motivation, as a result of their privileged social position and the subsequent opportunities afforded by this status.²⁷⁰

Bouhila's study is particularly relevant to Oman and given that Oman ranks fifty-second on the 2015 United Nations Human Development Index, two points away from the Very High ranking,²⁷¹ Hattie's synthesis is increasingly applicable to Oman. Furthermore, Hattie worked with the National Council for Accreditation of Teacher Education (NCATE) to develop the current accreditation model by which the CoE at SQU has now been endorsed.²⁷² The accreditation process required the CoE to "articulate their graduating standards and provide evidence" that all graduating students had reached these standards.²⁷³ This model enabled Omani educational leaders and administrators to define their own contextualized framework for teacher education.

Hattie's meta-analysis of teacher education programmes indicated that enhanced student outcomes were more likely if the courses incorporated micro-teaching,²⁷⁴ thorough development of subject matter knowledge, addressed motivation for learning and included the development of a broad range of formative and summative evaluation techniques.²⁷⁵ In addition, teachers with a passion for their subject, who promoted a life-long love of learning, warmth and inclusiveness engendered the most positive and effective learning environments.²⁷⁶ Identifying the 'deep structures' which shape female pre-service

²⁷⁰ Ibid., 93-94.

²⁷¹ Selim Jahan, United Nations Human Development Report 2015: Work for Human Development (New York: United Nations Development Programme, 2015), 273, http://hdr.undp.org/sites/default/files/2015_human_development_report.pdf.

²⁷² Hattie, *Visible Learning*, 111.

²⁷³ Ibid.

²⁷⁴ Micro-teaching: student teachers practise various teaching skills in mini-lessons with small groups of students. The process is filmed and critiqued by the peers of the student-teacher and reflected upon.

²⁷⁵ Hattie, *Visible Learning*, 111-117.

²⁷⁶ Ibid., 118-119.

teachers' attitudes, cognition and behaviour in relation to the development and implementation of critical pedagogy, is integral to the quantitative approach relevant to this research and which will be outlined in greater detail in due course.

Micro-teaching, clarity, reciprocal teaching and productive teacher-student relationships are the top five factors identified by Hattie which contribute to effective student learning and illustrate the reciprocity of critical thinking for it is not enough to 'teach' these skills, teachers must be role models. The incorporation of micro-teaching and a semester long practicum in fourth year, along with mandated periods of observation and reflection as part of subject specific courses in teaching methodology for third year candidates, have been implemented in order to satisfy requirements for accreditation with the National Council for Accreditation of Teacher Education (NCATE).

During her tenure as Dean of the College of Education (2008-2014), Professor Thuwayba Al-Barwani was the driving agent of change that would bring accreditation. Formerly a member of the *Majlis al-Dawla* and an Under-Secretary to the Minister for Social Development, Professor Thuwayba's political experience and network, along with her abiding practice of consultation, consensus and belief that women's empowerment "lies in their ability to use their wisdom", motivated her to answer her country's call for SQU to prepare future leaders.²⁷⁷ Drawing on her own doctorate in social constructivism and inspired by the work of Paulo Freire, Professor Al-Barwani recognised that accreditation was a mechanism by which she could instigate a cultural shift in the way young men and women were being taught to teach. Even now she asserts:

²⁷⁷ Colleen Walsh, "The Need for Men to Back Women", *Harvard Gazette*, March 8, 2011, <http://news.harvard.edu/gazette/story/2011/03/the-need-for-men-to-back-women/>.

“We knew where we were going... we knew now that the College of Education was preparing teachers to be the best and that’s it and the nation did not see it any different. Our graduates are still the best, even with or without accreditation, but then that’s not good enough... we are not preparing them for the future, we are not preparing them as critical thinkers, we are not preparing them as problem solvers. We are preparing them with certain content. Content that we give the old way...and test them [to see] whether they have learnt that content that they are supposed to master.”²⁷⁸

Her frustration with what the College of Education is *not* doing, echoes wider concerns about the Gulf region in general. This theme was also explored in the Arabic Press, when member of faculty and opinion columnist Associate Professor Saif Al-Maamari described education as “the sick man of Oman”, suggesting that progress to date remains more quantitative than qualitative.²⁷⁹

Professor Al-Barwani’s vision is that the undergraduate, diploma and Master’s programmes will liberate all students and faculty, so that “we place ourselves in this world where we can learn from it ... we can learn about others and be able to choose what is good for us and leave the rest to themselves”.²⁸⁰ Over time, she has witnessed the evolution of some students who arrived with very rigid beliefs and graduated with an ability to interpret information, apply it in their own contexts “without having to disrupt the greater good that exists, that I know and I am

²⁷⁸ Interview with Professor al-Barwani, 16 December, 2015.

²⁷⁹ Saif Nasser Ali Al-Maamari, *Times of Oman* (in Arabic), translated by Dr Ali al-Musawi, January 27, 2016.

²⁸⁰ Interview with Professor Al-Barwani.

comfortable with”.²⁸¹ This echoes the vision of Sultan Qaboos for teachers and teacher educators who are responsible for

“the building of the modern Omani who has faith in God, preserves his identity, keeps abreast of up-to-date techniques, science, culture and arts, and who takes advantage of the bounty of modern civilization in order to build his country and to develop his society.”²⁸²

To fulfil this goal, the priorities for the Ministry of Education, in keeping with Vision 2020, comprise the development of assessment, curricula and textbooks, increasing the efficiency of teachers, the educational process and enhancing the quality of education.²⁸³ To increase teacher effectiveness, student learning outcomes and enhance the quality of education would appear to require a considerable cultural shift in epistemology and pedagogy in teacher education as well as classroom practice.

²⁸¹ Ibid.

²⁸² Sultan Qaboos (1 October, 2005) as cited by Ministry of Education, Sultanate of Oman, http://www.oman.om/wps/portal/!ut/p/a0/04_Sj9CPyKssy0xPLMnMz0vMAfGjzOKDvbydgj1NjAwszELNDDxDvQND3NwMDA0MzPwDU_P0C71dFQhJ46k0/?WCM_GLOBAL_CONTEXT=/EN/site/home/gov/gov1/gm/moe/#vision.

²⁸³ Ibid.

CHAPTER 4: A Profile of Female Teacher Candidates at SQU

This study began with the desire to walk a mile in the shoes of Omani women, to understand the motivation to teach and the underlying beliefs, future vision and thinking processes that characterise female teacher candidates. The following chapter uses qualitative and quantitative survey data, in combination with insights gained from interviews, to describe the candidates and answer four key questions. Who are they? What do they believe? Why do they want to teach? What is their vision for the future?



Figure 4-1: Marital status of respondents

The majority of respondents were unmarried, aged between 19 and 26 ($\bar{x} = 24$) and generally well-travelled, with almost eighty percent noting that they had been abroad (see Figure 4-1). Forty-one different

countries were listed comprising countries in the Middle East and North Africa, Europe, Central Asia, East Asia, Oceania and North America. Most common destinations were the United Arab Emirates and Saudi Arabia where 52 and 43 percent of respondents respectively had travelled. Malaysia (26%), Thailand (13%) and India (16%) were the most common destinations in Asia and are popular for honeymooners. Iran (6%) and the United Kingdom (4%) also featured, (see Table 4-1).

Table 4-1: Most Common Travel Destinations

Country	UAE	KSA	Qatar	Bahrain	Iran	UK	Malaysia	Thailand	India
Number (n = 275)	144	118	25	24	16	12	26	13	16
Percentage	52	43	9	9	6	4	9	5	6

In terms of Internet use and connectivity, WhatsApp is ubiquitous and Smartphones are rarely far from reach. In studies of Omani university students, al-Harrasi and Al-Badi¹, along with Master's², highlight concerns for social networking addiction and information overload. The former study reported that 28% of survey respondents (n=179, 117 were female) did not trust social networking sites, but the majority (71%) used social networking sites to communicate with friends.³ This study produced similar results for online social interaction. Whilst female students in the CoE indicated that the Internet was used primarily for research relevant to their studies (93.3%), coupled with the preparation of teacher resources (70.7%), socially, the Internet was a preferred medium for sharing their news (72.6%) and following events and the activities of their friends (60.4%). Less than fifty percent of respondents used the Internet to access local, national or international current affairs, follow religious scholars, blog,

¹ Abir S. al-Harrasi and Ali H. Al-Badi, "The Impact of Social Networking: A Study of the Influence of Smartphones on College Students", *Contemporary Issues in Educational Research (CIER)*, 7:2 (2014), 129-135, <http://search.proquest.com/docview/1516960590?pg-origsite=summon>.

² Ken Master's, "Social Networking Addiction among Health Sciences Students in Oman", *Sultan Qaboos University Medical Journal*, 15:3 (2015), 357-363, doi:10.18295/SQUMJ.2015.15.03.009.

³ Al-Harrasi and Al-Badi, "The Impact of Social Networking", 131-132.

and chat or engage with entertainment such as films or games. Table 4-2 summarises the results for the multiple response battery of statements pertaining to Internet use. Registering a Cronbach's Alpha of 0.735, this battery is a reliable indicator of online activities.

Table 4-2: Frequencies of ways female teacher candidates use the Internet

INTERNET USE: Frequencies				
		Responses		Percent of Cases
		N	Percent	
Internet Use ^a	7.1 Access sites in Arabic	162	7.8%	60.0%
	7.2 Access sites in English	154	7.4%	57.0%
	7.3 Follow events and friends on Social Media	163	7.8%	60.4%
	7.4 Share my news on Social Media	196	9.4%	72.6%
	7.5 Contact with friends overseas	82	3.9%	30.4%
	7.6 Research for my studies	252	12.1%	93.3%
	7.7 Prepare teacher resources	191	9.2%	70.7%
	7.8 Follow News and current affairs	141	6.8%	52.2%
	7.9 Download Music	87	4.2%	32.2%
	7.10 Download Movies	107	5.1%	39.6%
	7.11 Play on-line games	57	2.7%	21.1%
	7.12 Blog my thoughts and opinions	53	2.6%	19.6%
	7.13 Chat and discuss on line	84	4.0%	31.1%
	7.14 Follow news of Middle East	97	4.7%	35.9%
	7.15 Follow international News	131	6.3%	48.5%
	7.16 Follow current Islamic thinkers	78	3.8%	28.9%
	7.17 Another reason	43	2.1%	15.9%
Total			100.0%	

A bivariate test for correlation across the battery (see Appendix E) recorded significant positive correlations between students accessing sites in Arabic and English ($r = 0.437, p < 0.001$), following friends on social media ($r = 0.219, p < 0.001$), preparing teacher resources ($r = 0.273, p < 0.001$) and following news of the Middle East ($r = 0.123, p < 0.05$) and

contemporary Islamic thinkers ($r = 0.153, p < 0.05$). For candidates who use the Internet to remain in contact with friends overseas, they also share their news ($r = 0.182, p < 0.01$) and follow friends ($r = 0.288, p < 0.001$) on social media. Interestingly this group also downloads music ($r = 0.251, p < 0.001$), plays on-line games ($r = 0.329, p < 0.001$), blogs about her own thoughts ($r = 0.322, p < 0.001$) and is also likely to participate in on-line discussions ($r = 0.878, p < 0.001$), as well as follow news of the Middle East ($r = 0.244, p < 0.001$) and Islamic thinkers ($r = 0.201, p < 0.01$). Where candidates are inclined to use the Internet to follow current Islamic thinkers, they prefer to access sites in Arabic ($r = 0.153, p < 0.05$) and take a close interest in news and current affairs ($r = 0.299, p < 0.001$), particularly across the Middle East ($r = 0.391, p < 0.001$) and international news more broadly ($r = 0.264, p < 0.001$).

A Mann-Whitney U test (see Appendix E) revealed that Post-Graduates are more likely to access sites in Arabic ($U = 5845, p = 0.000$), while Under-Graduates are more inclined to follow international news ($U = 6410, p = 0.019$). Broad subject disciplines also registered a significant effect on elements of Internet Use based on a Kruskal-Wallis test (see Appendix E). Humanities and Information Technology (IT) candidates are more likely to access sites in English ($H = 34.307, p = 0.000$) with mean ranks of 153.74 and 145.82 respectively. Furthermore, IT candidates are more likely to follow friends on social media ($H = 16.348, p = 0.003$), download music ($H = 27.797, p = 0.000$) and movies ($H = 13.167, p = 0.010$) and play online games ($H = 19.558, p = 0.001$). Of interest is that Physical Education candidates are more likely to use the Internet to remain in contact with overseas friends ($H = 11.960, p = 0.018$) and are second most likely to play on-line games.

In a factor analysis, the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) registered 0.706, significant (p) to less than 0.001 on Bartlett's Test of Sphericity (BTS). The battery's dimension was reduced

to six iterations, accounting for 62.26% of the total variance (see Table 4-3). In contrast to the descriptive statistics indicating disinterest in the news and politics, 13.69% of the variance is explained by Factor One; using the Internet to follow current affairs and current Islamic Thinkers. Factor Two relates to entertainment by downloading music and movies ($s^2 = 10.87$) and Factors Three ($s^2 = 10.67$) and Four ($s^2 = 10.10$) are associated with communication and social networking respectively. The fifth factor related to language and the ability to access sites in either English or Arabic ($s^2 = 9.50$), whilst the preparation of teacher resources registered as Factor Six: Research ($s^2 = 7.44$).

Table 4-3: Factor Analysis - Patterns of Internet Use

Internet Use: Rotated Component Matrix ^a						
	Component					
	1	2	3	4	5	6
7.1 Access sites in Arabic	.102	-.082	-.025	.102	.856	.117
7.2 Access sites in English	.059	.353	-.027	.109	.742	-.070
7.3 Follow events and friends on Social Media	.045	.067	.098	.746	.246	-.063
7.4 Share my news on Social Media	.109	.021	-.087	.750	.053	.153
7.5 Contact with friends overseas	.139	.203	.579	.448	-.112	-.137
7.6 Research for my studies	.055	.166	-.137	.118	.021	.804
7.7 Prepare teacher resources	.059	-.289	.550	.032	.331	.480
7.8 Follow News and current affairs	.665	.036	.236	-.077	.051	.283
7.9 Download Music	.050	.800	.124	.165	.065	-.026
7.10 Download Movies	.102	.771	.123	.010	.098	.131
7.11 Play on-line games	.010	.318	.245	.417	-.102	.194
7.12 Blog my thoughts and opinions	.126	.106	.704	-.074	.070	-.290
7.14 Follow news of Middle East	.815	.129	.059	.079	.078	-.133
7.15 Follow international News	.769	.190	.032	.018	.022	.028
7.16 Follow current Islamic thinkers	.626	-.160	.104	.192	.047	.007
7.13 Chat and discuss on line	.134	.155	.611	.054	-.097	.101
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.						

In the early stages of the development of the survey, a respected Omani academic warned about the length, saying that “Omani students do not like to read; Omani society is an oral society”.⁴ Largely, this is true.⁵ In a battery of statements listing mainly generic texts, modal scores of one indicate that in the majority of home libraries, the only books present are foremostly Islamic texts, followed by school or university textbooks and then in over half of the homes, poetry and Arab fiction regaled their shelves (see Table 4-4).

Table 4-4: Home Library Contents - Frequency

Home Library		Responses			Percent of Cases
		N	Percent	Mode	
9.1 Holy Qur'an		270	13.9%	1	98.9%
9.2 Other religious texts		259	13.3%	1	94.9%
9.3 Poetry books		164	8.4%	1	60.1%
9.4 Fiction by Arabs		153	7.9%	1	56.0%
9.5 Fiction by international Muslim authors		91	4.7%	0	33.3%
9.6 Fiction by Western authors translated into Arabic		104	5.4%	0	38.1%
9.7 Fiction in languages other than Arabic		83	4.3%	0	30.4%
9.8 Plays		47	2.4%	0	17.2%
9.9 Textbooks for school		236	12.2%	1	86.4%
9.10 Textbooks for University		219	11.3%	1	80.2%
9.11 Borrowed library books		108	5.6%	0	39.6%
9.12 E-books		142	7.3%	1	52.0%
9.13 Other Books		66	3.4%	0	24.2%
Total			100.0%		

⁴ Interview Oman Expatriate, April 2015.

⁵ Amongst the faculty were notable exceptions. With a keen interest in history, international relations and culture, Dr A very proudly displayed a personal library, which ranged four metres from floor to ceiling on three walls of the home study.

One Diploma student training to become an Islamic Education teacher specifically noted *maqāma* poetry on her shelves. This is a revered narrative form of Arabic poetry combining rhymed prose with poetry, dating from the tenth century CE.⁶ Other students specified books about craft, cooking, politics, culture and language or linguistics. Additionally, they listed books about philosophy, psychology, science, along with journals and encyclopaedias. E-books also registered, although, the genre was not specified.

The centrality of the *Qur'ān* is affirmed with 98.9% of homes having at least one copy, along with complementary religious texts (94.9%). In a number of homes, a very special leather bound or very old *Qur'ān* would be on display, whilst well-read versions were for daily devotion.⁷ Plays, fiction and library books were uncommon. Despite the reduced frequency of other than religious genres, bivariate analysis revealed that in homes where there are poetry books, it is likely that there will be Arab fiction ($r = 0.318, p < 0.001$), fiction by international Muslim authors ($r = 0.180, p < 0.01$) as well as fiction by Western authors that has been translated into Arabic ($r = 0.301, p < 0.001$) and fiction in languages other than Arabic ($r = 0.262, p < 0.001$). Clearly where candidates have developed a taste for reading, their library is more eclectic.

Borrowing library books is generally not common practice, but those that do are also likely to have e-books ($r = 0.177, p < 0.01$) and textbooks for university ($r = 0.138, p < 0.05$) but not fiction, with a significant negative correlation registering for fiction in languages other

⁶ Nader Masarwah, "The Maqāma as a Literary Genre", *Journal of Language and Literature*, 5:1 (2014), 28-32, doi:10.7813/jll.2014/5-15.

⁷ On one occasion when the researcher was visiting a family in al-Khabūrah on a Friday, each of the four daughters present, sat in the ladies' outdoor *majlis* reading silently. When asked if they would read aloud, this invitation was greeted with such warmth and pride that an entire *sūra* (chapter) was subsequently shared, with apologies that it could not be fully recited.

than Arabic ($r = 0.128$, $p < 0.05$). The presence of the *Qur'ān* correlates with other religious texts ($r = 0.294$, $p < 0.001$) and textbooks for university ($r = 0.212$, $p < 0.001$), indicating how removed books are from most homes.

There was nil effect due to Graduate Status. Predictably, Humanities students were more likely to have fiction by Western authors translated into Arabic ($H = 9.720$, $p = 0.045$) and fiction in languages other than English poetry books ($H = 23.174$, $p = 0.000$) with mean ranks of 153.27 and 142.77 respectively. Physical Education candidates were also inclined to have Arabic fiction by Western authors with a mean rank of 139.10. Library books ($H = 17.633$, $p = 0.001$) and E-books ($H = 12.817$, $p = 0.012$) also registered a significant effect due to broad subject discipline. Islamic Education (mean rank = 154.92) and Maths/Science candidates (mean rank = 142.36) are more likely to borrow books from the library and to have e-books in their personal libraries, with respective mean ranks of 143.88 and 142.24.

With a KMO of 0.707 (BTS: $p < 0.001$), a factor analysis grouped around five iterations, together accounting for 56.23% of the total variance, (see Table 4-5). Whilst not commonly found in home libraries, if respondents owned fiction by Western authors, translated into Arabic, they were more likely to have fiction in languages other than Arabic and plays and but there was a strong negative association with borrowed library books (-0.416). This first factor ($s^2 = 12.97$) was coupled with the second factor ($s^2 = 12.12$), which grouped poetry, Arab fiction and stories by international Muslim authors together. Textbooks for school were associated with the Holy *Qur'ān* and other religious texts ($s^2 = 11.59$), quite possibly due to the primacy of Islamic Education in both Basic and Post-Basic education. The fourth factor ($s^2 = 11.21$) involved resources for tertiary study and lastly other books accounted for 8.37% of the overall variance.

Table 4-5: Patterns of Home Library Contents – Factor Analysis

Home Library Contents: Factor Analysis - Rotated Component Matrix ^a					
	Component				
	1	2	3	4	5
9.1 Holy <i>Qur'ān</i>	.101	-.163	.746	.108	-.119
9.2 Other religious texts	-.103	.209	.756	-.055	.052
9.3 Poetry books	.246	.617	.122	-.029	.231
9.4 Fiction by Arabs	.303	.625	.009	.110	.075
9.5 Fiction by international Muslim authors	-.027	.681	.096	.052	-.196
9.6 Fiction by Western authors translated into Arabic	.613	.337	.032	.000	.135
9.7 Fiction in languages other than Arabic	.806	.040	.032	.068	.157
9.8 Plays	.474	.204	-.009	.219	-.151
9.9 Textbooks for school	.065	.229	.512	.245	.091
9.10 Textbooks for University	.218	.032	.277	.619	.152
9.11 Borrowed library books	-.416	.245	-.067	.600	.215
9.12 E-books	.167	-.028	.061	.755	-.189
9.13 Other Books	.100	.015	.006	.023	.892
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.					

Students were asked to nominate their teaching discipline, however not all subjects are taught in any one academic year (see Table 4-6). It varies annually, depending on the demand as monitored by the Ministry of Education as the employer. Across the sample population, the greatest number of respondents were studying to become teachers of English as a Foreign Language (26.7%), followed by Physical Education (14.9%) and Mathematics (13.7%).

Table 4-6: Survey Respondents and their Teaching Subject

		Teaching Subject			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Arabic Language	18	6.5	6.9	6.9
	English Language	70	25.4	26.7	33.6
	Islamic Studies	24	8.7	9.2	42.7
	Mathematics	36	13.0	13.7	56.5
	Physics	12	4.3	4.6	61.1
	Chemistry	22	8.0	8.4	69.5
	Biology	10	3.6	3.8	73.3
	Physical Education	39	14.1	14.9	88.2
	Art Education	8	2.9	3.1	91.2
	History	1	.4	.4	91.6
	Information Technology	22	8.0	8.4	100.0
	Total	262	94.9	100.0	
Missing	System	14	5.1		
Total		276	100.0		

Issues of Identity

Identity in the Islamic context diverges from Western conceptions in relation to the experience and management of “body, psyche, soul and social relations”.⁸ Sharify-Fund argues that there are two competing paradigms of identity formation for contemporary Muslims, both of which relate to personal epistemology and hermeneutics.⁹ The first is a traditional/religious normative model that reflects a patriarchal ethos relating to leadership and authority and refers to a historically authentic canon, which “cannot be enriched through dynamic engagement with the texts of other cultures”, particularly from the West.¹⁰ The alternative paradigm is a modernist one, future-oriented

⁸ Gregg, *The Middle East*, 290.

⁹ Meena Sharify-Funk, *Encountering the Transnational: Women, Islam and the Politics of Interpretation* (Aldershot, HPH: Ashgate, 2008), 61-62.

¹⁰ *Ibid.*, 62-63.

and one that upholds the agency of individuals to make meaning of their world and construct various identities, because religion is “no longer a monolithic reality with [incontestable] truth claims”.¹¹ Arkoun advocates the latter position, rejecting certitude and instead connecting epistemology to the hermeneutics dictated by language and reason.¹² From the evidence of this study, there are female teacher candidates tending to both these paradigms as well as points in between.

Unlike the results of a recent study that examined the relationship between gender ideology, Islam and tribalism with female representation in the Majlis al Shāūra, and found religiosity associated with traditional/patriarchal beliefs¹³, this study revealed concurrently high levels of religiosity and modernity. The majority of survey respondents deemed themselves simultaneously religious and modern, with slightly more strident assertions for modernity. Asking students to rate their religiosity was not something that all students felt either able, or inclined to do. Forty-two students elected not to answer this question and various notations next to this question suggested that it was inappropriate, impossible or that they had no idea. One respondent remarked, “It is for Allah to judge”. This self-effacement or humility is congruous with descriptions of Omani identity. Despite this difference, Figures 4-2 and 4-3, highlight a perception of modernity that is far from secular, contrasting with Sharify-Funk’s distinction between religious adherence and modernity.

¹¹ Ibid., 64-65.

¹² Arkoun, *Islam*, 20-263.

¹³ Al-Subhi, “Women’s Representation in Majlis al Shura in Oman”.

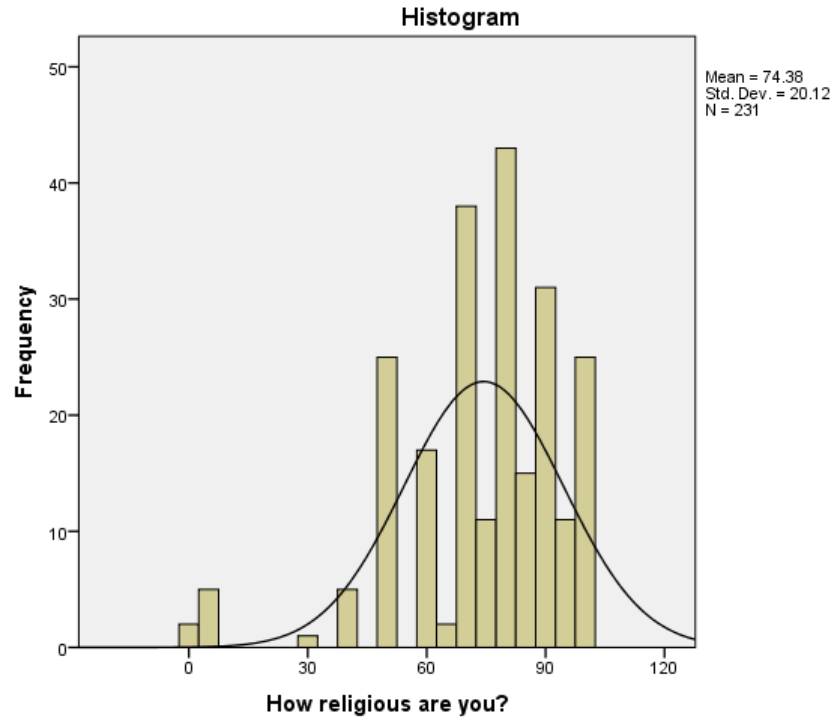


Figure 4-2: Individual Perceptions of Religiosity

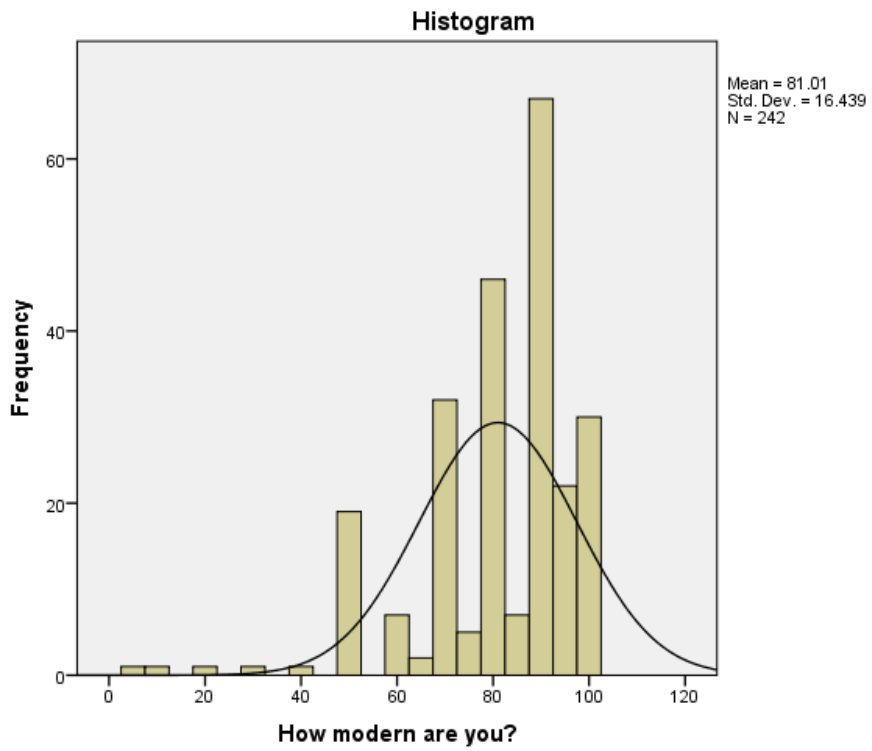


Figure 4-3: Individual Perceptions of Personal Modernity

Of the total number of respondents (n=274), only five declined to answer the question if they were Omani, and another two identified as Baluchi and Pakistani. Because it is understood that only Omani citizens can attend SQU, it has been assumed that these teacher candidates are from the Baluchi community whose history in Oman dates back centuries. Officially, these citizens are Omani; however strong ties with ethnic Baluchistan endure. When asked if they identified as Arab women, 259 (94.5%) responded in the affirmative. There is a strong linear relationship between being Omani and Arab ($r = 0.829$); however, of those seven who did not identify as Arab, six identified as Omani, suggesting a relative minority of candidates accepted the constructed homogenous Omani identity. In addition, one candidate as Daboobi, from al-Sharqiya, highlighting tribal affinity and a further seven did not answer this question.

266 respondents chose to describe the archetypal 'Arab Woman', and overwhelmingly, the mastery of the Arabic language and being enculturated with Islamic principles, such that she was dutiful, moral, religious and demure, resonated. The Arab Woman in the main, takes pride in her modest appearance, adhering to the *'abaya* and *hijab*, although one respondent bemoaned:

“I dislike how I am forced to dress, but I still don't have the guts to change it. If we can choose what to wear, there'll be no difference between us and other nationalities”.

Martin argues that in Dhofar at least, the traditional dress code was “rarely discussed as political or repressive, except by foreigners”.¹⁴ Instead, the black *'abaya* is “required by all tribes for feminine

¹⁴ Robin A. Martin, “Service Projects and Women's Agency in Salalah, Oman: A Portrait of Pre-Service Dhofari English teachers”, *International Journal of Educational Development*, 32 (2012), 292, doi:10.1016/j.ijedudev.2011.05.002.

modesty” .¹⁵ Whilst some may attribute this requirement as a signifier of patriarchal authority, one candidate from the same Methodology class averred that the Arab Woman is always mindful of her outward appearance. She is “conservative in her dress; she would not wear colourful, provocative clothes that lure men”. The vast majority of candidates took great pride in their elegant, stylish Arab appearance. These contrasting sentiments about appearance also reveal the range of opinions and attitudes pertaining to the definition of the Arab female identity.

Whilst the Arab Woman is “independent”, she is “never rude when she expresses her opinion with logic and politeness”. According to one second year EFL candidate, the Arab Woman is proud of her Arab heritage and

“resists misogynist Middle Eastern thinking; she is the one who does not need a man to get what she needs/wants. She is a woman who revolts against every idea and emotion that is despotic/autocratic/absolute”.

These sentiments run counter to the majority of respondents who emphasise the virtue and religious devotion of the Arab Woman, who “sanctifies her family” and “respects the correct position of the woman in society”. One can only surmise the nature of the ‘correct position’, because, whilst there is the assertion that the Arab Woman is “obedient and compliant”, this contrasts with the Arab Woman as “a leader and successful administrator who is generous, empathetic and patient”, and an “active participant in the construction of society”. One Master’s candidate wrote that:

¹⁵ Ibid.

“An Arab woman is proud of her Arabness, her religion, her values, her morals. She has good values, guards and protects herself, her house, her family. She is ambitious, loves to learn and she is persistent in her goals.”

It is clear from the range of answers to this question that many female candidates have found ways for tradition and modernity to coalesce. The dignity conveyed by this representation coincides with Martin’s finding that female teacher candidates in Dhofar

“understand that loud voices of contention are not always necessary...one has to learn to listen between the lines of their discourse and understand their unique forms of agency”.¹⁶

The importance of proficiency in the Arabic language is highlighted by the 82% (n=224) of respondents who did not record competency with any other languages. Of the 15% (n=41) who acknowledged that they spoke another language, *Swahīliyya* and *Luwātiyya* (Indian/Shia) garnered two responses each and three attested to the language of the mountains, *al-Jabalīyya*. The remaining linguistic competencies related to European and Asian languages, as well as Egyptian, Syrian and Gulf Arabic.

Modernity

Being modern means something different to young women in Oman, compared to those from Western countries (see Table 4-7). The eighteen statements pertaining to behaviour and activities associated with contemporary life are a valid measure of modernity ($\alpha = 0.848$).

¹⁶ Martin, “Service Projects and Women’s Agency”, 299.

Table 4-7: Behaviour Patterns Associated with Modernity

MODERNITY: Descriptive Statistics								
	N		Mean	Mode	Std. Deviation	Percentiles		
	Valid	Missing				25	50	75
14.1 Watch Hollywood movies	265	8	2.75	4	1.353	1.00	3.00	4.00
14.2 Watch Bollywood movies	265	8	2.64	1	1.344	1.00	3.00	4.00
14.3 Listen to Western music	267	6	2.08	1	1.265	1.00	2.00	3.00
14.4 Listen to Gulf music	266	7	2.11	1	1.192	1.00	2.00	3.00
14.5 Listen to African, Asian music	263	10	1.70	1	.982	1.00	1.00	2.00
14.6 Sing	267	6	2.40	1	1.310	1.00	2.00	4.00
14.7 vote in elections	264	9	2.38	1	1.230	1.00	2.00	3.00
14.8 Become interested in female Muslim activists	265	8	3.23	4	1.112	3.00	3.00	4.00
14.9 Pursue a career	260	13	4.35	5	.842	4.00	5.00	5.00
14.10 Concentrate on Family while husband works	253	20	3.72	3	1.048	3.00	4.00	5.00
14.11 Join a professional organisation	263	10	3.16	3	1.088	3.00	3.00	4.00
14.12 Start a business	264	9	3.62	4	1.134	3.00	4.00	4.00
14.13 Play sport or go to a gym	265	8	3.64	4	1.254	3.00	4.00	5.00
14.14 Make friends with people from other countries or religions	264	9	3.50	4	1.189	3.00	4.00	4.00
14.15 Follow Fashion trends	263	10	3.14	4	1.245	2.00	3.00	4.00
14.16 Go to the Theatre or Opera House	261	12	1.99	1	1.254	1.00	1.00	3.00
14.17 Join a Women's Organisation	262	11	2.75	3	1.177	2.00	3.00	4.00
14.18 Go out without a male chaperone	265	8	2.50	1	1.253	1.00	3.00	4.00

Of note, the pursuit of a career resonated most strongly with a mean (\bar{x}) of 4.35 and a modal response (Mo) of 5.0. Only six other variables registered positive responses and eight variables recorded modes of 1: Very Unlikely. The descriptive statistics indicate that activities generally associated with young people in the West, such as watching films,

listening to music and singing, do not particularly resonate with female teacher candidates. This would appear to support Eickelman's observations of life in the interior of Oman that "only the children of slave descent sing or dance at school pageants".¹⁷

The pursuit of a career resonated very strongly with respondents, indicating high levels of motivation and suggest a need for achievement. 87.7% of all respondents indicating that they were likely or very likely to follow a career (see Figure 4-4). Given that the second most common response was 'concentrate on family, while my husband works' ($\bar{x} = 3.72$) with 51% either likely or very likely to do so, female teacher candidates appear optimistic about balancing the demands of family and career. This is supported by a strong positive correlation ($r = 0.376$, $p < 0.001$) between these two statements. The individual agency of these young women is also supported by the significant correlations between devotion to the family and voting in elections ($r = 0.248$, $p < 0.001$) and joining either a professional ($r = 0.215$, $p < 0.01$) or a women's organisation ($r = 0.248$, $p < 0.001$), but women who are prepared to engage in the public space are less than 50%.

¹⁷ Eickelman, *Women and Community*, 193.

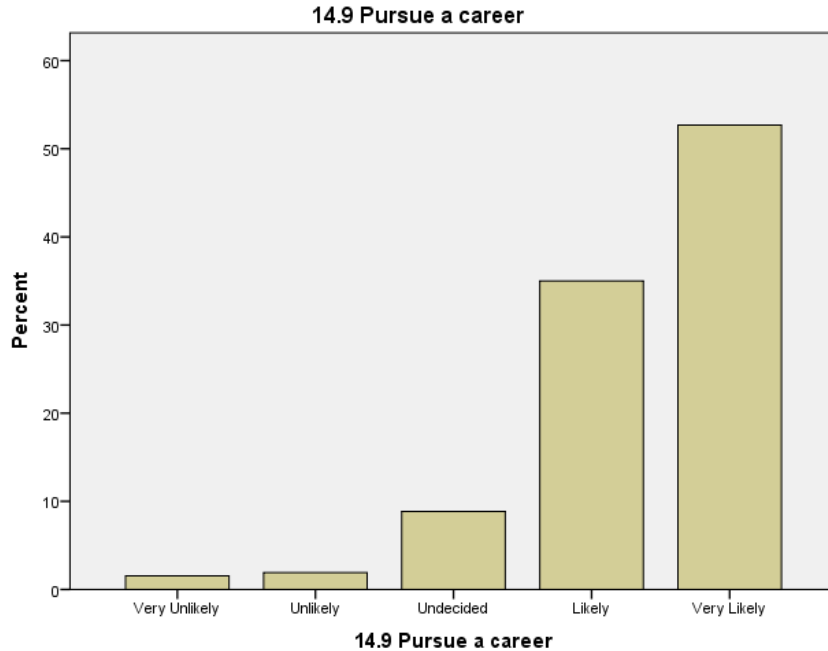


Figure 4-4: Preference for a career among Female Teacher Candidates

Candidates likely or very likely to play sport or join a gym (63.7%), operate a business (58.7%) or follow fashion (47.9%) illustrate a diversification of traditional female roles and activities. Those who are likely or very likely to follow female Muslim activists (46.5%) or build a nationally and religiously diverse network of friends (60.6%) suggest an increasing political awareness and an expanding worldview. Al-Subhi argues that females are less interested in politics¹⁸ and this is borne out by the 20% who indicated they would vote in elections, however it does seem that there is an emerging political awareness and desire for participation. This is indicated by those teacher candidates who expressed the likelihood of joining either a Professional (38.8%) or Women’s (33.3%) Organisation. There are also strong positive correlations between following female Muslim activists and voting ($r = 0.247$, $p < 0.001$), joining either a professional ($r = 0.207$, $p < 0.01$) or a

¹⁸ Al-Subhi, “Women’s Representation in *Majlis al Shura*”, 56.

women's organisation ($r = 0.302, p < 0.001$) and pursuing a career ($r = 0.184, p < 0.01$).

It is accepted practice for young women only to leave the family home if accompanied by a *mahram* or male chaperone, (see Figure 4-5). Although the married Omani women, with whom this researcher associated, moved around freely in Muscat, it was always with the knowledge and permission of their husbands. The mean score of 2.50 and a modal score (Mo) of 1 for 14.18 belies the range of responses and the number of respondents who are likely and the few, who are very likely, to go out in public without a *mahram*. Those respondents, who choose not to be accompanied by a *mahram* (27.2%), are also those who enjoy all movies ($r = 0.319, p < 0.001$) and music ($r = 0.311, p < 0.001$), sing ($r = 0.256, p < 0.001$), attend the Opera House ($r = 0.405, p < 0.001$) and follow fashion trends ($r = 0.375, p < 0.001$). They are also more likely to enjoy a wide social network ($r = 0.224, p < 0.001$), join professional organisations ($r = 0.168, p < 0.01$), start a business ($r = 0.152, p < 0.05$) and play a sport or join a gym ($r = 0.276, p < 0.001$, see Appendix E).

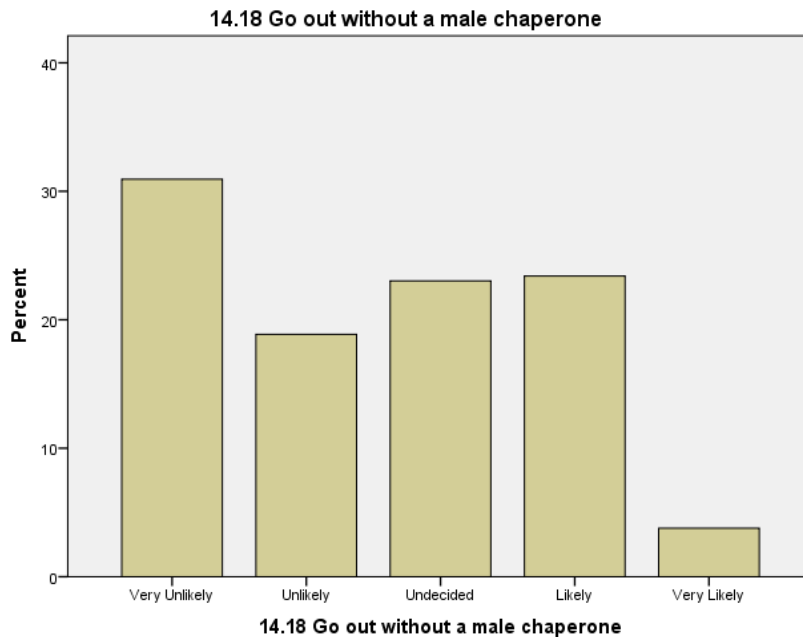


Figure 4-5: Preference for a male chaperone (*mahram*)

Graduate Status did not account for any significant variation in responses to statements about Modernity, based on a Mann-Whitney U Test (see Appendix E). However, a Krusal-Wallis test highlights the significant link between specific broad subject disciplines and aspects of Modernity (see Appendix E). Humanities candidates, or those majoring in Arabic, English, Art and History have a greater propensity for watching Hollywood movies ($H = 30.594, p = 0.000$), listening to Western music ($H = 37.321, p = 0.000$), listening to African/Asian music ($H = 25.846, p = 0.000$) and singing ($H = 22.279, p = 0.000$). Additionally, Humanities candidates recorded the highest mean ranks for following fashion trends ($H = 15.134, p = 0.004$), going to the Opera House or theatre ($H = 24.733, p = 0.000$) and making friends with people from other countries or religions ($H = 25.227, p = 0.000$). Physical Education candidates were more likely to watch Bollywood movies ($H = 22.508, p = 0.000$), listen to Gulf music ($H = 22.841, p = 0.000$) and play sport or go to the gym ($H = 52.628, p = 0.000$). These candidates were also the second most likely group based on broad subject disciplines to listen to Western music, make friends with people from diverse backgrounds and become interested in female Muslim activists. Understandably, Islamic Education candidates were the most inclined to follow female Muslim activists ($H = 12.589, p = 0.013$).

To reduce the dimension of Question 14: Modernity, a factor analysis ($KMO = 0.835, p < 0.001$) grouped around four iterations (see Table 4-8). This was after excluding statement: 14.18: I go out without a male chaperone, which did not cohere with the battery, registering 0.313 in the Table of Communalities. Factor One ($s^2 = 26.35$) related to Pursuit of the Performing Arts: enjoyment of film, music, singing and visits to the opera house. In combination with Factor Two, Public and Social Participation ($s^2 = 15.80$), these factors combine to explain

42.15% of the total variance, with the final factors explaining 8.99% and 8.43% respectively. Pursuit of a career is relegated to the third factor and correlates with concentrating on family while being supported by the husband. Voting and following female Muslim activists, accounts for political interest and registers as the fourth factor.

Table 4-8: Patterns of behaviour associated with Modernity - Factor Analysis

MODERNITY: Rotated Component Matrix ^a				
	Component			
	1	2	3	4
14.1 Watch Hollywood movies	.760	.087	.195	-.095
14.2 Watch Bollywood movies	.681	.152	.174	-.195
14.3 Listen to Western music	.877	.081	-.013	.038
14.4 Listen to Gulf music	.785	.042	-.031	.161
14.5 Listen to African, Asian music	.816	.013	-.064	.099
14.6 Sing	.720	.111	-.179	.022
14.7 vote in elections	.146	.003	.293	.726
14.8 Become interested in female Muslim activists	-.022	.273	.063	.697
14.9 Pursue a career	.007	.138	.818	.071
14.10 Concentrate on Family while husband works	-.068	.134	.702	.262
14.11 Join a professional organisation	-.037	.726	.096	.110
14.12 Start a business	.093	.669	.323	-.197
14.13 Play sport or go to a gym	.412	.564	.149	-.036
14.14 Make friends with people from other countries or religions	.245	.615	-.092	.251
14.15 Follow Fashion trends	.466	.531	.015	.007
14.16 Go to the Theatre or Opera House	.620	.271	-.142	.235
14.17 Join a Women's Organisation	-.006	.705	.079	.301
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.				

Thus, the predominant markers of modernity involve an interaction with, and enjoyment of the performing arts and participation in the public space. Importantly, this space is multicultural and less inclined to be segregated, which is a feature of professional organisations and the business world of Oman. Whether candidates use the Internet to

download music or simply listen to music, there are mixed views about whether music is appropriate for Muslims. Al-Subhi used strong disagreement with the statement “It is acceptable for me to listen to music” as a measure of religiosity, stating that the practice was *harām* (forbidden).¹⁹ Because of the association between Omanis of slave descent and music/performance, a reduction in cultural capital may also explain in part Al-Subhi’s rejection of these practices.

The Ideal Omani Teacher

When asked to describe the characteristics of the best or ideal teacher, 79% (n=216) responded. Irrespective of graduate status, this question engendered considered and often comprehensive responses. The following response exemplifies many of the qualities identified as being central to the ideal Omani female teacher.

“The ideal teacher loves her profession and she is faithful to it and is creative in its service. She is imbued with patience, wisdom, leadership and she works hard to maintain a good relationship between her students, colleagues, her family and the school. She works hard with all her strength in her teaching subject, is dutiful in staying up to date, offers her students the best that she has and she works toward developing them to achieve better things, high morals, faithfulness, integrity, respect for rules and regulations. She uses time at school in the best way to benefit her students. The ideal teacher is a role model for her students in her words and deeds.”

This quote highlights how the ideal teacher’s Muslim identity is inseparable from her role as a teacher, in the way that her religion informs her behaviour, commitment and professional relationships. As

¹⁹ Al-Subhi, “Women’s Representation in the *Majlis al-Shura*”, 40-41.

such, the ideal teacher “forges a sisterhood with her female students” and several candidates described her loyalty and role as a confidante. “She is a mother, a sister and a friend before she is a teacher” and her respect for the girls in her classes conveys the sense that she “regards them as her own children.”

“Cultured” is a common descriptor. The term entails being highly educated in the way in which Islam frames gender roles, social obligations and cultured teachers epitomise the “characteristics which make a woman”. One second year Mathematics candidate noted that the ideal teacher

“does not freeze her students’ thoughts or thinking in one thought, as knowledge is always renewing. She connects teaching to religion as the religion of Allah is wide enough to encompass all things and all knowledge reaches to Allah and the depths of his love. And so the teacher attempts through her specialization to search for this connection and she encourages it and places it in her lessons.”

In combination with the teacher’s ability to inculcate and exemplify the highest moral standards, the ideal teacher “nurtures individuality”, is “capable of deep, rich understanding and communication” and “administers her classroom without being dictatorial”. Broadminded and empathetic, she is also able to “accommodate individual differences” and “aspires to change and diversify her own teaching and learning”. Justice and fairness featured in the responses. Positive, objective leadership and an “open-mindedness to the world” complement classroom practices “free of discrimination”. One candidate who had almost completed her final practicum noted that the ideal teacher is able to “relate with the students without making them feel that the teacher superior”. The ideal teacher “does not favour particular students because of their familial

relationship, material wealth or *madhhab* (religious affiliation)". A commitment to "nurturing the spirit of innovation, creativity and the skills of critical thinking in her students" is countered by some candidates who speak of "implanting knowledge and values" and who insist on controlling rather than managing the classroom.

Values and Beliefs

Closely aligned with the identity of female teacher candidates are her values and beliefs, driven collectively by an Islamic epistemology. The effect of this epistemology informs teaching philosophy, pedagogy and teacher expectations.

Religiosity

In order to understand the relationship between Muslim identity and female teacher candidates, statements relating to religiosity (see Table 4-9). Encompassing attitudes, understanding and behaviour, this battery of statements proved a valid measure ($\alpha = 0.729$). The centrality of the *Qur'ān* as a guide for behaviour, teaching and problem-solving confirms religion as integral to the identity of female candidates in Oman. High mean and modal scores indicating agreement with family on all religious matters ($\bar{x} = 4.14$, $Mo = 5$) indicates the extent to which the institutions of Family and Religion are inseparable and complementary. The distribution of responses to Question 12.4 in Figure 4-6 however, illustrates that there is dissent, suggesting that the stranglehold of families on the *habitus* in terms of religious interpretation, may be changing.

Table 4-9: Frequency of religious practices and beliefs

RELIGIOSITY: Descriptive Statistics								
	N		Mean	Mode	Std. Deviation	Percentiles		
	Valid	Missing				25	50	75
12.1 I quote the Qur'an every day	272	4	3.15	3	.908	3.00	3.00	4.00
12.2 When I am worried, I turn to the Qur'an	271	5	4.15	4	.855	4.00	4.00	5.00
12.3 Qur'an guides my teaching	270	6	3.92	4	.886	3.00	4.00	5.00
12.4 I agree with my family on all religious matters	270	6	4.14	5	.885	4.00	4.00	5.00
12.5 Pray 5 times/day	268	8	4.78	5	.581	5.00	5.00	5.00
12.6 Misbehaviour corrected by Qur'an Knowledge	271	5	4.30	5	.773	4.00	4.00	5.00
12.7 Attend an Informal religious group	269	7	2.66	3	1.104	2.00	3.00	3.00
12.8 Attend Formal Religious Group	270	6	2.55	2	1.174	2.00	2.00	3.00

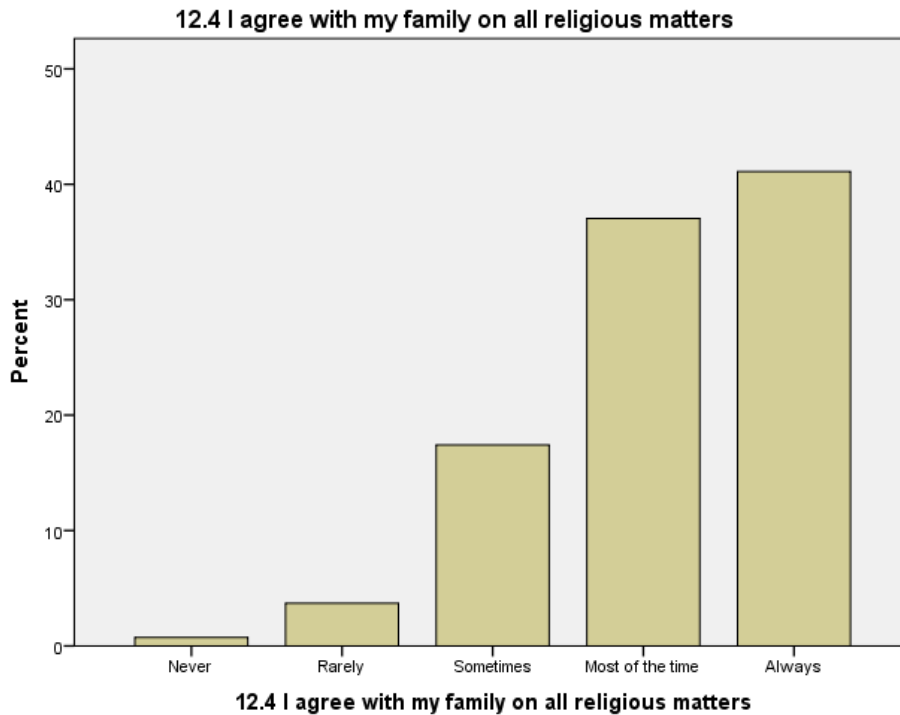


Figure 4-6: Alignment between the religious views of Female Teacher Candidates and their families.

Prayfulness, a behaviour and daily rhythm present in the home from birth, is indicative of the omnipresence of Allah and the example of Prophet Mohammad (PBUH) in the lives of the candidates. Despite the fact that 21.6% of respondents only sometimes, rarely or never agree with their families on religious matters, faith is essentially not in question, as indicated by the devotion of over 83.2% of respondents who profess to always praying five times a day and the additional 13.8% who mostly pray five times each day (see Figure 4-7).

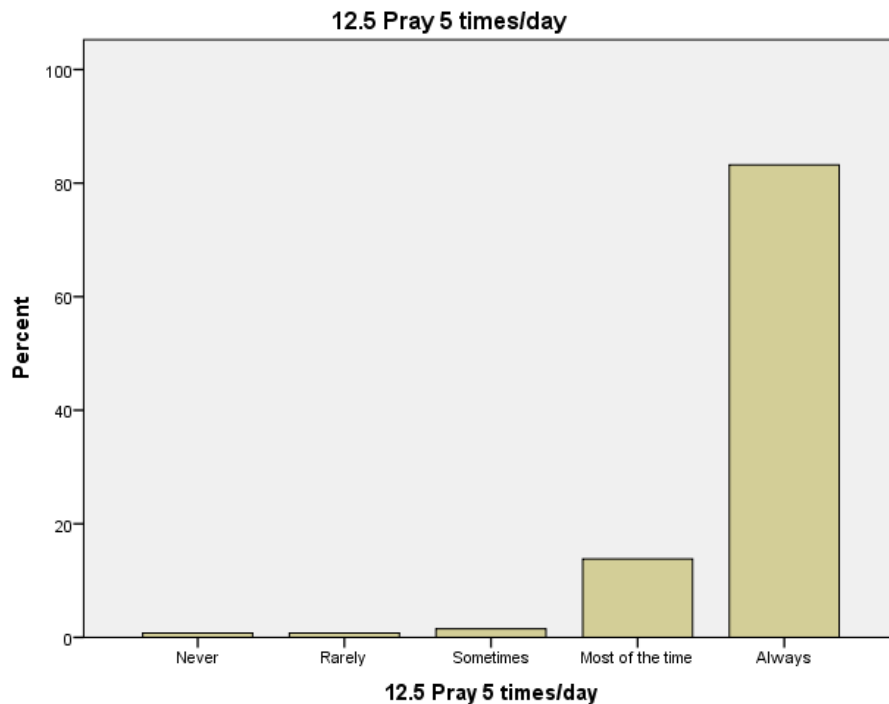


Figure 4-7: Prayfulness amongst Female Teacher Candidates

The descriptive statistics also indicate strong support for the *Qur'an* as a teaching guide ($\bar{x} = 3.92$, $Mo = 4$), however these figures belie the variation. Figure 4-8 depicts 28.2% of respondents who always base their practice on their understanding of the *Qur'an*, although 41% mostly refer to this source. Of note is the balance of the sample who

only sometimes (24.2%), rarely (4.8%) or never (0.7%) relate teaching practice to the pedagogy of the *Qur'ān*, (see Figure 4-9). Privately, the vast majority (81.2%) of respondents mostly or always, refer to the *Qur'ān* to resolve worries (see Figure 4-8), and slightly more (84.1%) use it always or mostly to establish appropriate behaviour (see Figure 4-10).

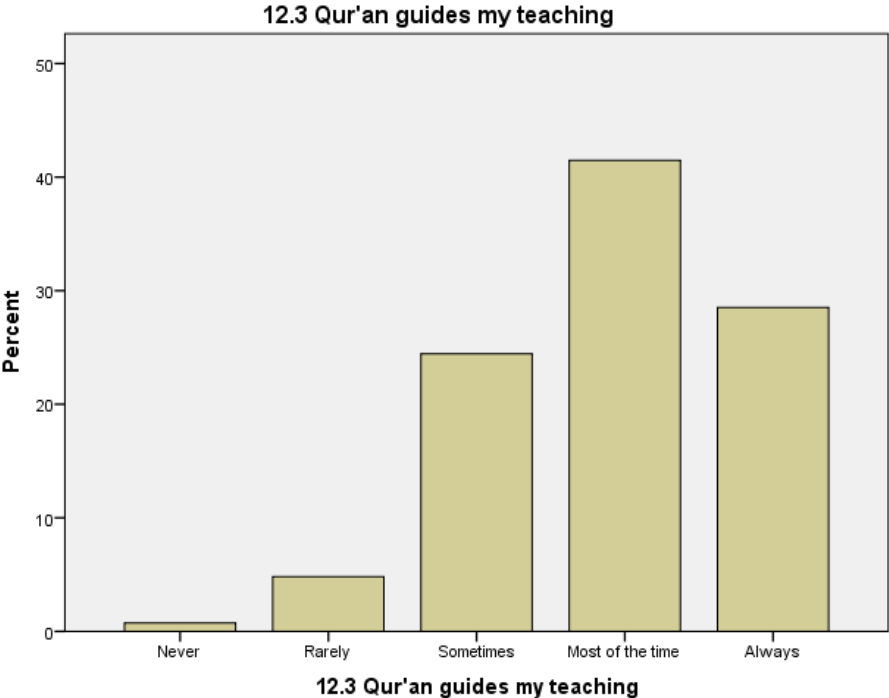


Figure 4-8: Reference to the *Qur'an* as a teaching guide

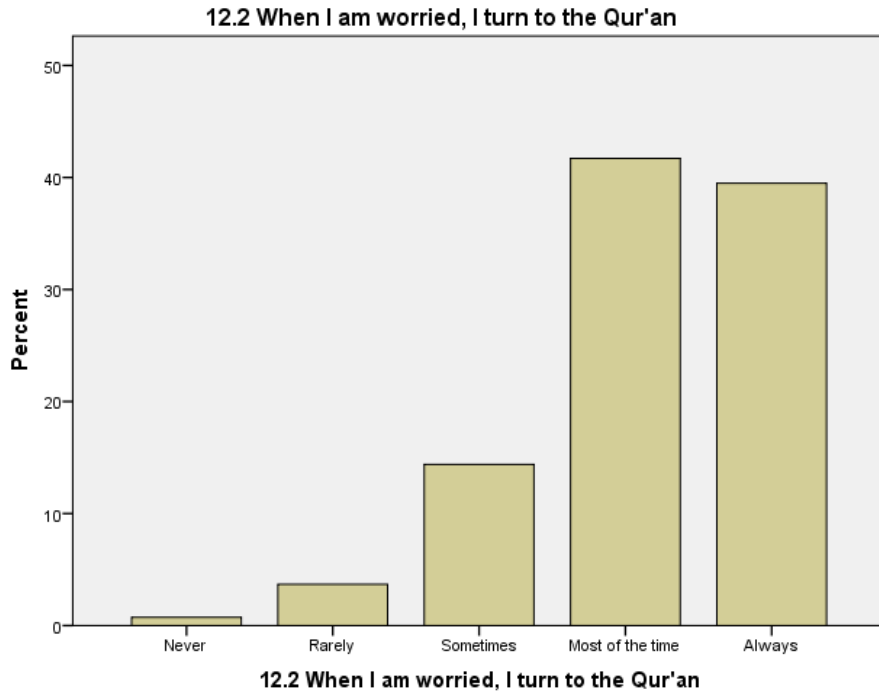


Figure 4-9: Reference to the *Qur'an* as a guide for problem-solving

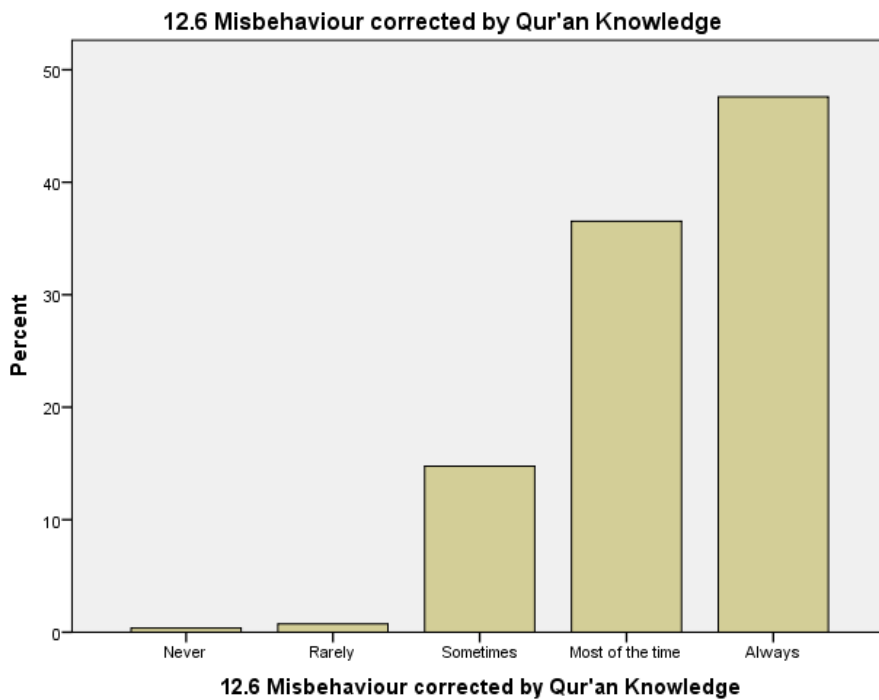


Figure 4-10: Reference to the *Qur'an* as a guide for behaviour

Although mean and modal scores relating to informal ($\bar{x} = 2.66$, $Mo = 3$) and formal ($\bar{x} = 2.55$, $Mo = 2$) attendance at religious meetings were low, Figures 4-11 and 4-12 highlight that the majority of candidates (56%) at least sometimes attend informal religious groups. This contrasts with 53% of candidates who rarely or never attend a formal religious group. The latter is more likely to include women who are not related.

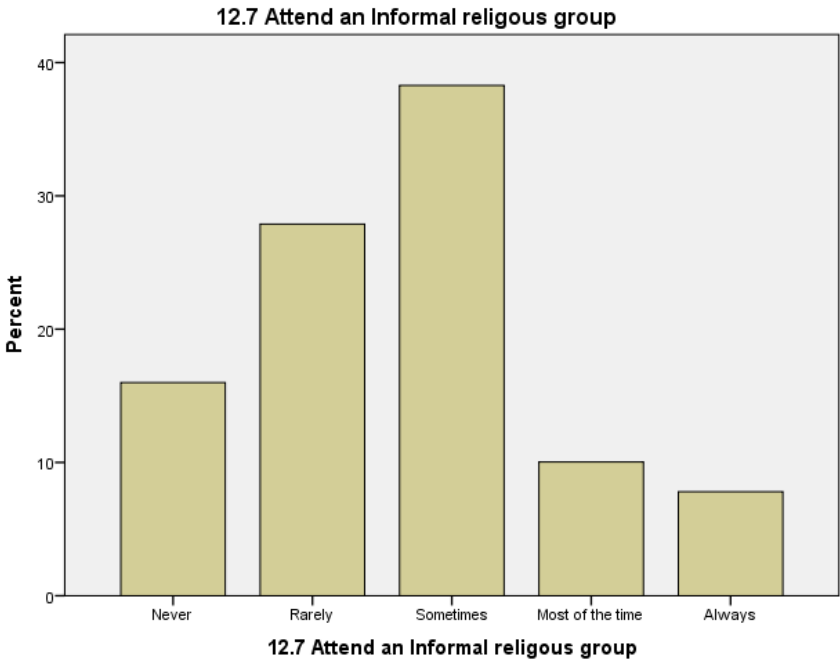


Figure 4-11: Female Teacher Candidate attendance at an Informal Religious Group

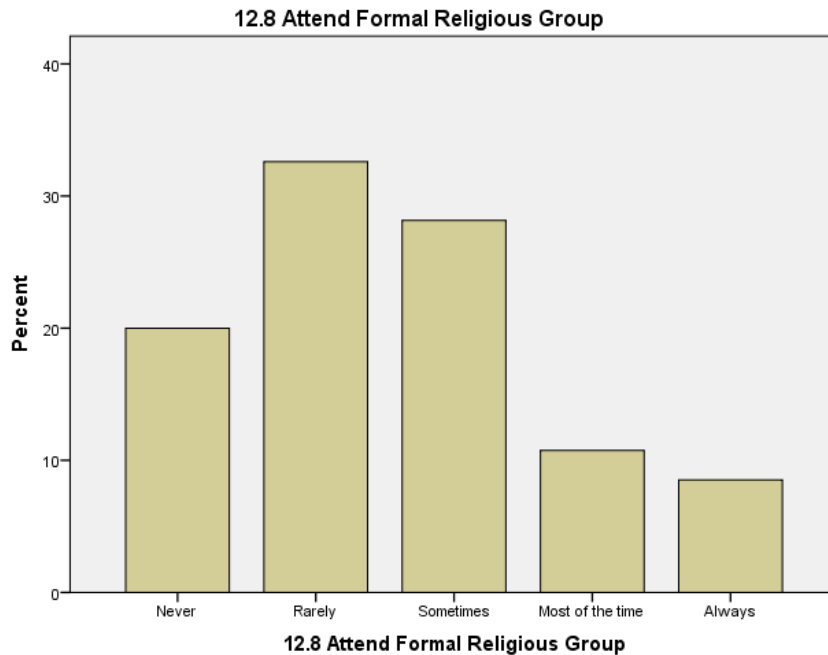


Figure 4-12: Female Teacher Candidate attendance at a Formal Religious Group

In a non-parametric comparison between the religiosity of Post-Graduates and Under-graduates, Post-Graduates were slightly more inclined to refer to the *Qur'ān* to correct poor behaviour, than Under-Graduates ($U = 6607.000$, $p = 0.44$, see Appendix E). Given the inherent link with Islam and Muslim identity, one might not expect a significant difference based on broad subject disciplines, however a Kruscal-Wallis test was significant for using the *Qur'ān* as a source of solutions for problems ($H=10.734$, $p = 0.030$) and attendance at formal religious groups ($H=14.184$, $p = 0.007$). Islamic Education candidates are slightly more likely to refer to the *Qur'ān* to resolve issues; however, Physical Education candidates are most inclined to attend formal religious groups.

A factor analysis ($KMO = 0.714$ and $BTS: p < 0.001$) grouped around two components, (see Table 4-10). Private, family based

religious practices and beliefs ($s^2 = 29.40$) were paramount and distinct from public demonstrations of religiosity ($s^2 = 21.40$) involving participation in either informal or formal religious groups.

Table 4-10: Patterns of Religiosity - Factor Analysis

RELIGIOSITY: Rotated Component Matrix ^a		
	Component	
	1	2
12.1 I quote the Qur'an every day	.602	.140
12.2 When I am worried, I turn to the Qur'an	.710	.059
12.3 Qur'an guides my teaching	.750	.077
12.4 I agree with my family on all religious matters	.509	.270
12.5 Pray 5 times/day	.565	.020
12.6 Misbehaviour corrected by Qur'an Knowledge	.545	.264
12.7 Attend an Informal religious group	.063	.908
12.8 Attend Formal Religious Group	.212	.845
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.		

Religiosity and Modernity

Whereas Islamic and patriarchal/traditional beliefs are often aligned,²⁰ these results offer a counter-narrative, with the majority of survey respondents regarding themselves simultaneously religious and modern (see Appendix E). Given the importance of the *Qur'ān* as a contemporary teaching guide, the inter-correlation between religiosity and modernity highlights the distinctly Omani perceptions of modernity, albeit with some evidence of cognitive dissonance. Being a modern, yet religious female teacher candidate means that these young women can reconcile the pursuit of a career, public engagement in professional or Women's organisations and are more likely to start their own business.

²⁰ Al-Subhi, "Women's Representation in Majlis al Shura", 55. See also Sharify-Funk, *Encountering the Transnational*.

They do not, however, support the performing arts or the suggestion that it is acceptable to go out in public without a *mahram*.

Closer examination reveals variation and inconsistency. Although students who quote the *Qur'ān* on a daily basis are somewhat likely to start their own business ($r=0.125, p<0.05$), they do not support watching movies from either Hollywood or Bollywood or listening to Western or Asian/African music. Those who solve their problems by turning to the *Qur'ān* reject behaviours associated negatively with Hollywood movies ($r = -0.139, p<0.05$), Listening to Western ($r = -0.204, p<0.01$), Gulf ($r = -0.165, p<0.01$) or African/Asian music ($r = -0.221, p<0.001$), singing ($r = -0.195, p<0.01$) and going to the Opera House ($r = -0.169, p<0.01$). Going out without a male chaperone ($r = -0.123, p<0.05$) was also significant, but less so.

For the young women who use the *Qur'ān* to guide their teaching practice, they endorse concentrating on their family while their husband works ($r = 0.288, p<0.001$), while simultaneously, but less significantly pursuing a career ($r = 0.141, p<0.05$). They are also likely to vote in elections ($r = 0.153, p<0.05$) and make friends with people from other countries and religions ($r = 0.128, p<0.05$). Conversely they do not identify with listening to Western ($r = -0.147, p<0.05$), Gulf ($r = -0.152, p<0.05$) or African/Asian ($r = -0.125, p<0.05$) music or singing ($r = -0.159, p<0.01$). It is worth noting that these students do not reject music and singing to the same extent as those who rely on the *Qur'ān* for solving life's problems.

Agreement with the family on all religious matters correlates positively with concentrating on family while the husband works ($r = 0.125, p<0.05$), but negatively with going to the theatre or Opera House ($r = -0.180, p<0.01$) or being in public without a suitable male chaperone ($r = -0.133, p<0.05$). Being prayerful correlates negatively with Western ($r = -0.161, p<0.01$) and African/Asian ($r = -0.147, p<0.05$)

music, but not with music from the Gulf. Singing is also not favoured ($r = -0.175, p < 0.01$), nor is attending the Opera House ($r = -0.239, p < 0.001$). Going out unaccompanied, however, was insignificant. Positive correlations registered between prayerfulness and a career ($r = 0.177, p < 0.01$) and concentrating on family ($r = 0.140, p < 0.05$).

Candidates who use the *Qur'ān* to guide and manage behaviour do not approve of singing ($r = -0.160, p < 0.01$), or going to the theatre or Opera House ($r = -0.140, p < 0.05$), but they do support the pursuit of a career ($r = 0.203, p < 0.01$) and starting a business ($r = 0.125, p < 0.05$). Of those who do attend religious groups, they tend to reject movies, music and singing, whilst supporting following female Muslim activists. Of note, formal religious group attendees also supported joining a professional organisation ($r = 0.226, p < 0.001$), concentrating on the family ($r = 0.135, p < 0.05$) or joining a women's organisation ($r = 0.160, p < 0.01$), all of which were not significant for informal group attendees. Conversely, going to the Opera House or theatre was significantly rejected by those attending informal ($r = -0.137, p < 0.05$), but not formal religious groups.

Teaching Philosophy

The battery of questions pertaining to teaching philosophy ($\alpha = 0.699$) was an attempt to analyse perceptions about the role, responsibilities and identity of female teachers, rather than align respondents with great educational thinkers (see Table 4-11). Most notable was the strong support for the way in which teachers motivate girls to love learning ($\bar{x} = 4.48, Mo = 5$). Figure 4-13 illustrates the strength of support for this statement with 56.9% of respondents in strong agreement and a further 36.9% in agreement, with only 1.9% recording a negative response to 'Teachers motivate girls to love learning'.

Table 4-11: Frequency of beliefs about the role and responsibilities of Female Teachers in the Sultanate of Oman

TEACHING PHILOSOPHY: Descriptive Statistics								
	N		Mean	Mode	Std. Deviation	Percentiles		
	Valid	Missing				25	50	75
27.1 Important for Teachers in Oman to be Omani	264	12	3.13	4	1.251	2.00	3.00	4.00
27.2 Important for Teachers in Oman to be Arab	263	13	3.42	4	1.185	2.00	4.00	4.00
27.3 Important for Teachers in Oman to be Muslim	262	14	3.92	5	1.178	3.00	4.00	5.00
27.4 Teachers can expand the traditional roles of women	262	14	4.16	4	.770	4.00	4.00	5.00
27.5 Teachers motivate girls to love learning	260	16	4.48	5	.689	4.00	5.00	5.00
27.6 Teachers are to blame for poor student outcomes	262	14	3.22	3	1.000	3.00	3.00	4.00
27.7 Teachers are independent thinkers	258	18	3.76	4	.854	3.00	4.00	4.00
27.8 Teachers are trusted agents of change	264	12	4.26	4	.711	4.00	4.00	5.00
27.9 Teachers are loyal civil servants	261	15	3.68	4	.926	3.00	4.00	4.00
27.10 Teachers shape the future in Oman	264	12	4.27	4	.791	4.00	4.00	5.00

Similar patterns occurred for statements regarding the important role of female teachers in the expansion of traditional roles for women (\bar{x} = 4.16, Mo = 4), and as trusted change agents (\bar{x} = 4.26, Mo = 4), in combination with the integral role of female teachers for Oman's future (\bar{x} = 4.27, Mo = 4). 85.5% of respondents affirmed teachers as exemplary modern role models beyond the domestic sphere, whereas 87.4% and 88.3% endorsed the image of female teachers as trustworthy agents of change and vital for the future of the nation.

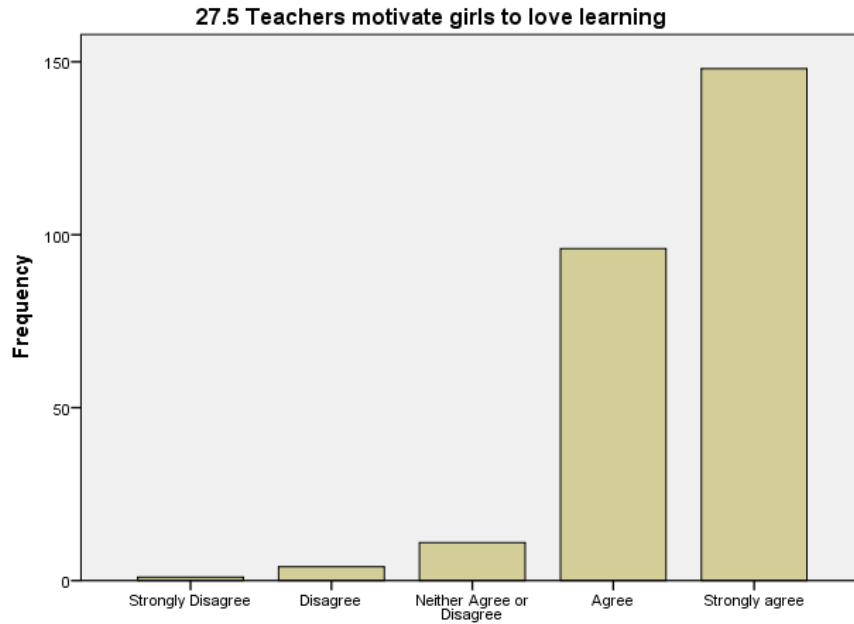


Figure 4-13: Perceptions of the teacher's role and responsibility to motivate female students

In terms of identity, primarily, it is important for teachers in Oman to be Muslim ($\bar{x} = 3.92$, $Mo = 5$), followed by Arab ($\bar{x} = 3.42$, $Mo = 4$) and Omani ($\bar{x} = 3.13$, $Mo = 4$). There were also significant correlations between the role of teachers as motivators of learning and Muslim ($r = 0.276$, $p < 0.001$), Arab ($r = 0.163$, $p < 0.01$) and Omani ($r = 0.150$, $p < 0.05$) identity (see Appendix E). The significance of identity warrants closer examination due to the variation in the distribution of responses. More than fifty percent of respondents were either ambivalent or rejected the need for teachers to be Omani citizens and less than twenty percent strongly believed that Omani nationality was vital (see Figure 4-14).

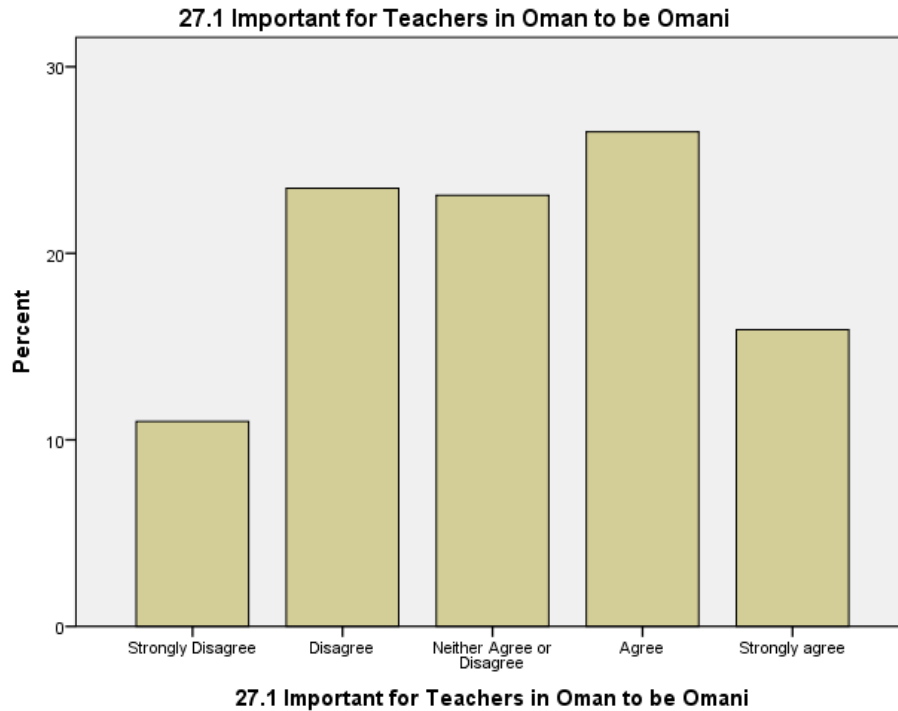


Figure 4-14: Perceptions about the importance of Omani identity for female teachers

In contrast, 55% of respondents affirmed that it was important for female teachers to be Arab (see Figure 4-15). This is despite nearly 95% of respondents indicating that they identified as Arab. This may have more to do with the social capital associated with Arabness, and its links with social status and marriageability, than teacher identity,²¹ especially given that less than twenty percent of candidates were ambivalent about this question.

²¹ Mandana E. Limbert "Caste, Ethnicity and the Politics of Arabness in Southern Arabia", *Comparative Studies of South Asia, Africa and the Middle East*, 34:3 (2014), 590-598, doi: 10.1215/1089201x-2826157.

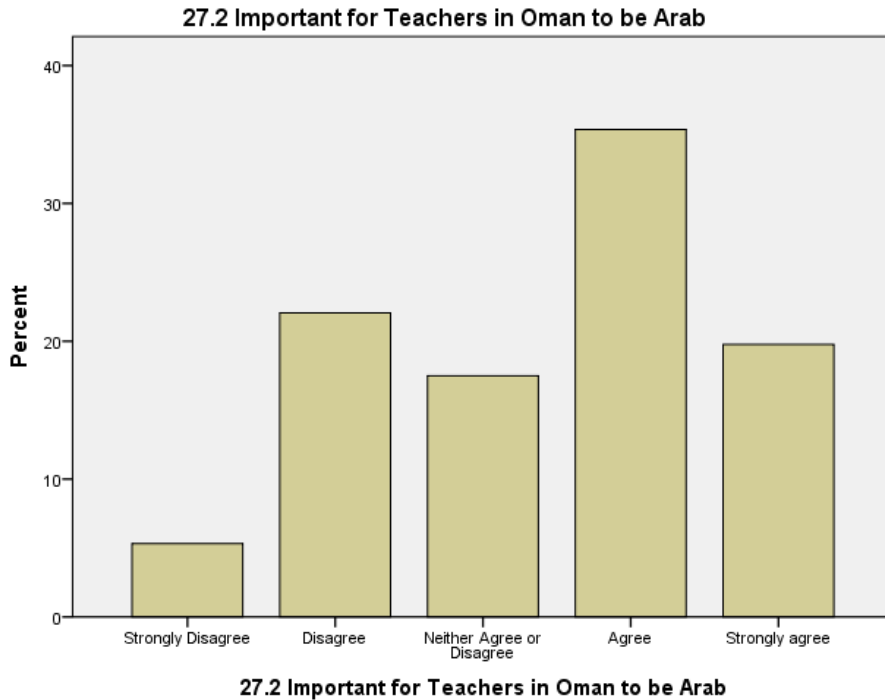


Figure 4-15: Perceptions about the Importance of Arab Identity for Female Omani Teachers

Muslim identity engendered the strongest support and supports the characteristics of the ideal teacher as one who epitomises Islamic morals in light of teaching being a divine profession (see Figure 4-16). In spite of this twenty percent of respondents disagreed that Muslim identity was important, which defies the role of female teachers to exemplify religious principles and practices.

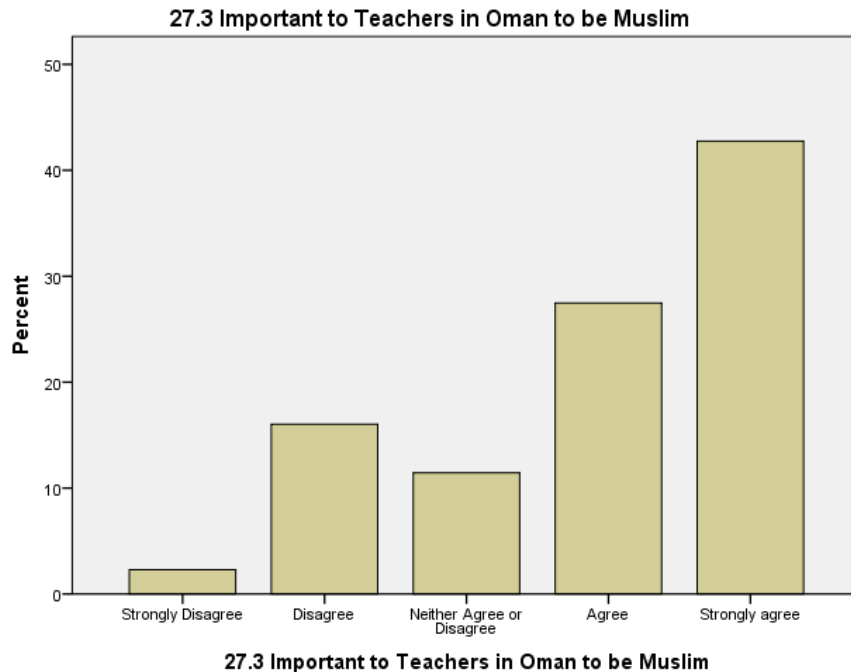


Figure 4-16: Perceptions about the importance of Muslim identity for female Omani teachers

A degree of ambivalence about the responsibility and accountability of teachers in the learning process is suggested by a mean of 3.22 ($M_o = 3$) in response to the statement that ‘Teachers are to blame for poor student learning outcomes’. Closer examination of the responses to this statement (see Figure 4-17), indicates that 25% of candidates abrogate responsibility. Apart from teacher education and pedagogy, Mesfer identified five other obstacles to critical thinking in Islamic Education classrooms in Saudi Arabia. These entailed student ability, classroom structure, Saudi society and the school community, and the curriculum,²² all of which could explain the nearly 60% of respondents who believed that sometime, rarely or never are teachers to blame for poor students’ outcomes. Of the 40% who accept the teacher’s

²² Mesfer, “Islamic Teachers’ Perceptions”.

responsibility for learning outcomes, a level of agency and confidence is inferred.

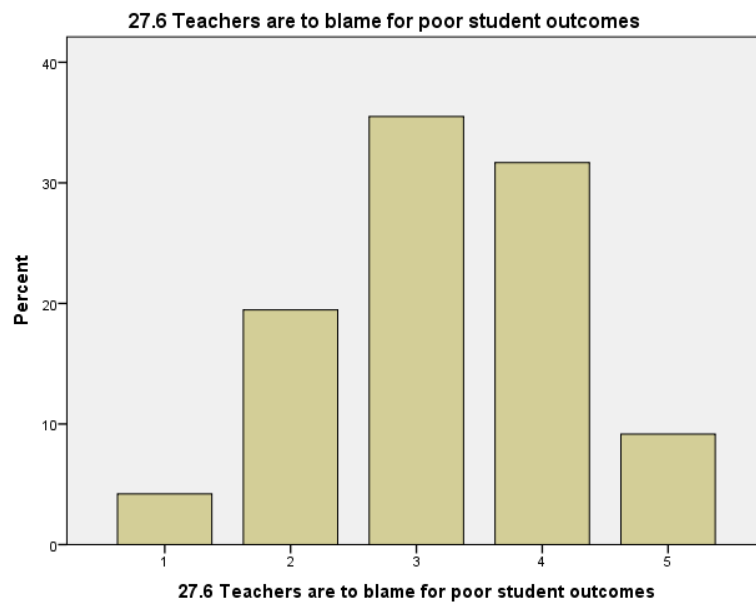


Figure 4-17: Perception of teacher's role and responsibility for student outcomes

Of note is the negative correlation ($r = -0.123, p < 0.05$) between 27.2: It is important for Omani teachers to be Arab and 27.6: Teachers are to blame for poor student outcomes (see Appendix E). This could suggest either a reluctance to align Arab identity with poor performance or a level of tenacity and belief that all students are capable of learning. Despite this, the sense of responsibility and accountability felt by female teacher candidates for student outcomes is supported by the significant correlation with teachers as independent thinkers ($r = 0.134, p < 0.05$) and the ability of teachers to expand female gender roles ($r = 0.142, p < 0.05$). The majority of teacher candidates regard themselves as independent thinkers ($\bar{x} = 3.76, Mo = 4$) and the CoE's conceptual framework stipulates that graduates will demonstrate personal and critical reflection to improve student learning and utilize teaching

techniques which promote critical, reflective thinking and problem solving capacity.²³

There was no significant effect based on Graduate Status (see Appendix E); however broad subject disciplines were significant for Arab ($H=13.359$, $p = 0.010$) and Muslim ($H=20.394$, $p = 0.000$) identity (see Appendix E). Maths/Science teacher candidates placed greatest importance on Arab identity, with Islamic Education, followed by Physical Education teacher candidates who believed it was important that female teachers in Oman are Muslim. On the margins of statistical significance is the idea that teachers are trusted agents of change ($H=9.345$, $p = 0.053$). It is worthwhile noting that Maths/Science, followed by Physical Education and Islamic Education teachers registered most strongly against this statement.

Table 4-12: Patterns of beliefs about the role and responsibilities of female teachers – Factor Analysis

TEACHING PHILOSOPHY: Rotated Component Matrix^a			
	Component		
	1	2	3
27.1 Important for Teachers in Oman to be Omani	.029	.803	-.053
27.2 Important for Teachers in Oman to be Arab	.035	.863	-.107
27.3 Important to Teachers in Oman to be Muslim	.154	.789	.158
27.4 Teachers can expand the traditional roles of women	.613	.160	.314
27.5 Teachers motivate girls to love learning	.678	.221	.226
27.6 Teachers are to blame for poor student outcomes	.051	-.053	.941
27.8 Teachers are trusted agents of change	.842	.048	-.009
27.9 Teachers are loyal civil servants	.712	-.104	-.016
27.10 Teachers shape the future in Oman	.834	.092	-.110
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization. ^a			

²³ College of Education, *College Conceptual Framework*, 2-C, 2-E. See Appendix A.

A factor analysis (see Table 4-12), was significant (KMO = 0.754, BTS <0.001) and identified three components which accounted for 66.34% of the total variance. Foremost was the role of female teachers in empowering women and shaping the future of Oman ($s^2 = 30.83$). The female teacher candidates regard themselves as loyal civil servants and trusted change agents, who motivate girls to love learning. Second was the concept of identity ($s^2 = 23.45$) and whilst the descriptive statistical analysis suggested that being Muslim was paramount, the factor analysis asserts that it is more important to be Arab first, then Omani and thirdly Muslim. The final factor ($s^2 = 12.07$), accounting for the entire third component, was the notion that teachers are to blame for poor student outcomes. Viewed in isolation, this could indicate the level of responsibility felt by the incumbent candidates or possibly a reflection of incidents where they attribute their own poor results in certain subjects to poor teacher quality.

Influences on Teaching Practice

An understanding of candidate perceptions regarding the source of inspiration or influence for teaching practice is important because it gives an insight into the epistemic trustworthiness and significance of various actors in the field. The battery of statements (see Table 4-13), is coherent and reliable ($\alpha = 0.743$).

Table 4-13: Sources of influence on the Teaching Practice/Pedagogy of Female Teacher Candidates

INFLUENCES ON TEACHING PHILOSOPHY: Descriptive Statistics								
	N		Mean	Mode	Std. Deviation	Percentiles		
	Valid	Missing				25	50	75
28.1 Influenced by example of my own school teachers	264	9	3.92	4	.976	4.00	4.00	5.00
28.2 Influenced by Learning experiences at University	262	11	4.11	4	.875	4.00	4.00	5.00
28.3 Influenced by father's beliefs	261	12	3.22	4	1.266	2.00	4.00	4.00
28.4 Influenced by mother's beliefs	255	18	3.20	4	1.253	2.00	3.00	4.00
28.5 Influenced by husband's beliefs	246	27	2.84	3	1.068	2.00	3.00	3.25
28.6 Influenced by ed. philosophy of colleagues	252	21	3.08	4	1.078	2.00	3.00	4.00
28.7 Influenced by philosophy of school principal	258	15	3.05	4	1.079	2.00	3.00	4.00
28.8 Influenced by ed. policies of Ministry of Education	254	19	3.51	4	1.070	3.00	4.00	4.00
28.9 Influenced by sense of what it is to be a respected Omani woman	257	16	4.21	5	.851	4.00	4.00	5.00
28.10 Influenced by community support for new methods	257	16	3.95	4	.938	3.00	4.00	5.00
28.11 Influenced by parental concerns about threat of new methods	258	15	3.21	4	1.072	3.00	3.00	4.00
28.12 Influenced by students' learning outcomes	259	14	3.92	4	.939	3.00	4.00	5.00

According to the mean results for the statements, image is critical in terms of projecting the ideals of a respected Omani woman (\bar{x} = 4.21, M_o = 5). Figure 4-18 highlights the overwhelming importance of identity as a source of influence in terms of teaching practice. While 18.3% were

either ambivalent or resistant, 81.7% believed in the role of the teacher as an exemplary model.

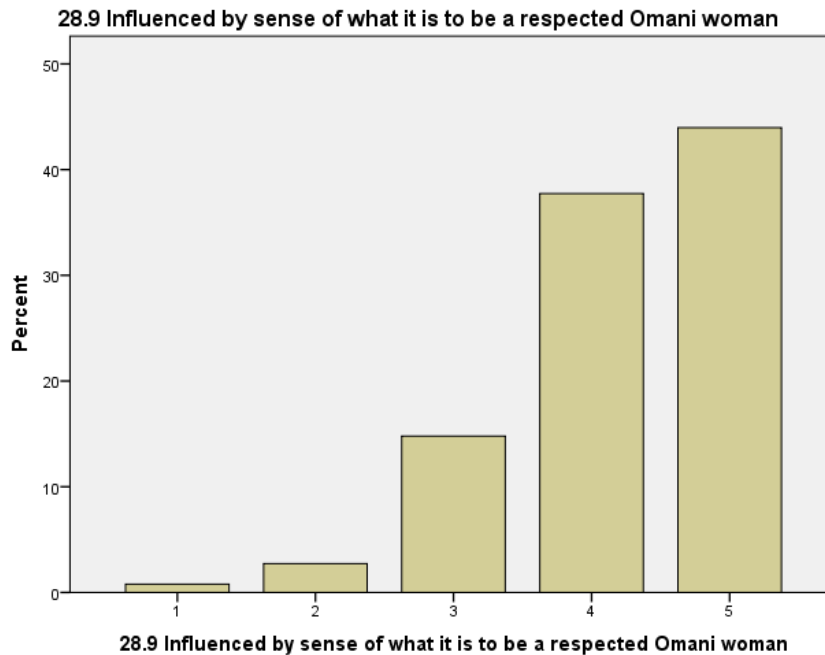


Figure 4-18: Perceived importance of the Female Teacher as a respected Omani woman and role model

The importance of the female teacher as a positive Omani role model correlated significantly with all statements except those acknowledging the influence of fathers' and husbands' beliefs and the philosophy of colleagues. This statement registered most strongly against the examples of their own female teachers ($r = 0.296, p < 0.001$), learning experiences at SQU ($r = 0.323, p < 0.001$), community support for new methods ($r = 0.314, p < 0.001$) and the influence of student outcomes ($r = 0.240, p < 0.001$). Such relationships highlight the capacity for female Omani teachers and teacher educators to influence not only their charges but the conceptions and perceptions of the wider community. The self-respect and acceptance of the responsibility to model appropriate behaviour is a source of pride that links to official

policy positions, the broader school community, parents and student outcomes (see Appendix E).

Personal learning experiences at school ($\bar{x} = 3.92$, $Mo = 4$) are slightly overshadowed by the influence of tertiary educational experiences ($\bar{x} = 4.11$, $Mo = 4$) with 79.9% and 84.0% respectively recognising the influence of the different environments. See Figures 4-19 and 4-20. Whether the responses can be attributed to positive or negative models is not clear; however, a comparison between Figures 4-19 and 4-20 indicates stronger support for the example of faculty in the CoE. Rejection of the school experience (10.6%) is slightly higher than that of SQU (6.8), with the higher proportion that is ambivalent about the university example bringing into question the level of reflection for some respondents.

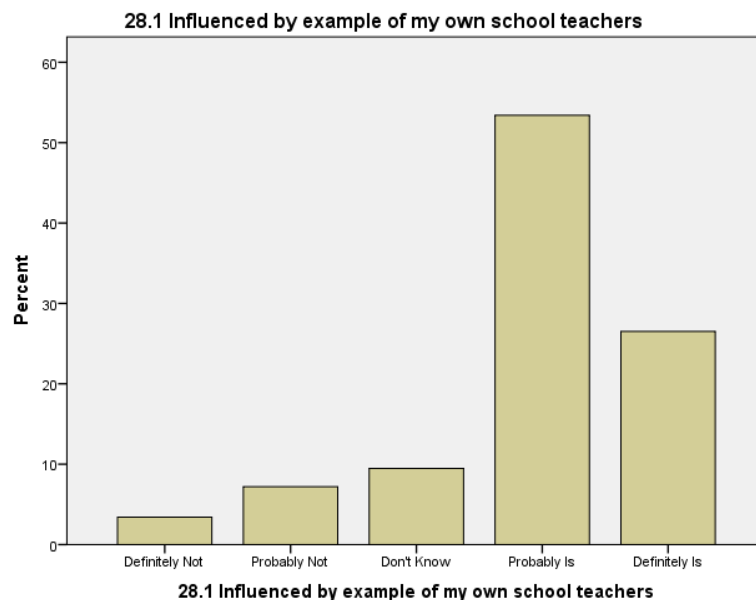


Figure 4-19: Influence of personal teaching and learning experiences at school

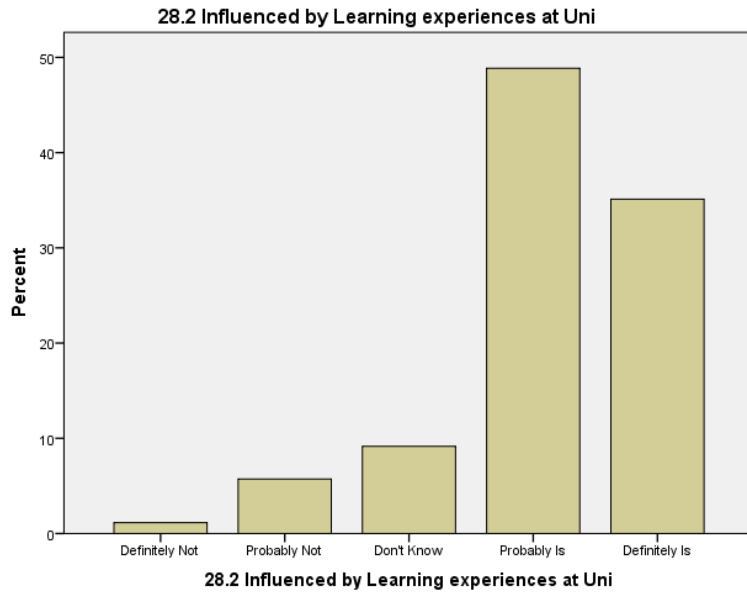


Figure 4-20: Influence of teaching and learning experiences at university (SQU)

Family influence resonated strongly with the respondents, particularly that of the father ($\bar{x} = 3.22$, $Mo = 4$) and mother ($\bar{x} = 3.2$, $Mo = 4$); however, the distribution highlights a significant and similar resistance in 31.0% and 31.8% of cases respectively (see Figures 4-21 and 4-22).

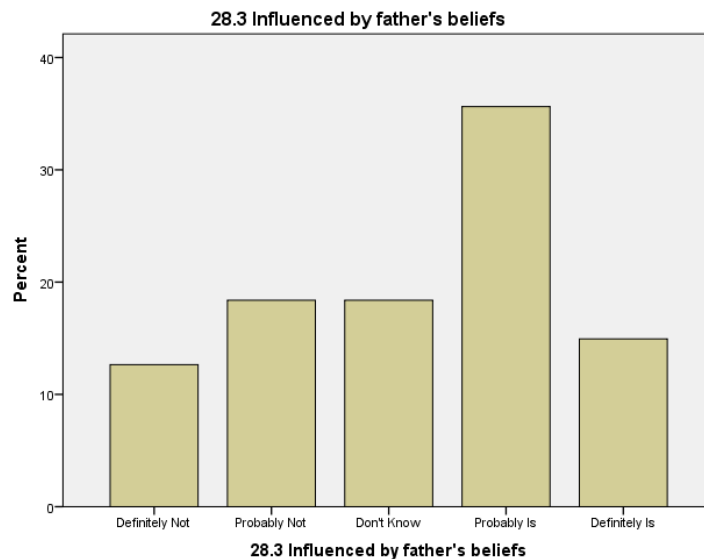


Figure 4-21: Fathers' influence on the Teaching Practice/Pedagogy of Female Teacher Candidates

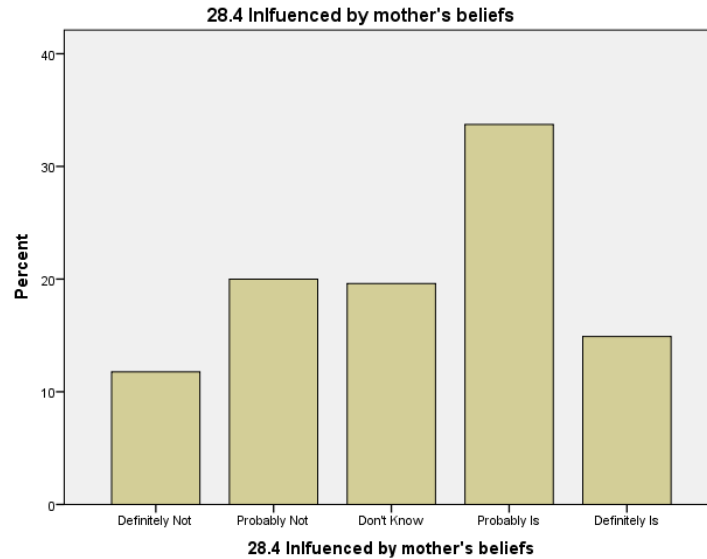


Figure 4-22: Mothers' influence on the Teaching Practice/Pedagogy of Female Teacher Candidates

Ambivalence is slightly higher regarding the mother's, rather than the father's influence. The low level of influence by husbands ($\bar{x} = 2.84$) is likely a reflection of the fact that the majority of the respondents have never married and their parents hold greater sway.

Family influence also extends to the support of parents ($\bar{x} = 3.21$, $M_o = 4$) and broader community support for new methods ($\bar{x} = 3.95$, $M_o = 4$). 44.5% of candidates indicated that they would be swayed by parental concerns about the threat posed by new methods, 74.4% affirmed the influence of broader community support. There is a degree of dissonance in these two responses, given that parents form part of the broader community, but it also suggests that factors beyond the family hold greater sway in terms of approving teacher methodology.

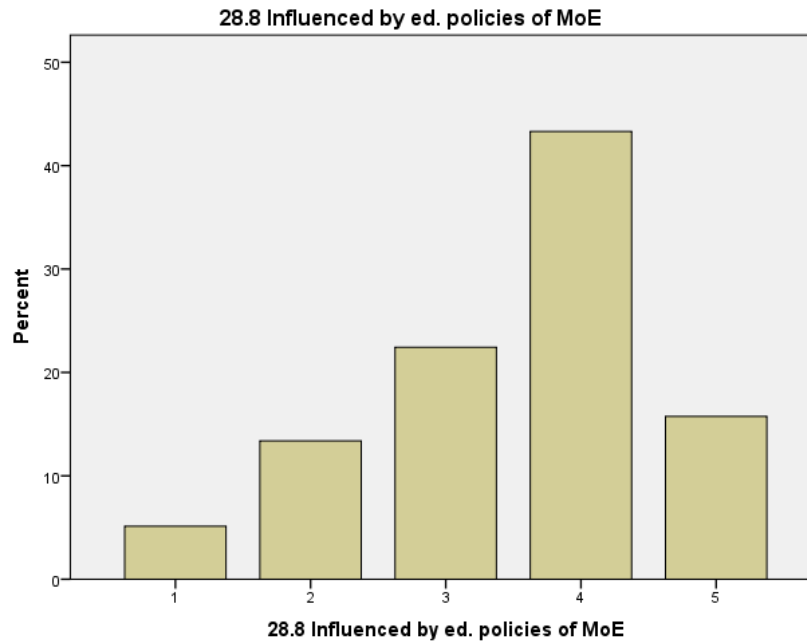


Figure 4-23: Influence of the Ministry of Education on the Teaching Practice/Pedagogy of Female Teacher Candidates

In the context of Oman, one could reasonably expect the Ministry of Education to be the most significant influence on methods of teaching, but this is not the case ($\bar{x} = 3.51$, $M_o = 4$). Figure 4-23 illustrates that only 59.0% of respondents indicated that the MoE was influential and 22.4% were ambivalent. 18.5% were resistant. 29.1% and 30.2% were respectively undecided about the influence of the school principal and colleagues. This may be due to the number of Under-Graduates in the sample, but acknowledgement of the influence of each of these entities was essentially the same at 40%, which suggests the scope for further research. Significant correlations existed between the influence of Ministry policies and learning experiences at SQU ($r = 0.235$, $p < 0.001$), the philosophy of colleagues ($r = 0.323$, $p < 0.001$), and the philosophy of the school principal ($r = 0.562$, $p < 0.001$), suggesting systemic consistency.

Student learning outcomes ($\bar{x} = 3.92$, $Mo = 4$) registered more strongly than either the MoE or school influences and is an indication reflective practice (see Figure 4-24). 72.6% of respondents affirmed that student outcomes were an important guide for teaching practice. Importantly, 19.3% were ambivalent and a further 8.1% believed outcomes were irrelevant, which collectively is an obstacle for student-centred reforms.

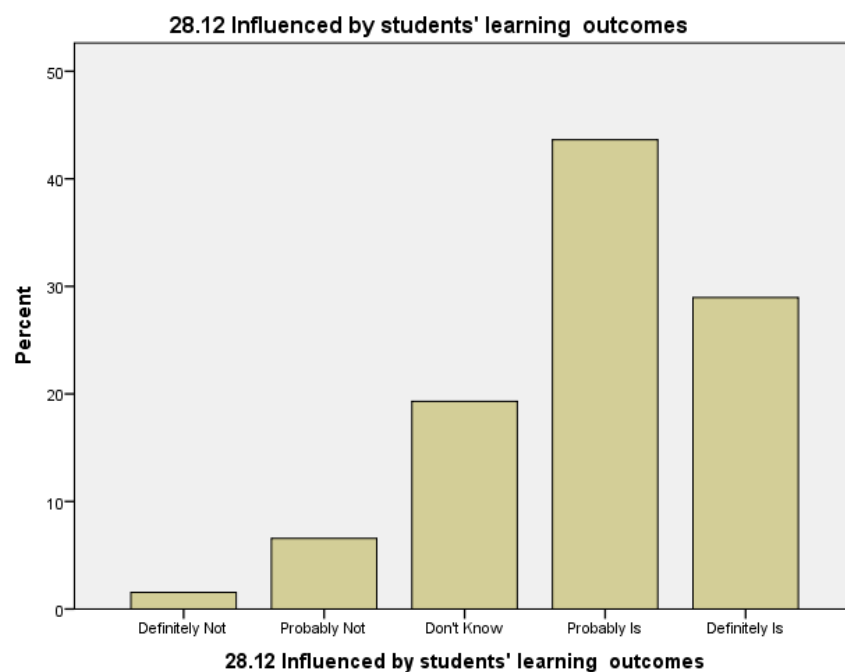


Figure 4-24: Influence of student outcomes on Teaching Practice/Pedagogy

Support for a student-centred pedagogy is validated by the significant correlation ($r = 0.169$, $p < 0.01$) between 27.6 which attributes poor student outcome with low quality teaching practice and the affirmation that student outcomes influence teaching practice; however, a comparison of the two relevant histograms illustrates a level of dissonance (see Figures 4-17 and 4-24). Whilst student outcomes inform teaching practice, a significant number of candidates rationalise that factors beyond teacher performance are more likely to account for

poor learning outcomes. The strongest correlations with the influence of student outcomes related to community support for new methods ($r = 0.286, p < 0.001$), the learning experience at SQU ($r = 0.252, p < 0.001$) and the sense of what it means to be a respected Omani woman ($r = 0.240, p < 0.001$).

The effect of both Graduate Status and broad subject disciplines was insignificant for the influences on teaching philosophy (see Appendix E).

Table 4-14: Patterns of influence on Teaching Practice/Pedagogy - Factor Analysis

INFLUENCES ON TEACHING PHILOSOPHY: Rotated Component Matrix ^a				
	Component			
	1	2	3	4
28.1 Influenced by example of my own school teachers	.033	.042	.714	-.015
28.2 Influenced by Learning experiences at University	.101	.106	.722	.047
28.3 Influenced by father's beliefs	.906	.060	.088	-.021
28.4 Influenced by mother's beliefs	.927	.074	.084	-.003
28.5 Influenced by husband's beliefs	.797	.224	-.003	.102
28.6 Influenced by educational philosophy of colleagues	.347	.781	-.011	.029
28.7 Influenced by philosophy of school principal	.166	.903	.062	.064
28.8 Influenced by educational policies of MoE	-.119	.686	.359	.140
28.9 Influenced by sense of what it is to be a respected Omani woman	.008	.104	.674	.273
28.10 Influenced by community support for new methods	-.210	.131	.190	.758
28.11 Influenced by parental concerns about threat of new methods	.146	.000	-.127	.787
28.12 Influenced by students' learning outcomes	.106	.076	.293	.586
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.				

A factor analysis proved significant (KMO = 0.708, BTS < 0.001), isolating four components with accounted for 66.57% of the total variance (see Table 4-14). The institutional influence of the family was greatest ($s^2 = 21.37$), with the mothers' beliefs, outweighing those of

fathers and husbands. The role of mothers to shape the appropriate behaviour and values of daughters is emphasised by these results and reaffirms the inseparability of the Family and Islam as integral to the formation of personal epistemologies.

After the family, official institutions, comprising the school and the Ministry of Education shaped teaching pedagogy ($s^2 = 16.68$). The role of the school principal was highlighted, following that of the philosophy of colleagues and lastly the Ministry. From the institutional perspective (see Appendix E), the alignment between Ministry of Education and schools, in terms of leadership and culture, indicates a functioning bureaucracy. The philosophy of the school principal correlates significantly with the philosophy of teaching staff ($r = 0.690$, $p < 0.001$) and that of the Ministry ($r = 0.562$, $p < 0.001$).

Factor Three, in contrast to the descriptive statistics, personal learning experiences, at both SQU and school, in combination with the social capital relating to the image of a respected Omani woman was less influential ($s^2 = 14.76$). Lowest on the hierarchy of influence ($s^2 = 13.75$), but similar to Factor Three in terms of the amount of variance explained, was parental and community support with some consideration of individual student learning outcomes.

Candidate Attitudes to Critical Pedagogy

This question sought to discern the attitudes to critical pedagogy among the respondents and to determine the relationship between Islamic hermeneutics and a critical teaching practice. In the introduction to the question, 'Critical Pedagogy' was defined as a teaching practice that:

“recognizes knowledge development and education are controlled by dominant interests and thus empowers students to think critically, produce deep meaning taking into account for example, root causes, social context and the consequences of knowledge production”.

Following this explanation were eight statements, including three that were intentionally negative. These were subsequently recoded to ensure that all statements were positive and strong agreement signified support for critical pedagogy. In Table 4-15, capital letters signify recoded statements.

Table 4-15: Attitudes to Critical Pedagogy - Descriptive Statistics

ATTITUDES TO CRITICAL PEDAGOGY: Descriptive Statistics								
	N		Mean	Mode	Std. Deviation	Percentiles		
	Valid	Missing				25	50	75
30.1 Critical Pedagogy is related to <i>ijtihad</i>	258	15	3.55	4	.895	3.00	4.00	4.00
30.2 Critical Pedagogy is part of <i>taqleed</i>	258	15	2.42	3	.964	2.00	2.00	3.00
30.3 Critical Pedagogy IS ISLAMIC	254	19	3.90	4	.956	3.00	4.00	5.00
30.4 Critical Pedagogy is important for lifelong learning	258	15	4.04	4	.836	4.00	4.00	5.00
30.5 Critical Pedagogy IS NECESSARY for an authentic Omani society	256	17	3.76	4	.980	3.00	4.00	4.75
30.6 Critical Pedagogy is integral to Oman's future security	259	14	3.77	4	.898	3.00	4.00	4.00
30.7 Critical Pedagogy IS RELEVANT in an authentic Arab society	260	13	3.73	4	1.049	3.00	4.00	5.00
30.8 Critical Pedagogy is a useful parenting skill	258	15	3.83	4	.861	3.00	4.00	4.00

With a preliminary low level of reliability ($\alpha = 0.587$), the removal of 30.2: Critical Pedagogy is part of *taqleed* (imitation) increased Cronbach's Alpha to 0.751. In the case of *taqleed*, it is possible that some respondents were confused because they needed clarification. Was *taqleed* imitation of the critical pedagogy inherent in the *Qur'an* or was it imitation of an inauthentic Western model? The latter is the likely interpretation given the strongly significant but negative correlations, (see Appendix E), with candidates who assert that a Knowledge Society is an imposed Western concept and statement affirming that Critical Pedagogy is Islamic ($r = -0.388$, $p < 0.001$), important for an authentic Omani society ($r = -0.404$, $p < 0.001$) and relevant in an authentic Arab society ($r = -0.409$, $p < 0.001$).

The need for clarification in this question is borne out by the almost forty-five percent of respondents who did not know and a further forty percent appeared to be in some doubt by only 'probably' responding to the statement (see Figure 4-25). Of interest however, was the increased likelihood of Under-Graduate students, rather than Post-Graduates, to agree ($U = 6029.000$, $p = 0.039$), which suggests that somewhere in the Under-Graduate experience, there may be an attempt to align Islamic epistemology with teacher education (see Appendix E) Whether it is a positive or negative association, is a question for further research.

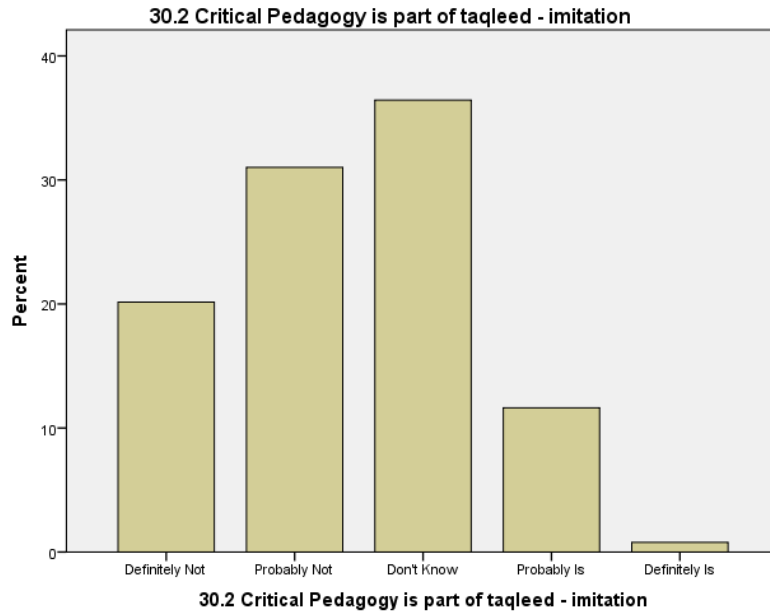


Figure 4-25: The perceived relationship between Critical Pedagogy and *taqleed* (imitation)

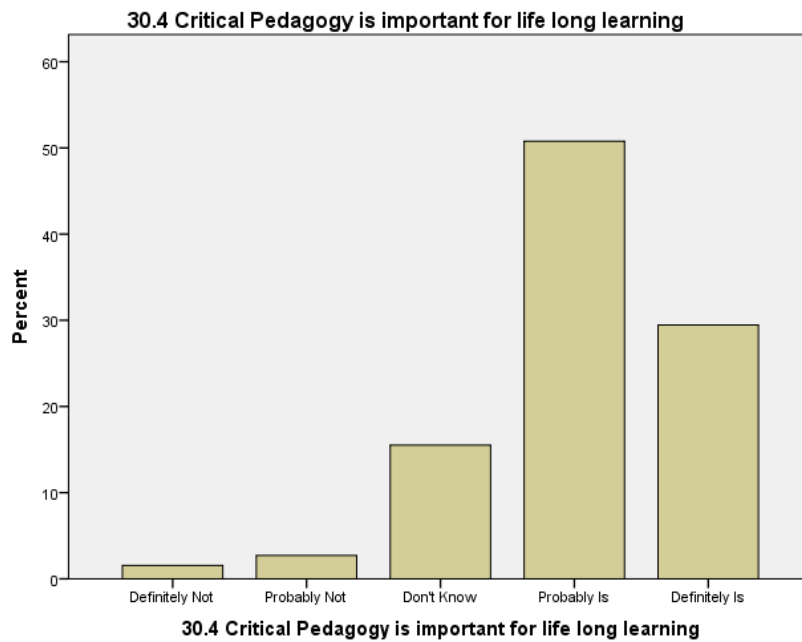


Figure 4-26: The perceived relationship between Critical Pedagogy and life-long Learning

Examination of the average scores ($\bar{x} = 4.04$, $Mo = 4$) showed a high degree of support for critical pedagogy being important for life-long learning (see Figure 4-26). 27.8% were convinced of the merits of critical

pedagogy in terms of lifelong learning and a further 48% thought it was probably important. Only 4.3% rejected the idea and 14.7% were unsure. Other statements produced scores closer to the average ($\bar{x} = 3.0$), however a review of the frequency distributions is revealing. This is particularly so for the statement that critical pedagogy relates to *ijtihād* (see Figure 4-27).

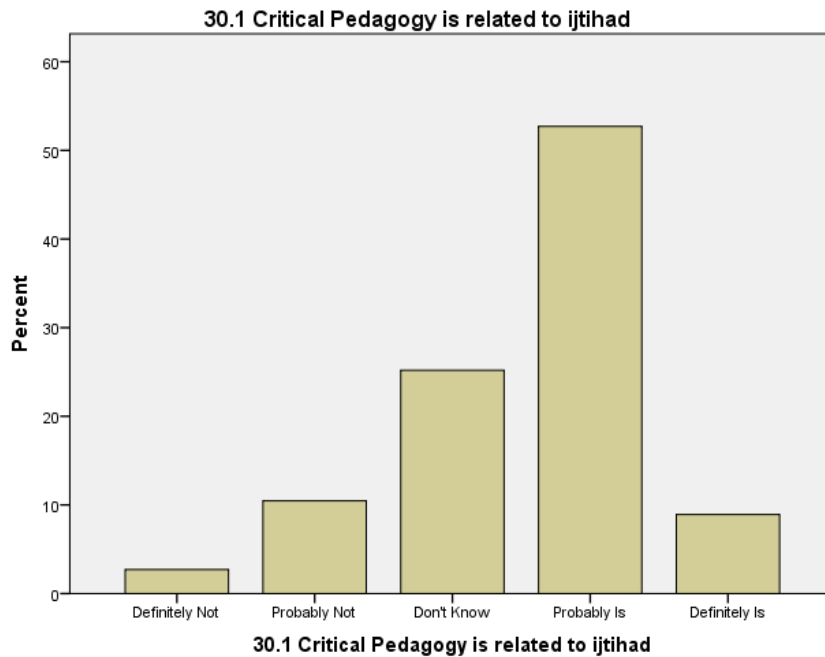


Figure 4-27: The perceived relationship between Critical Pedagogy and *ijtiḥād*

This statement was deliberately framed as ‘related’ rather than ‘equated’, to avoid dissent on the basis of the formal religious definition of the term and in an attempt to appeal to al-Farūqī’s notion of “collective *ijtiḥād*” and the potential of Islam’s hermeneutic tools. 52.7% of respondents were inclined to ‘probably’ agree, while only 8.9% were definitive that there was a relationship between *ijtiḥād* and critical pedagogy. It is possibly a question of semantics, but the level of ambivalence in those who ‘probably’ agree or disagree (9.9%) and 25.2% who do not know, suggests that this is not part of the general discourse

of pedagogy in the CoE. It is possible also that the prohibition of discussion about religious matters makes some candidates less willing to respond candidly.

The literature about modernization and contemporary reforms for Islamic knowledge and gender is replete with references to the importance of the tools of *ijtihād*.²⁴ Although talking about religious rulings, Ramadan regards *ijtihād* as “the most important instrument” for Islamic scholars (*‘ulamā*) when adapting interpretations and understandings to “the time and context”.²⁵ This emphasises dynamic rather than fixed hermeneutic principles. Al-Jabri argues that the independent thinking, which marked the European renaissance and included “renewed respect for principles and premises, extrapolating, examining, distinguishing” and the search for truth, are an extension of the Arab renaissance and that critical tools in the Islamic context are extant.²⁶

Female teacher candidates at SQU indicate a general ability to connect the critical tools of Islam to their teaching practice and their role as facilitators of such skills. However, the relationship between Islam and critical pedagogy is dissonant given the comparative responses to Statement 30.1: Critical Pedagogy is related to *ijtihād*. According to the distribution of responses to the Statement 30:3 Critical Pedagogy is Islamic (\bar{x} = 3.90, Mo = 4). 29.7% of respondents asserted that critical pedagogy is definitely Islamic and 31.9% thought it was probably Islamic (see Figure 4-28). The lack of confidence in the statement’s assertion points to an opportunity to develop the link

²⁴ See for example: AHDR Reports 2003 and 2005, Fazlur Rahman, Mohammed Abed al-Jabri, Abdudullah Sahin, Ibrahim M. Abu-Rabi’, Amina Wadud, Fatima Mernissi, Mohammed Arkoun.

²⁵ Tariq Ramadan, “The Way (Al-Sharia) of Islam”, in *The New Voices of Islam: Reforming Politics and Modernity – A Reader*, ed. Mehran Kamrava (London: I.B.Tauris, 2006), 83.

²⁶ Al-Jabri, *Formation of Arab Reason*, 435-438.

between pedagogical reforms and an Islamic epistemology, particularly given that 26.4% of respondents professed not to know.

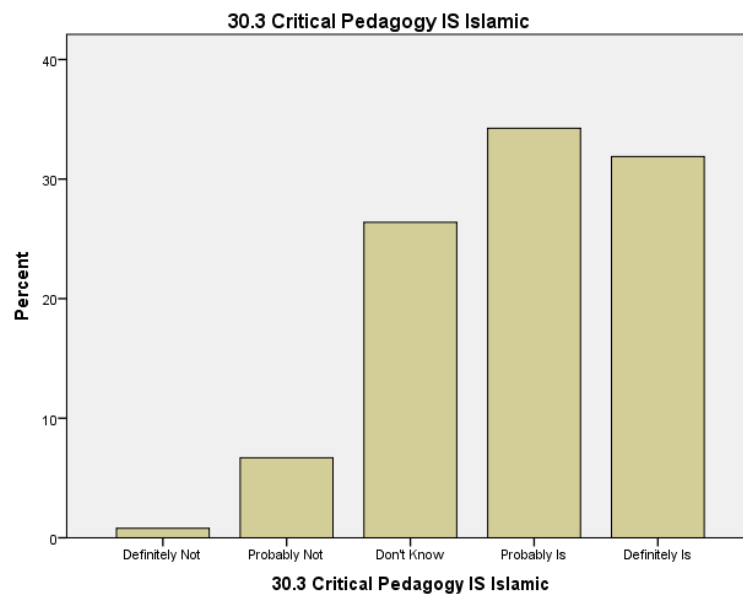


Figure 4-28: The perceived relationship between Critical Pedagogy and Islam

A factor analysis with all eight positively recoded statements was significant (KMO = 0.828, BTS <0.001); however, the table of communalities (see Appendix E), ruled out 30.1: Critical Pedagogy is related to *ijtihad*, with a rating of 0.326. The lack of connection between critical pedagogy and *ijtihad*, which has been lauded by various Muslim academics as a way to link Western understandings of critical thinking and critical pedagogy to Islamic education, further highlights a disconnection between the notion of critical pedagogy and Islam in the minds of the respondents. The exclusion of *ijtihad* confirms a different understanding of the Arabic term, rather than one of independent thinking or of al-Farūqī’s “collective *ijtihad*”. The subsequent test remained significant (KMO = 0.847, BTS<0.001).

Table 4-16: Attitudinal patterns pertaining to Critical Pedagogy - Factor Analysis

ATTITUDES TO CRITICAL PEDAGOGY: Rotated Component Matrix ^a		
QUESTION 30	Component	
	1	2
30.2 Critical Pedagogy is part of Taqleed - imitation	-.705	-.086
30.3 Critical Pedagogy IS Islamic	.815	.187
30.4 Critical Pedagogy is important for lifelong learning	.350	.723
30.5 Critical Pedagogy IS necessary for an authentic Omani society	.791	.192
30.6 Critical Pedagogy is integral to Oman's future security	-.018	.842
30.7 Critical Pedagogy IS relevant in an authentic Arab society	.839	.155
30.8 Critical Pedagogy is a useful parenting skill	.209	.748
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.		

Reduced to two components (see Table 4-16), which explain 65.02% of the overall variance, Factor One ($s^2 = 37.97$) confirmed the important association linking critical pedagogy to an authentic Arab, Islamic, Omani society, and thus it was not the product of Western imitation. The removal of *ijtihad* also suggests that another Arabic/Islamic term may be more acceptable as a way of indigenizing critical pedagogy. The second factor ($s^2 = 27.01$) aligned critical pedagogy with personal benefits associated with lifelong learning, parenting and Oman's future security.

Teacher Expectations of Students to Think Independently

This battery of statements ($\alpha = 0.816$) revealed a great deal about the way in which social-symbolic capitals inform the values and beliefs of teacher candidates, when related to the expectations they have for each of their students to think independently. Importantly, there was no significant difference between Post-Graduate and Under-Graduate candidates or based on broad subject disciplines, indicating the enculturation of these values (see Appendix E).

Table 4-17: Socio-cultural/Symbolic capital influencing teacher candidate expectations of students to engage in independent thinking

EXPECTATIONS OF STUDENTS: Descriptive Statistics								
	N		Mean	Mode	Std. Deviation	Percentiles		
	Valid	Missing				25	50	75
31.1 Expect to think based on past results	257	16	3.36	4	1.048	2.00	4.00	4.00
31.2 Expect to think based on willingness to participate in discussion	256	17	3.80	4	.827	4.00	4.00	4.00
31.3 Expect to think based on Family's approval of this behaviour	254	19	3.37	4	1.088	3.00	4.00	4.00
31.4 Expect to think based on ethnic origins	253	20	2.72	3	1.233	1.50	3.00	4.00
31.5 Expect to think based on tribal heritage	253	20	2.59	3	1.207	1.00	3.00	4.00
31.6 Expect to think given her piety	253	20	3.23	4	1.150	2.00	4.00	4.00
31.7 Expect to think based on family connections	252	21	3.17	4	1.078	2.00	3.00	4.00
31.8 Expect to think based on rural or urban origins	254	19	3.37	4	1.144	3.00	4.00	4.00
31.9 Expect to think based on where she lives	253	20	3.32	4	1.089	3.00	4.00	4.00
31.10 Expect to think based on family wealth	254	19	2.89	4	1.192	2.00	3.00	4.00
31.11 Expect to think based on personal motivation to Succeed	251	22	4.25	5	.850	4.00	4.00	5.00
31.12 Expect to think based on teacher as a role model	255	18	3.48	3	.943	3.00	3.00	4.00

Strong support for the individual's motivation to succeed (\bar{x} = 4.25, Mo = 5), in combination with her willingness to participate in discussion (\bar{x} = 3.80, Mo = 4), suggest that student-centred qualities shape teacher expectations for independent, critical thinking (see Table 4-17). The teacher as a role model also recorded a relatively positive mean of 3.48, although a modal score of 3.0 indicates a degree of ambivalence. Ethnicity, tribal origins and family wealth produced the

lowest means, and modes of 3.0 suggest either indecision or reluctance to acknowledge these factors as influential. Examination of the distribution of responses provides greater insight and the high modal scores for statements relating to family and domicile suggest that there is a significant degree of prejudice.

The strongest modal and mean responses indicated that teacher candidates regarded past results, willingness to participate in discussion, personal motivation and family support as the most important predictors of the capacity of students to think for themselves. An examination of the distribution of responses suggests that a minority of teacher candidates are reluctant to value individual qualities ahead of social and symbolic capitals.

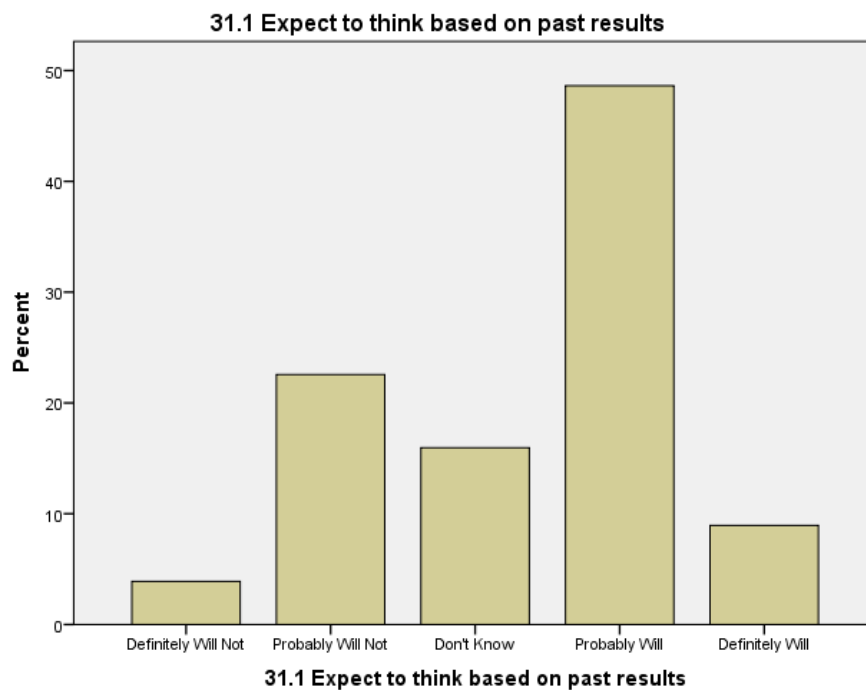


Figure 4-29: Female Teacher Candidates' expectations of students based on past results

When past results ascribe student potential, it reveals that students are being labelled and subsequently they are unlikely to change irrespective of age, a change in personal circumstances or ambition for example. Conversely, for students, prior achievement builds self-esteem,

confidence and enjoyment in the learning experience.²⁷ Nearly 60% of respondents believed that past results affect teacher expectations, which raises doubts about reflective, critical thinking and practice. Of the 138 factors Hattie identified as influential for student learning, the practice of not labelling students ranked 21, indicating the significance of affirming student potential.²⁸ Only 30% of candidates were unlikely to rely on past performance (see Figure 4-29).

In contrast, a willingness to participate in discussion received nearly 80% of support (see Figure 4-30). There is an emphasis on group work and classroom discussion in the EFL textbooks, promoting this behaviour. Of the 10% who did not regard participation as an indicator for independent thinking, questions are raised concerning support for student centred practices.

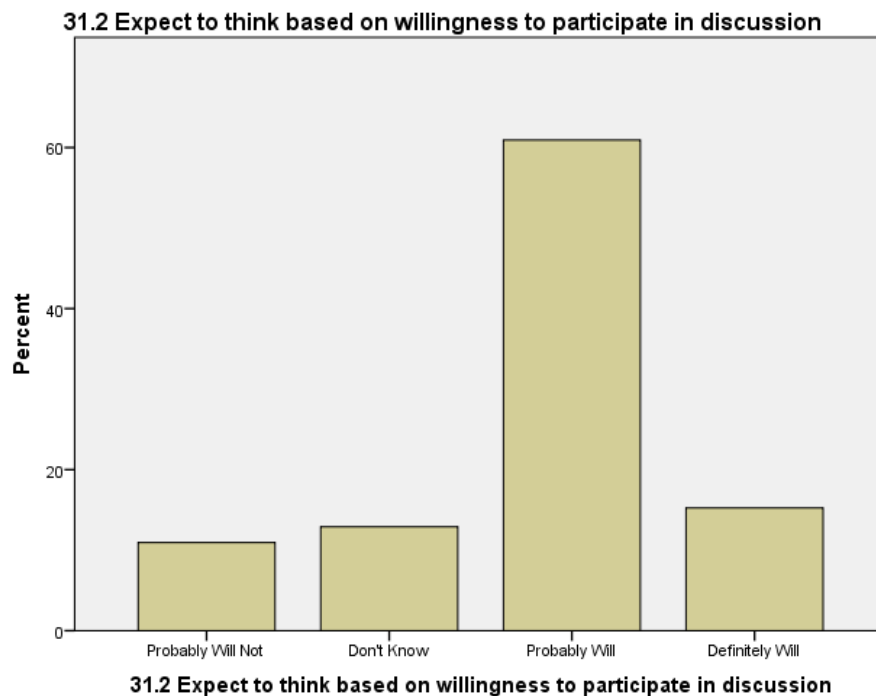


Figure 4-30: Female Teacher Candidates' expectations of students based on student willingness to participate in discussion

²⁷ Hattie, *Visible Learning*, 297.

²⁸ *Ibid.*

Family approval of independent thinking in girls resonated with 55% of respondents with nearly 30% indicating that they did not know. This raises doubts about the overarching influence of families to control their daughters, particularly when the remaining 15% reject the notion that family approval is necessary for independent thinking by students. Participation in Discussion correlated strongly (see Appendix E), with Past Results ($r = 0.443, p < 0.001$), Family Approval ($r = 0.344, p < 0.001$), Personal Motivation ($r = 0.318, p < 0.001$) and the Teacher as a Role Model ($r = 0.232, p < 0.001$).

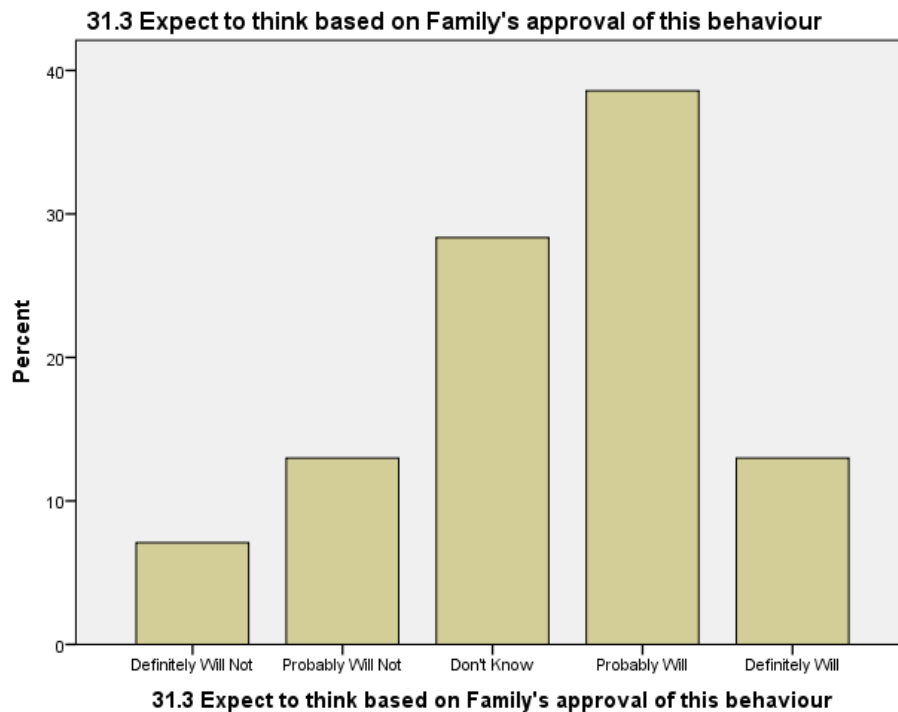


Figure 4-31: Female Teacher Candidates' expectations of students based on her Family's endorsement of independent thinking

Motivation to succeed received the strongest affirmative response from teacher candidates (see Figure 4-32). The desire to learn and achieve is more likely to engender independent thinking. A senior academic

administrator observed that in terms of “assignments, projects, presentations and practicum... it is noticeable that they perform much better than the males”.²⁹ A similar pattern is found in the results for Omani students in TIMSS and PIRLS for 2011 and 2015.³⁰

Apart from Participation, Student Motivation was linked to Past Results ($r = 0.318, p < 0.001$), Family Approval ($r = 0.167, p < 0.01$), Domicile ($r = 0.202, p < 0.01$) and Teacher as a Role Model ($r = 0.234, p < 0.001$). Of interest, there was also a significant correlation between Student Motivation and Piety ($r = 0.142, p < 0.05$). Whilst both Statements 31.2 and 31.11 reflect elements of critical thinking and a critical pedagogy, they are clearly also informed by factors relating to social capital.



Figure 4-32: Female Teacher Candidates' expectations of students based on personal motivation of each student

²⁹ Interview with a Senior Academic Administrator, 7 February, 2016. These sentiments were also confirmed by Drs K and M as well as Anonymous Academic B.

³⁰ See Table 2-4.

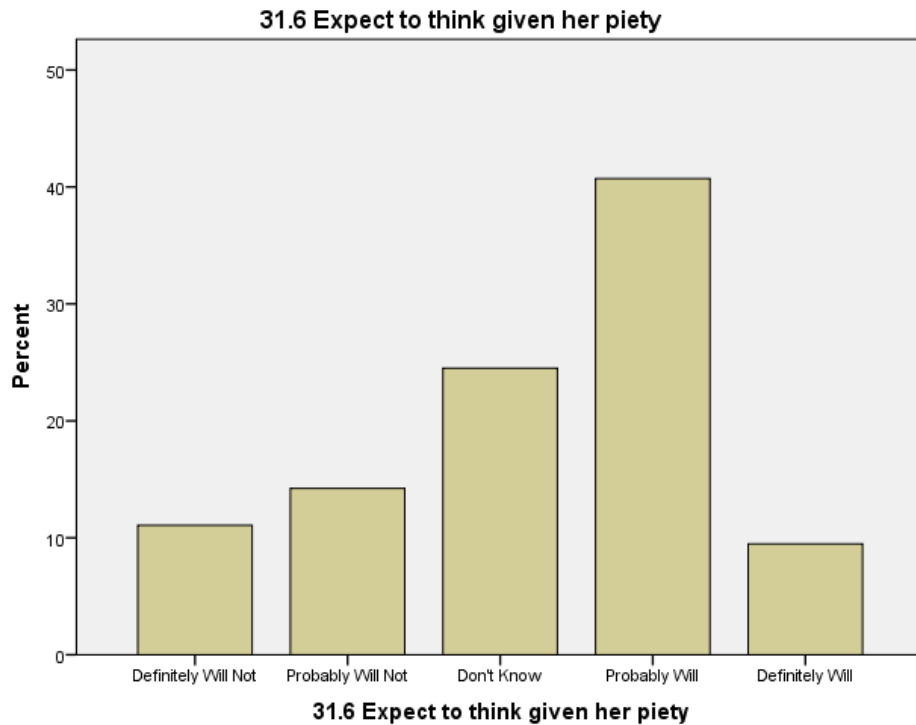


Figure 4-33: Female Teacher Candidate expectations of students based on student piety

Of interest, 50% of respondents regarded piety as a guide for the capacity of students to think independently (see Figure 4-33). Of those respondents who were definite in their views, those who were negative slightly outweighed those in the affirmative, whilst respondents vacillating with a 'probable' response were far more positively inclined.

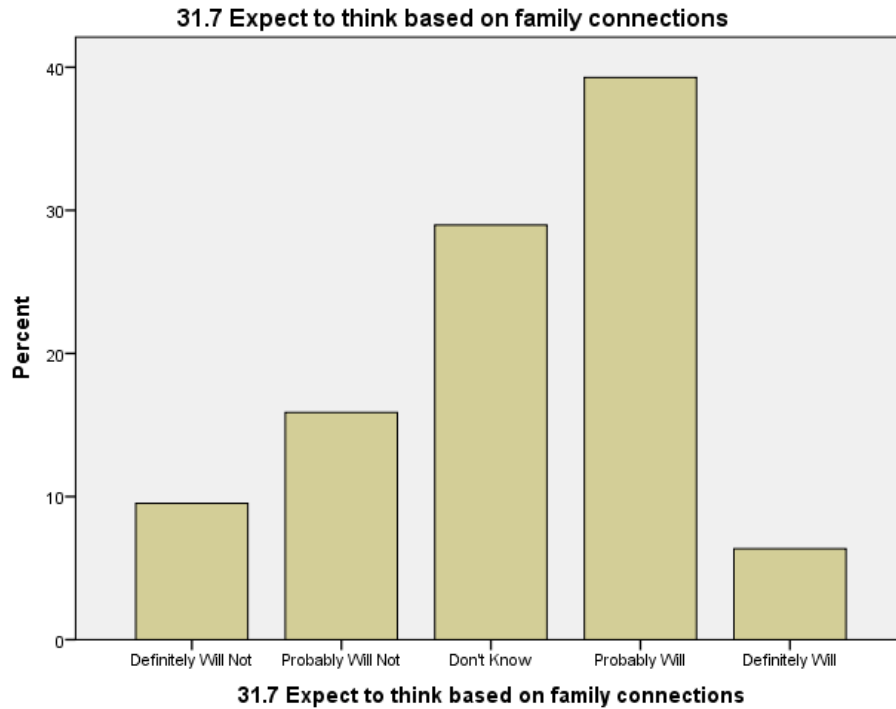


Figure 4-34: Influence of student’s family connections on Female Teacher Candidates' expectations

Social capital relating to family connections, rural or urban origins, domicile and wealth, holds significant sway in Omani society (see Figure 4-34). Fifty percent of respondents would either probably, or definitely, be swayed in their expectations of students based on family connections. This is complemented by 55% who regard the rural/urban binary as significant (see Figure 4-35), and the 35% who regard family wealth as a factor which determines independent thinking (see Figure 4-36).

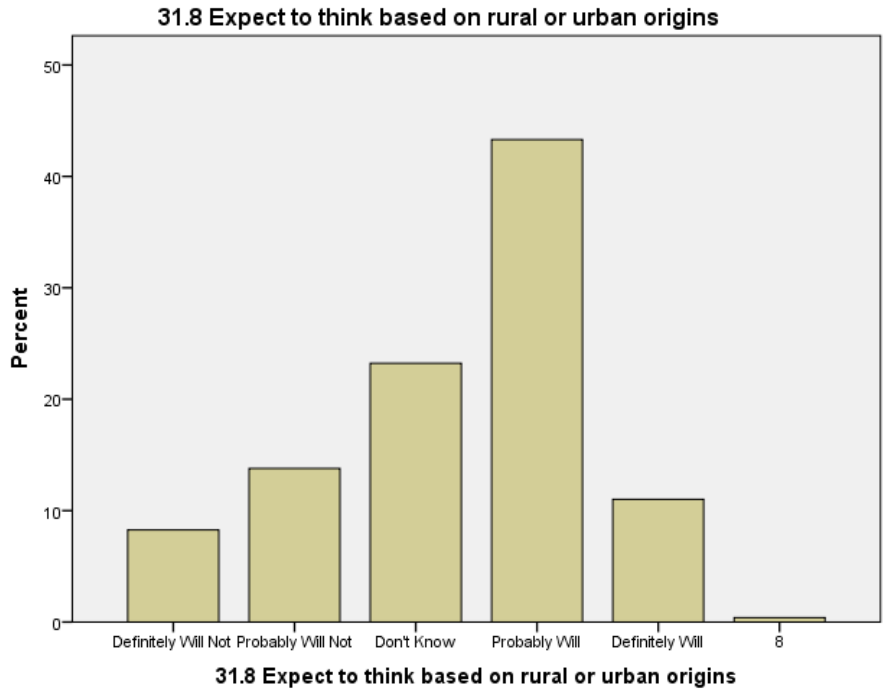


Figure 4-35: Influence of students' Rural/Urban Origins on Female Teacher Candidates' expectations

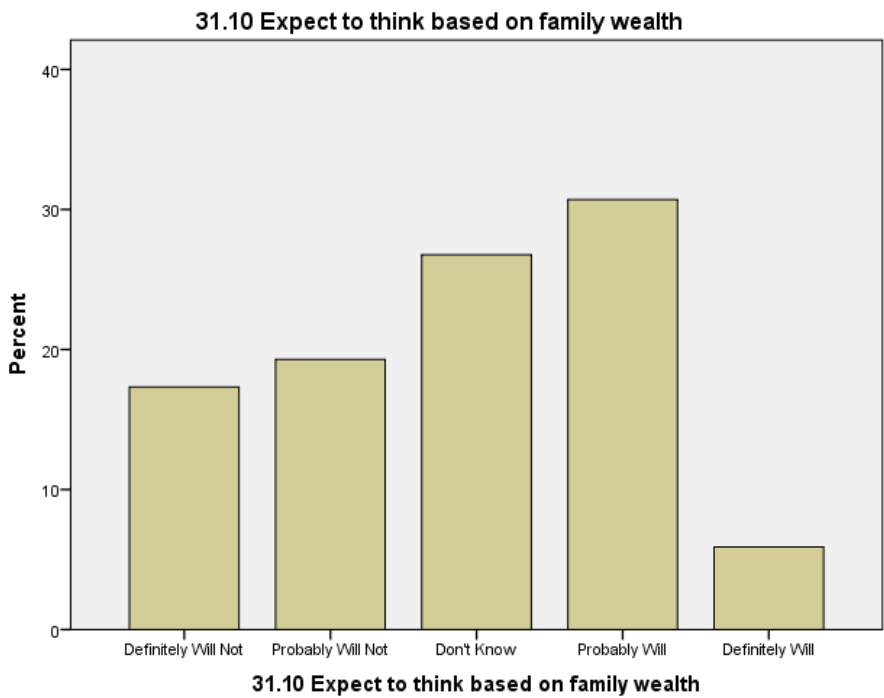


Figure 4-36: Influence of student's Family Wealth on Female Teacher Candidates' expectations

Only a minority of respondents indicated more egalitarian or less socially prejudiced expectations. Ambivalent registrations (Don't Know) were unexpectedly high: 25% for both rural/urban origins and wealth and 30% for family connections, which could suggest a level of discomfort with such an admission.

Despite efforts to promote a homogenous Omani identity, which unites diverse tribal and ethnic groups, the results for candidates' expectations based on ethnicity and tribal heritage indicate that social stratification endures. Between 25 and 30% of respondents vehemently rejected the influence of these social-symbolic capitals, while approximately 5% concurred. In each case, the majority of respondents were those who chose to remain ambivalent. Of those respondents who were more inclined to indicate 'probable' inclinations, the affirmative responses were significantly greater, supporting a tendency towards traditional socio-cultural assets (see Figures 4-37 and 4-38).

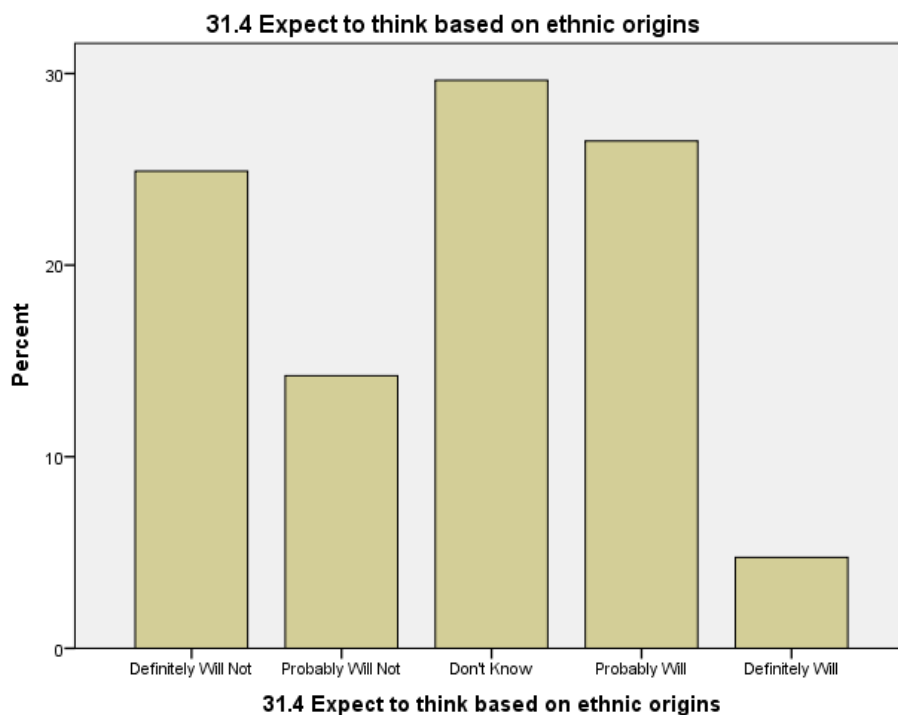


Figure 4-37: Influence of students' ethnic origins on Female Teacher Candidates' expectations

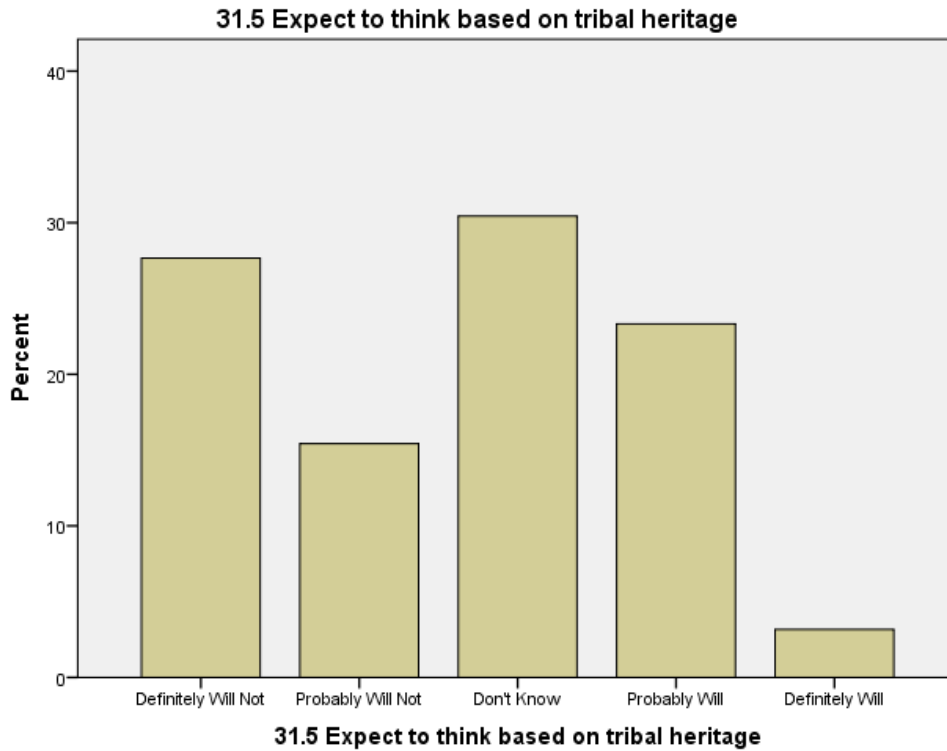


Figure 4-38: Influence of student's tribal heritage on Female Teacher Candidates' expectations

An initial factor analysis proved significant ($KMO = 0.819$, $BTS < 0.001$); however, the statement of communalities (see Appendix E), produced low readings for the teacher as a role model (0.324) and student piety (0.476). This indicated that there was a limited relationship between these two variables and the remaining ten. Their omission in the subsequent factor analysis ensured all communalities were greater than 0.5 and the analysis remained significant ($KMO = 0.784$, $BTS < 0.001$). The removal of these two statements infers that neither religious practice nor the example of the teacher as a risk-taker appears to be as relevant for understanding teacher expectations of students (see Table 4-18).

Table 4-18: Patterns of socio-cultural/symbolic capital influencing Female Teacher Candidate expectations of students – Factor Analysis

TEACHER EXPECTATIONS FOR INDEPENDENT THINKING BY STUDENTS: Rotated Component Matrix^a			
	Component		
	1	2	3
31.1 Expect to think based on past results	.188	.025	.737
31.2 Expect to think based on willingness to participate in discussion	-.044	.129	.819
31.3 Expect to think based on Family's approval of this behaviour	.170	.428	.590
31.4 Expect to think based on ethnic origins	.290	.861	.076
31.5 Expect to think based on tribal heritage	.339	.829	.095
31.7 Expect to think based on family connections	.628	.334	.146
31.8 Expect to think based on rural or urban origins	.855	.081	.141
31.9 Expect to think based on where she lives	.873	.179	.153
31.10 Expect to think based on family wealth	.613	.446	.029
31.11 Expect to think based on personal motivation to Succeed	.256	-.414	.579
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.			

The factor analysis produced the converse of the descriptive statistics with social capital pertaining to family registering most strongly. Domicile, the distinction between urban or rural origins, family connections (*wāsta*) and family wealth grouped together in the first component ($s^2 = 25.93$). Factor Two identified ethnic origins and tribal heritage, both of which are elements of social and symbolic capital ($s^2 = 21.49$). The least influential factor proved to be the individual student qualities and her family's encouragement of independent thinking ($s^2 = 19.77$). Cultural rather than religious or individual factors are most influential as predictors of teacher expectations, accounting for 47.42% of the overall variance, but in total, these three factors account 67.19% of the overall variance in terms of the expectations of teacher candidates for independent thinking by their students.

Why Become a Teacher?

Motivation

In an interview with a senior academic administrator from the CoE, the motivation to teach and to “respect for the values of the society” were the two most important qualities of a Distinguished Graduate from SQU.³¹ Omani society respects the teaching profession and students are

“being motivated to teach and perform well at their jobs... We don’t encourage [this] directly. It’s with the whole system of values within the College of Education, the university and the country”.³²

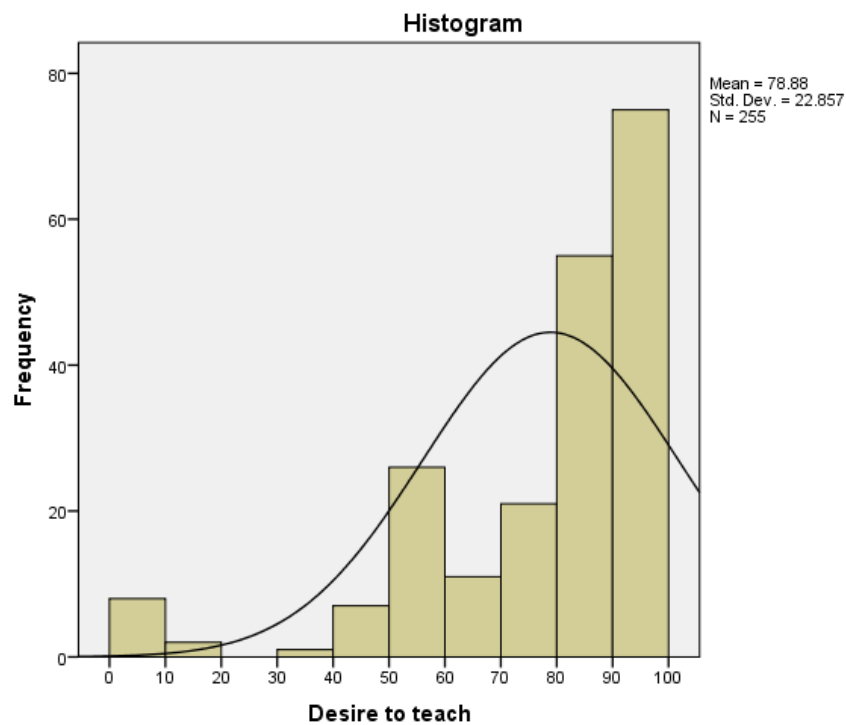


Figure 4-39: Motivation to become a Teacher among Female Teacher Candidates

³¹ Interview with Senior Academic Administrator, 7 February 2016, College of Education, SQU, Muscat, Sultanate of Oman.

³² Ibid.

Confidence that students enrolled in the CoE are highly motivated was borne out by the response to the question: How motivated are you to teach on a scale from one to one hundred? Across the sample, there is a positive skew towards a desire to enter the teaching profession, with a mean of 78.88 (see Figure 4-39). Some 20% of respondents however, were less convinced of their vocation.

Question Three comprised a battery of ten possible reasons for teaching, together with the opportunity for an open response where the respondent believed there was an additional consideration. The battery was essentially reliable ($\alpha = 0.698$) with the removal of Statement 3.4: When I have children, I can teach them at home.

Table 4-19: Motivations reasons to join the Teaching Profession

MOTIVATION TO TEACH: Descriptive Statistics								
	N		Mean	Mode	Std. Deviation	Percentiles		
	Valid	Missing				25	50	75
3.1 Develop Oman by educating Omanis	272	4	4.43	5	.683	4.00	5.00	5.00
3.2 Good career for a woman	268	8	4.56	5	.676	4.00	5.00	5.00
3.3 Empower girls through education	268	8	4.31	4	.681	4.00	4.00	5.00
3.4 Teach children at home	267	9	3.73	4	1.270	3.00	4.00	5.00
3.5 Contribute Financially to Family	265	11	4.38	5	.714	4.00	5.00	5.00
3.6 Be financially independent	269	7	2.80	3	1.197	2.00	3.00	4.00
3.7 Teachers have high status	269	7	3.49	4	1.208	3.00	4.00	4.00
3.8 Help find good husband	270	6	3.49	4	1.153	3.00	4.00	4.00
3.9 Added tutoring income	270	6	2.68	3	1.235	2.00	3.00	4.00
3.10 Meet new people and friends	271	5	4.07	4	.834	4.00	4.00	5.00

The descriptive statistics offered additional insight (see Table 4-19). The highest mean affirmed that teaching is a good career for a

woman ($\bar{x} = 4.56$, Mo = 5). An examination of the additional, personal reasons to teach, wherein teaching is regarded as a “noble profession” and a “profession of the prophets”. One respondent recorded that she was motivated “to please God because the profession of teaching is a dignified profession and if done properly can even teach a rock or sand”. A commitment to Oman through education ($\bar{x} = 4.43$, Mo = 5), the empowerment of girls through education ($\bar{x} = 4.31$, Mo = 5), the capacity to financially support the family ($\bar{x} = 4.38$, Mo = 5), and extend one’s social network ($\bar{x} = 4.07$, Mo = 4,) were other strong motives. The opportunity to be financially independent (see Figure 4-40), was least appealing ($\bar{x} = 2.80$, Mo = 3), and is an indication of the primacy of family and marriage in Omani values. Examination of the distribution of responses reveals a high level of ambivalence to this statement (34.6%), but importantly, 26.8% acknowledge that financial independence is appealing.

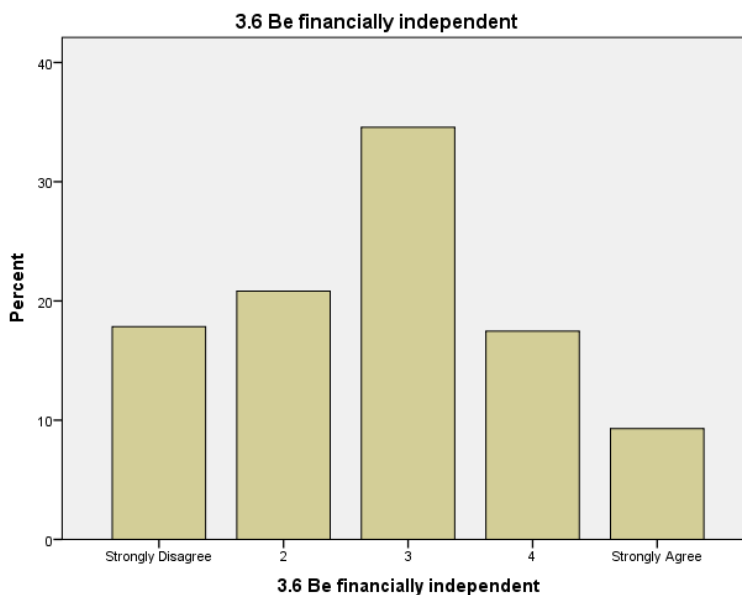


Figure 4-40: The prospect of financial independence as a motivation for teaching

Non-Parametric tests based on Graduate Status were significant for Statement 3.9, wherein Under-Graduates were more highly motivated by the opportunity to earn additional income by tutoring ($U = 6283, p < 0.05$). This is not unexpected, given their age and single marital status. It is also worth noting the difference in median responses for Statement 3.3 regarding the empowerment of girls. Whilst not significant on the Mann-Whitney U test ($U = 6362, p = 0.053$), Post-Graduates were slightly more motivated by this prospect, than their Under-Graduate counterparts (see Appendix E).

Broad subject disciplines had a distinct link with motivations to teach and the results were unexpected (see Appendix E). The desire to develop Oman by educating Omanis ($H=10.121, p = 0.038$) and to empower girls through education ($H=10.791, p = 0.029$) registered most strongly with Islamic Education Candidates, closely followed by Maths/Science candidates for the former and Physical Education candidates for the latter. Thereafter, Physical Education candidates were most highly motivated by the opportunity to contribute financially to their family ($H=10.045, p = 0.040$) and be financially independent ($H=12.835, p = 0.012$). They also believed most strongly in the high status of teachers ($H=11.450, p = 0.007$), that teaching would enable them to find a good husband ($H=14.040, p = 0.007$) and to meet new people and friends ($H=10.814, p = 0.029$).

An initial factor analysis was significant ($KMO = 0.706, BTS: p < 0.001$). In the Table of Communalities, Statement 3.5: Contributing financially to one's family, registered 0.384, confirming the standard practice of such support. While omitting this statement reduced the KMO to 0.695, significance was retained and the third factor was clarified (see Appendix E).

Table 4-20: Motivational Patterns Informing the Pursuit of a Teaching Career

MOTIVATION TO TEACH: Rotated Component Matrix^a

	Component		
	1	2	3
3.1 Develop Oman by educating Omanis	-.086	.680	.216
3.2 Good career for a woman	.097	.746	-.067
3.3 Empower girls through education	.060	.805	.057
3.4 Teach children at home	.067	.297	.699
3.6 Be financially independent	.725	.048	.011
3.7 Teachers have high status	.628	-.066	.541
3.8 Help find good husband	.770	.118	.108
3.9 Added tutoring income	.757	-.044	-.131
3.10 Meet new people and friends	.425	.384	-.493

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

Nine statements grouped around three iterations (see Table 4-20). The most significant factor or component was the social status, associated with the teaching profession and the associated financial and marital benefits, which accounted for 25.48% of the total variance ($s^2=25.48$). The second factor, the esoteric aim of empowering girls through education associated with the suitability of teaching as a career for women and the broader contribution to the nation ($s^2 = 21.39$). Factor Three highlighted the importance of family, emphasised by the negative weighting of an expanded social network ($s^2 = 12.31$). These three factors account for 59.17% of the total variance of motivation to teach.

Additional reasons for choosing the teaching profession were revealed in the open responses of 31% (n=84) of the sample. Nine candidates disclosed that it was either their father’s or parents’ choice for their daughter but 23 candidates who answered this question, chose teaching because it is “one of the most dignified of professions”, “a heavenly profession” as “teachers have a divine place in Islam and with Allah”. The segregated environment of girls’ schools as most appropriate

for women has both cultural and religious roots attached to honour. Aligned with this sentiment is that good teachers and education are “the doors to achieving any goal in the future”. Thirty percent of responses (n=25) identified that they were motivated by the opportunity to “help others and the development of education in my governate” and education was an avenue for reform. These particular candidates felt a sense of agency, despite the emphasis on textbooks and direction by the Ministry of Education with one candidate remarking, “I want to change some of the systems and rules in the school and teaching in general”. Another wanted to “build the way of thinking for a generation capable of challenging the old ways”. Art Education and Mathematics candidates aspired to change the negative perceptions about their relative subjects in girls’ schools. Others recognised the self-development inherent in becoming a teacher and were “happy to raise the level of sophistication of my thoughts”.

“Teaching opens doors for me as a girl that I had considered closed. Teaching provides me with experience, proficiency and a vision of a new world which expands my horizons both in knowledge and in society”.

Nine candidates noted that they had no other choice if they wanted to work. Science graduates (Chemistry, Physics and Biology) could not find employment close to home and one respondent noted an “inability to find jobs for other professions in other sectors”. Two other candidates disclosed that they did not want to become teachers and despite the fact that one of these young women was not regretful, she wished for the “opportunity to work in another field associated with art and drawing”. There is an undercurrent of personal frustration combined with a strong sense of duty and identification with family preferences and righteousness. A Diploma candidate enrolled to become

an Arabic teacher epitomized this dissonance when she said “If you don’t have any choice but the fangs/teeth as the means, you bite/take whatever opportunity is given, regardless of the risk”.

Personal Learning Preferences

Table 4-21: Personal Learning Preferences of Female Teacher Candidates in the College of Education

PERSONAL LEARNING PREFERENCES: Descriptive Statistics								
	N		Mean	Mode	Std. Deviation	Percentiles		
	Valid	Missing				25	50	75
26.1 Expect Lecturer to give approved reading list for answers	268	8	3.66	4	.887	3.00	4.00	4.00
26.2 Use texts by Muslim and non-Muslim authors to support my arguments	267	9	3.30	3	1.048	3.00	3.00	4.00
26.3 Afraid to suggest different ideas/interpretations because I might be judged	265	11	2.62	3	1.074	2.00	3.00	3.00
26.4 Believe that there is only one right answer	266	10	2.39	3	1.087	1.00	2.00	3.00
26.5 Argue with other students about interpretations	266	10	3.72	4	.893	3.00	4.00	4.00
26.6 Make interdisciplinary connections	266	10	3.74	4	.850	3.00	4.00	4.00
26.7 Search for different viewpoints and perspectives	265	11	3.61	4	.877	3.00	4.00	4.00
26.8 Acknowledge I am biased	266	10	2.02	1	1.009	1.00	2.00	3.00
26.9 Rely only on Omani sources for my research	269	7	1.65	1	.900	1.00	1.00	2.00

The battery of statements labelled ‘Personal Learning Preferences’ was *not* an attempt to label students according to popular paradigms associated with psychological types or preferences. Instead, this battery was an attempt to examine the affective, cognitive and behavioural

domains associated with each respondent's personal learning experience. The scope of questions accounts for the low level of internal coherence ($\alpha=0.485$). Despite this, the descriptive statistics displayed in Table 4-21 are illuminating.

Whilst students expect strong direction from their lecturers in terms of specifying the reading list ($\bar{x} = 3.66$, $Mo = 4$), they make use of sources by Muslim and non-Muslim authors, which is not entirely evident in either the mean or modal results ($\bar{x} = 3.33$, $Mo = 3$), but is illustrated in Figure 4-41. Only 18.7% of respondent never or rarely use diverse sources in contrast to the 40.4% who attest to always or mostly seeking a broad range of perspectives. 40.8% recorded that this was sometimes their practice.

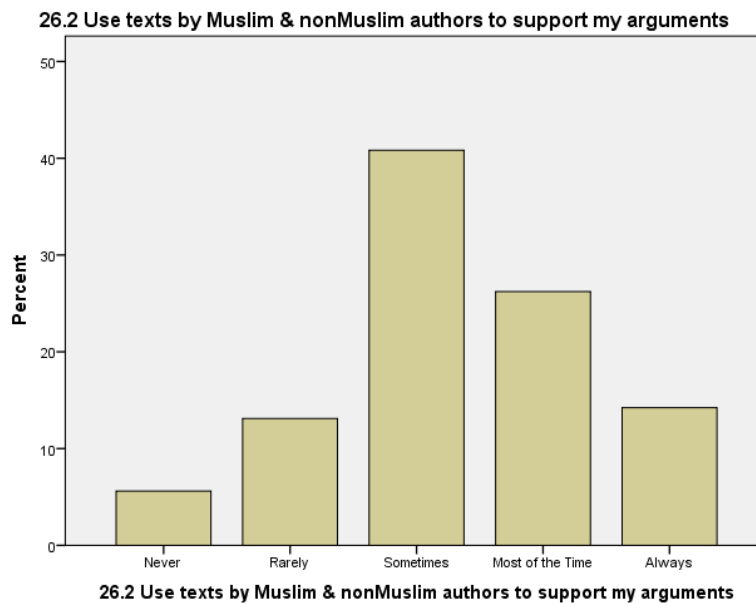


Figure 4-41: Use of diverse research sources by Female Teacher Candidates

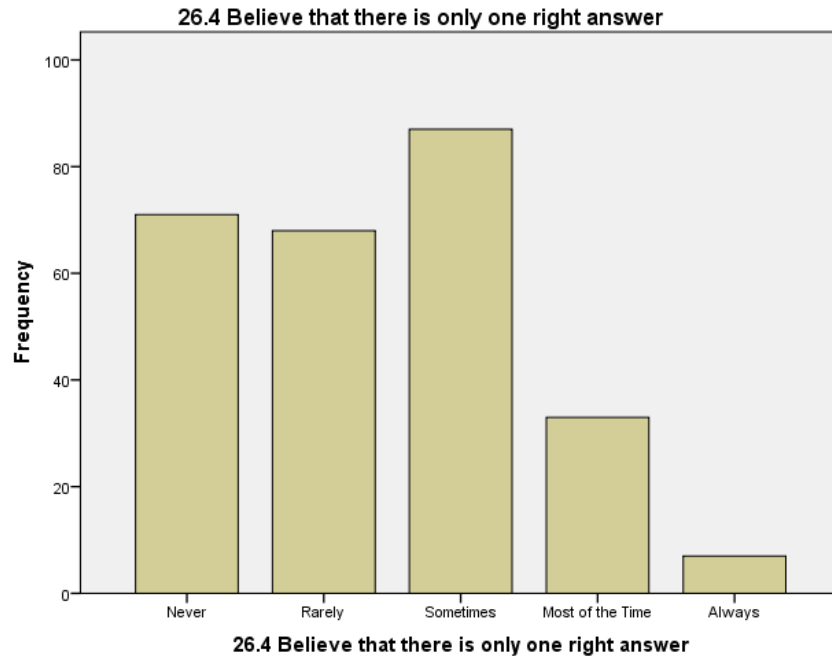


Figure 4-42: Female Teacher Candidates' perception that there is only one correct answer

Independent or critical thinking is evident in the respondents' desire to argue about different interpretations ($\bar{x} = 3.72$, Mo = 4), make interdisciplinary links ($\bar{x} = 3.74$, Mo = 4) which involves synthesis, and to search for different points of view ($\bar{x} = 3.6$, Mo = 4). Figures 4-43 and 4-44 highlight the support for these statements. The negative responses to the statements that there is only one correct answer ($\bar{x} = 2.39$) suggests an independent, more critical learning style; however nearly twenty percent of respondents advocate that there is only ever one right answer. The strong negative response to Statement 26.10: I rely only on Omani sources ($\bar{x} = 1.65$, Mo = 1), also supports the desire for a diversity of perspectives.

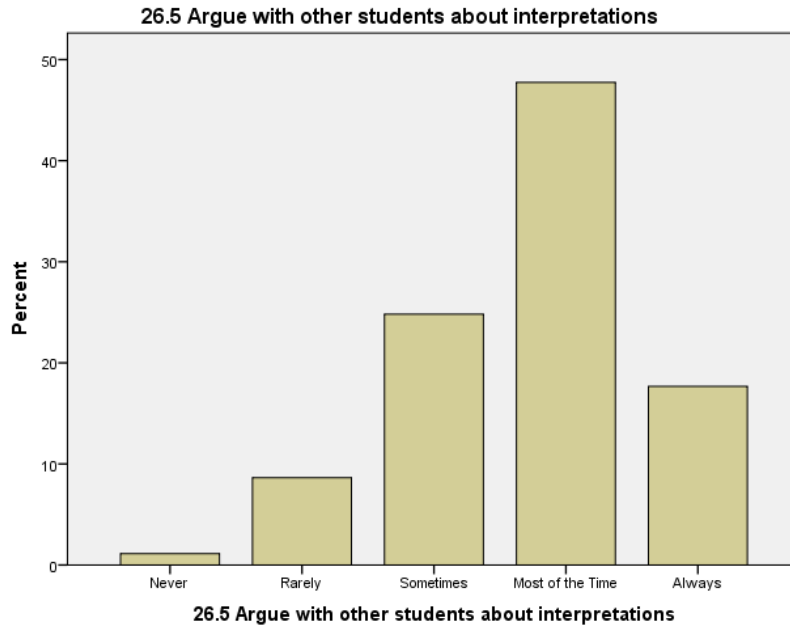


Figure 4-43: Preparedness of Female Teacher Candidates to argue with students about interpretations

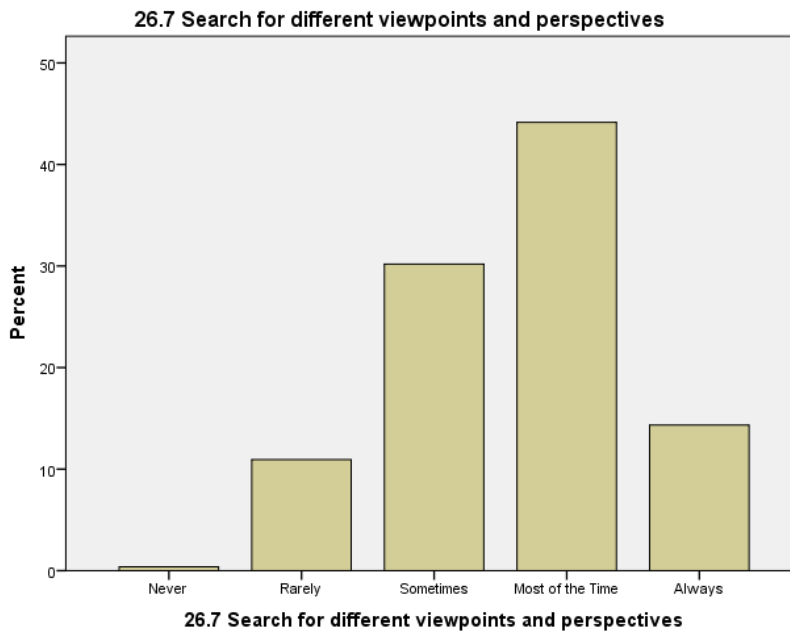


Figure 4-44: Tendency of Female Teacher Candidates to search for different viewpoints and perspectives

Although the descriptive statistics suggest an overall level of self-confidence, given the respondents' rejection of the notion that they are

afraid to pose alternative ideas or thoughts for fear that they might be judged ($\bar{x} = 2.62$, Mo = 3), Figure 4-45 reveals that half of all respondents (50.6%) are either aware of, or concerned about external judgement.

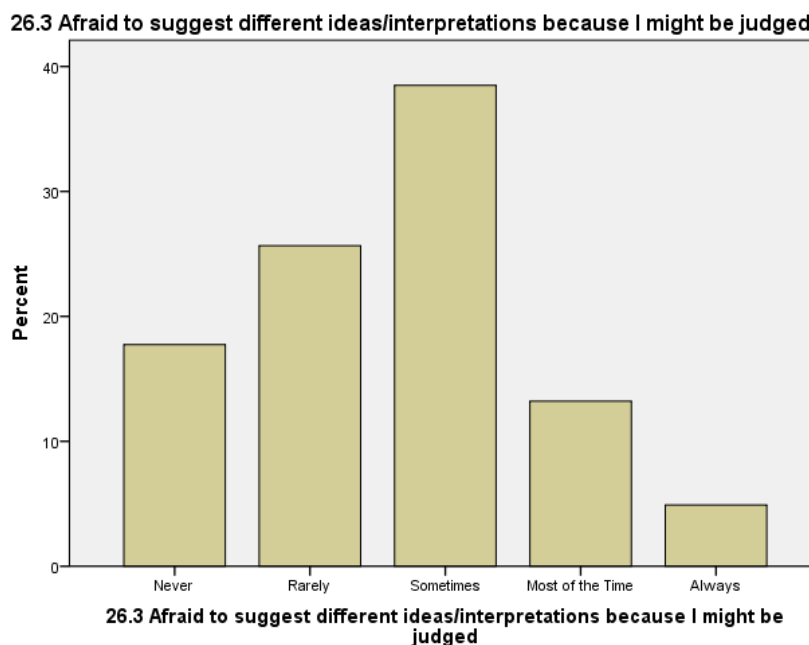


Figure 4-45: Effect of a fear of being judged on willingness to offer alternative ideas/interpretations

Discursive analysis of the qualities of the ideal teacher emphasises the social capital conveyed by fairness and justice on the part of teachers. Although the notion of *wasta* engenders an image of power and influence, interviewees spoke of an increasingly negative connotation attributing unjustified advantage with family networks. The ire of two Anonymous Academics that bias is unfair and in some cases associated with corruption and waste of public monies, explains in part, reasons why impartiality is considered a virtue.³³ The statement is 'loaded' on the basis that bias counters notions of fairness that came to the fore in the qualities of an ideal teacher, but 32.7% of respondents were willing

³³ Interviews with Anonymous Academics K and F.

to acknowledge that they were biased, at least some of the time (see Figure 4-46). There was however, a strident negative response to Statement 26.8: I acknowledge I am biased, ($\bar{x} = 2.02$, $Mo = 1$) given the 39.5% of candidates who averred that they were never biased and the 27.8 who indicated that this was rarely so.

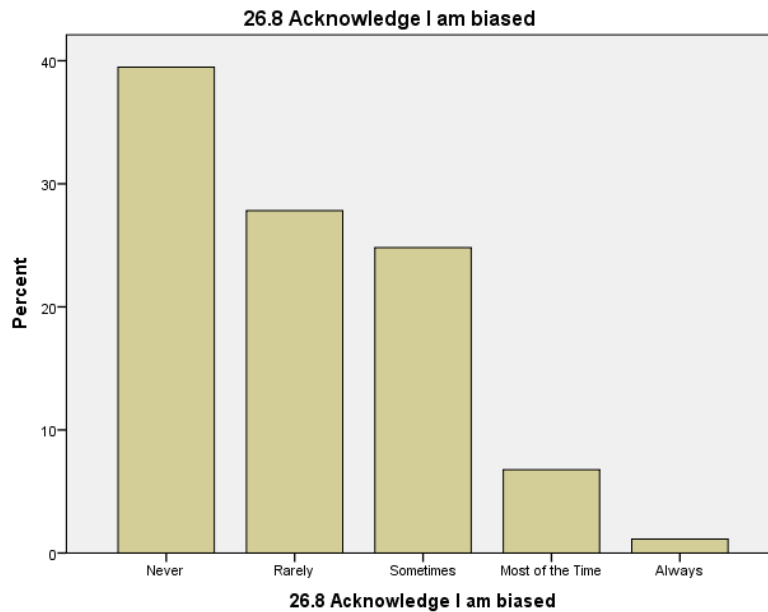


Figure 4-46: Perceptions of bias among female teacher candidates

There is a high degree of cognitive dissonance amongst the teacher candidates when it comes to the behaviour, which embodies the understanding and attitudes to fairness and non-partisan teaching practice. Correlations (see Appendix E), between Statement 26.3 and the social and symbolic capitals which influence teacher candidate expectations of students reveal that for those who do acknowledge bias regard ethnicity ($r = 0.245$, $p < 0.001$), tribal heritage ($r = 0.174$, $p < 0.01$), family wealth ($r = 0.216$, $p < 0.01$) and domicile ($r = 0.133$, $p < 0.05$) as reasons to judge a student's capacity to think independently. To limit the bias to just four of the twelve statements regarding teacher expectations indicates the primacy of these factors, but also a lack of

preference for the social capitals pertaining to individual achievement and motivation. Nearly seventy percent of respondents indicated that they were rarely, or never biased; however the factor analysis for Question 31: Teacher Expectations suggests that the social and symbolic capitals embedded in this question, account for 67.17% of the total variance.

Across the battery of statements, there was no significant effect due to Graduate Status based on a Mann-Whitney U test, (see Appendix E). In terms of broad subject disciplines and based on a Kruscal-Wallis test, Physical Education candidates were significantly more inclined to argue about interpretations with other students ($H = 18.961, p = 0.001$) and to make interdisciplinary connections ($H = 14.954, p = 0.005$), followed closely by Maths/Science candidates for the latter (see Appendix E).

Table 4-22: Patterns associated with personal learning preferences – Factor Analysis

PERSONAL LEARNING PREFERENCES: Rotated Component Matrix ^a			
	Component		
	1	2	3
26.1 Expect Lecturer to give approved reading list for answers	.264	.072	.768
26.2 Use texts by Muslim and non-Muslim authors to support my arguments	.041	-.112	.865
26.4 Believe that there is only one right answer	.086	.640	-.063
26.5 Argue with other students about interpretations	.807	-.112	.079
26.6 Make interdisciplinary connections	.864	-.043	.084
26.7 Search for different viewpoints and perspectives	.711	.061	.175
26.8 Acknowledge I am biased	-.184	.662	.069
26.9 Rely only on Omani sources for my research	-.003	.792	-.044
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.			

In a preliminary factor analysis, the test for communalities (see Appendix E) rejected Statement 26.3: I am afraid of being judged

(0.289). Despite omitting this statement, the battery retained significance (KMO = 0.654, BTS: $p < 0.001$) and isolated three factors, which together accounted for 61.45% of the total overall variance (see Table 4-23).

The strongest measure ($s^2 = 25.18$), Factor One, highlighted a propensity for independent learning and critical thinking, where respondents challenge or argue with other students, make interdisciplinary connections and search for different perspectives. The second factor grouped around Rigid Learning ($s^2 = 18.89$), comprising three measures: a belief in one correct answer, a reluctance to air opinions for fear of being judged and a reliance only on Omani sources. The third iteration, Dependent Learning ($s^2 = 17.40$), highlighted the importance of directed reading by the lecturer, albeit with a list that that was wide in its scope. Factors Two and Three associate with more traditional methods whereby students are passive and learning is teacher centred.

Pedagogy – Classroom Practice

This battery of statements was based on Hattie's meta-analysis of Visible Learning³⁴, with three contentious statements, more closely associated with traditional, teacher-centred techniques. These comprised a textbook focus (29.1), the teacher as the font of all knowledge (29.3) and punishment as the consequence for poor performance (29.13). A Cronbach's Alpha of 0.763 supports the reliability of the questions for identifying the nature of classroom practice.

³⁴ Hattie, *Visible Learning* (2009) and *Visible Learning for Teachers* (2012).

Table 4-23: Distribution of various teaching strategies among female teacher candidates in the CoE at SQU

PEDAGOGY (CLASSROOM PRACTICE): Descriptive Statistics								
	N		Mean	Mode	Std. Deviation	Percentiles		
	Valid	Missing				25	50	75
29.1 Concentrate on learning what is in the textbook	265	8	3.43	4	1.208	2.00	4.00	4.00
29.2 Complete tasks that have more than one right answer	259	14	3.67	4	.905	3.00	4.00	4.00
29.3 Students expect you to know everything	260	13	3.88	4	1.035	3.00	4.00	5.00
29.4 Students self-select content for further independent study	258	15	2.92	3 ^a	1.280	2.00	3.00	4.00
29.5 Use what you say to generate own research questions	256	17	3.44	4	1.008	3.00	4.00	4.00
29.6 Expose students to multicultural, multi-religious/value differences	256	17	3.69	4	.952	3.00	4.00	4.00
29.7 Students will connect ideas to raise a challenge or question	254	19	3.76	4	.963	3.00	4.00	4.00
29.8 Students will recognize relationships and identify contradictions	256	17	3.78	4	.873	3.00	4.00	4.00
29.9 Students will distinguish between fact and opinion	253	20	3.85	4	.854	3.00	4.00	4.00
29.10 Examine a range of ideas, decide which is best and explain why	255	18	3.75	4	.935	3.00	4.00	4.00
29.11 Publicly evaluate own and others' work	255	18	3.68	4	.954	3.00	4.00	4.00
29.12 Make you change your lesson plan if interested in another topic	257	16	3.08	4	1.101	2.00	3.00	4.00
29.13 Punished if they achieve unsatisfactory results	258	15	2.90	3	1.228	2.00	3.00	4.00

a. Multiple modes exist. The smallest value is shown

With mean scores hovering around three (neither agree nor disagree), the descriptive statistics did not demonstrate decisive support for either

traditional or critical pedagogies, although modal scores were more positive (see Table 4-24). The sense that the teacher must know everything generated the strongest overall response ($\bar{x} = 3.88$, $Mo = 4$), closely followed by more critical practices pertaining to evaluation ($\bar{x} = 3.85$, $Mo = 4$), student-generated questioning ($\bar{x} = 4.21$), examination and analysis ($\bar{x} = 3.75$, $Mo=4$).

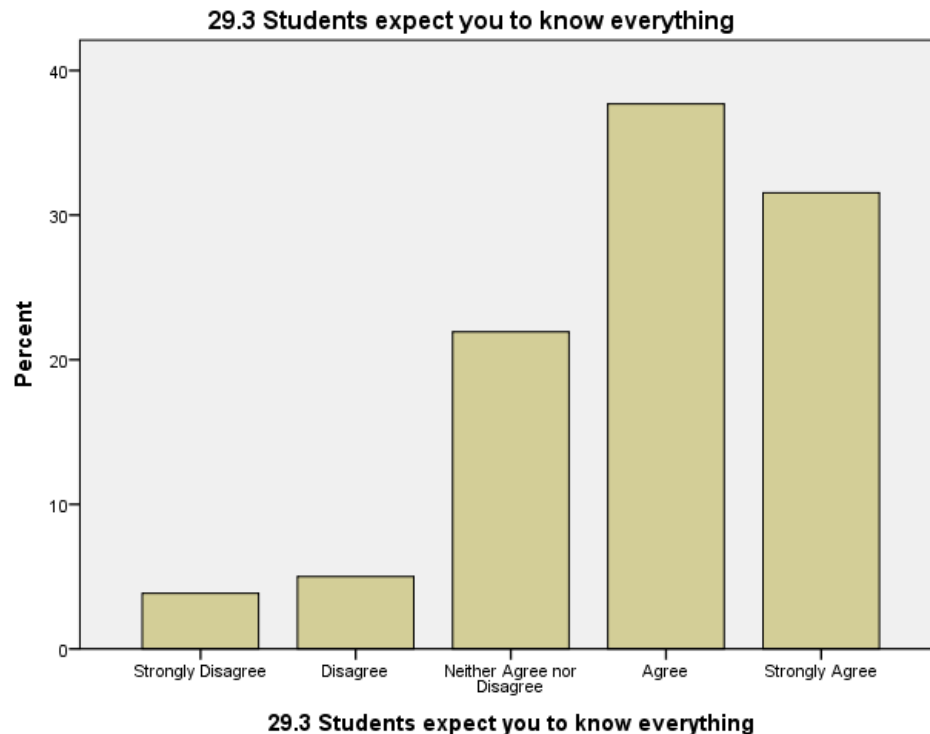


Figure 4-47: Female teacher candidate perceptions that the teacher is the font of all knowledge

69.7% of candidates believed that their students would expect them to know everything, with only 8.8% disagreeing. 21.9% were ambivalent (see Figure 4-47). Critical Pedagogues view the classroom as a shared learning experience, acknowledging that learning is a lifelong process and new knowledge is always being constructed. The majority of respondents affirmed the authoritarian, teacher-centred perspective that the teacher is the font of all knowledge. This is also borne out in the descriptions of the ideal or best teacher where the prevailing

viewpoint was that the teacher must be highly competent in her discipline. In a test for bi-variate correlations (see Appendix E), Statement 29.3: Teacher as the font of all knowledge, correlated significantly with 29.1: Textbook Learning ($r = 0.221, p < 0.001$) and 29.2: Complete tasks that have more than one correct answer ($r = 0.142, p < 0.05$), but was not related to Statement 29.13: Punishment for unsatisfactory results. Reliance on the textbook by a content expert may be due to the inordinate pressure to cover the content heavy curriculum and an awareness that teacher competency is linked with successful student outcomes. A readiness to endorse learning experiences with more than one correct answer aligns with subject confidence.

Multiple modes exist for 29.4: Students will self-select content for further study, and closer examination reveals strong responses across the scale.

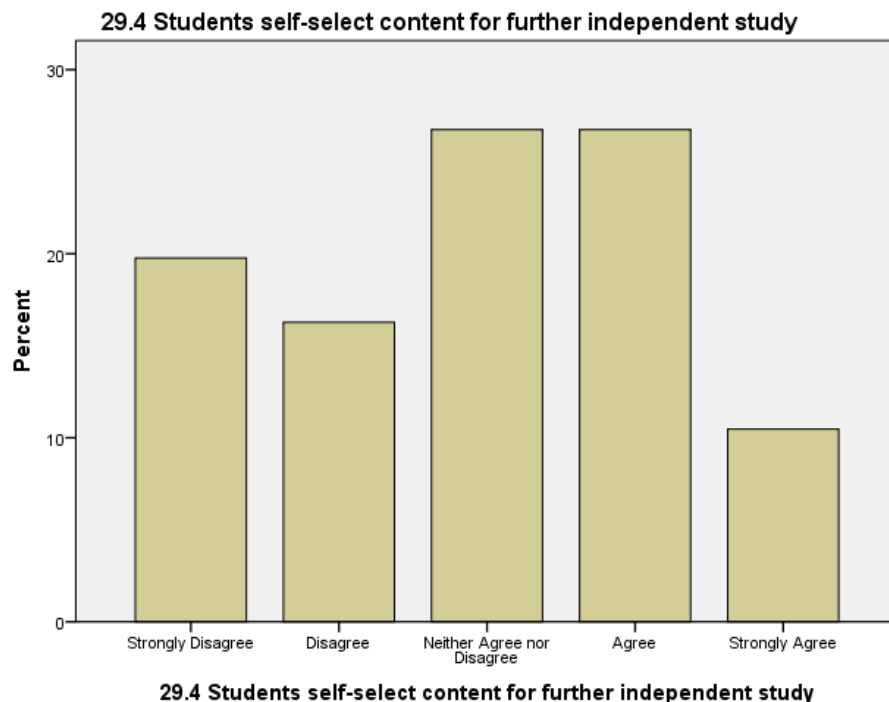


Figure 4-48: Opportunities for students to self-select content for further independent study

Figure 4-48 illustrates the contestation around this statement. Approximately 35% of respondents rejected the practice, while a similar number endorsed it and the remainder were ambivalent.

The notion that teachers would punish students for unsatisfactory results also warranted further scrutiny because the Figure 4-49 illustrates the scope of responses, highlighting the tension between traditional (teacher-centred) and progressive (student-centred) practices. The mean of 2.90 and mode of 3.0 mute these differences of opinion. Although nearly forty percent object strongly to punishment for failure, some thirty-five percent support it, whilst approximately twenty-five percent remain unsure.



Figure 4-49: Attitudes to teacher punishment of students for poor learning outcomes

A Mann-Whitney U test, comparing Under-Graduates with Post-Graduates was significant for 29.6: Students will be exposed to different cultures, including those with different religions and values ($U=0.002$). In this instance, Under-Graduates were more likely to expose students to cultural and religious diversity, than their Post-Graduate

counterparts. The inter-item correlation matrix (See Appendix B) revealed that exposure to diverse cultural and religious perspectives was associated with students connecting ideas and raising questions, generating their own research ideas and connecting ideas, raising suggestions and recognizing contradictions. The student-centred practice of publicly evaluating each other's work was linked to the examination, analysis and justification of ideas. All of these skills engender critical thinking in students and exemplify a critical pedagogy.

Using a Kruskal-Wallis test (see Appendix E), there was no significant effect due to broad subject disciplines, however a Mann-Whitney U test, (see Appendix E), was significant for the encouragement of students to generate their own research questions ($U = 5619.500$, $p = 0.014$) and expose student to diverse cultures and religious or value differences questions ($U = 5442.000$, $p = 0.002$). In both instances, Under-Graduate candidates were more inclined to adopt these practices, suggesting some exposure to these strategies in the Under-Graduate Programme.

Further exploration of the data based on a factor analysis proved significant ($KMO = 0.844$, $BTS < 0.001$); however, an examination of the communalities revealed that Statement 29.3: Students expect teachers to know everything, and 29.13: You will punish students if they do not achieve satisfactory results, registered extraction ratings of 0.323 and 0.423 respectively. Deleting these from a subsequent factor analysis, did not affect significance ($KMO = 0.839$, $BTS < 0.001$) and communalities were close to, or greater than 0.5. The remaining eleven variables grouped according to three components and explained 62.51% of the overall variance for classroom practice (see Table 4-25).

Factor One encapsulates a student-centred, critical pedagogy, evidenced by the alignment of seven statements, accounting for 34.22% of the overall variance. This iteration corresponds with the factor

analysis based on attitudes to Critical Pedagogy. In this analysis, such practices were regarded as Islamic and appropriate for an authentic Arab/Omani society.

Table 4-24: Patterns of teaching practice among female teacher candidates

PEDAGOGY: Component Matrix ^a			
	Component		
	1	2	3
29.1 Concentrate on learning what is in the textbook	.153	.801	-.153
29.2 Complete tasks that have more than one right answer	.463	.650	-.053
29.4 Students self-select content for further independent study	.376	-.083	.716
29.5 Use what you say to generate own research questions	.730	-.278	-.012
29.6 Expose students to multicultural, multi-religious, value differences	.751	-.284	-.031
29.7 Students will connect ideas to raise a challenge or question	.755	-.247	-.185
29.8 Students will recognize relationships and identify contradictions	.728	-.106	-.308
29.9 Students will distinguish between fact and opinion	.730	.024	-.164
29.10 Examine a range of ideas, decide which is best and explain why	.780	.125	-.015
29.11 Publicly evaluate own and others' work	.661	.191	.117
29.12 Make you change your lesson plan if interested in another topic	.310	.149	.733
Extraction Method: Principal Component Analysis.			
a. 3 components extracted.			

The second factor is text-centred ($s^2 = 14.49$), and although one might suppose that this is indicative of traditional methods, it complements the endorsement of tasks that have more than one correct answer. The final factor ($s^2 = 13.80$) pertains to flexible, adaptable lesson planning, whereby students have the power to influence learning. This teaching style requires a high degree of confidence and generally only comes with experience, although it did not register as such in the non-parametric comparison based on Graduate Status.

Respondents' Vision for Oman and Their Personal Goals

A Knowledge Society for Oman

Despite the term 'Knowledge Society' coming to the fore in the 2002 and subsequent Arab Human Development Reports (AHDR) and Arab Knowledge Reports, the term is relatively unfamiliar to candidates in the College of Education (see Figure 4-50).

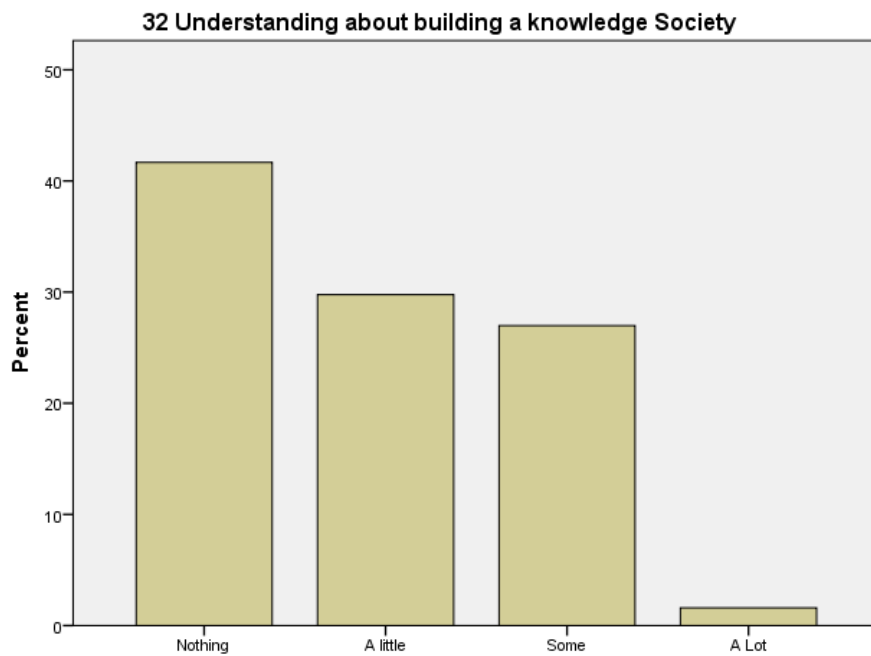


Figure 4-50: Awareness of the aim to construct a knowledge society among female teacher candidates

Perhaps this is in part due to the reception of these reports in different Arab countries that took issue with the global conclusions rather than the various cases that could “modify or deny” the generalized conclusions.³⁵ Despite this, many of the concepts embodied by the term: the freedom of opinion, a celebration of cultural diversity and the

³⁵ Lavergne, “The 2003 AHDR, A Critical Approach”, 21-34.

promotion of a student-centred pedagogy that supports the development of higher order thinking skills³⁶ are central to the preferred learning and teaching styles of female teacher candidates.

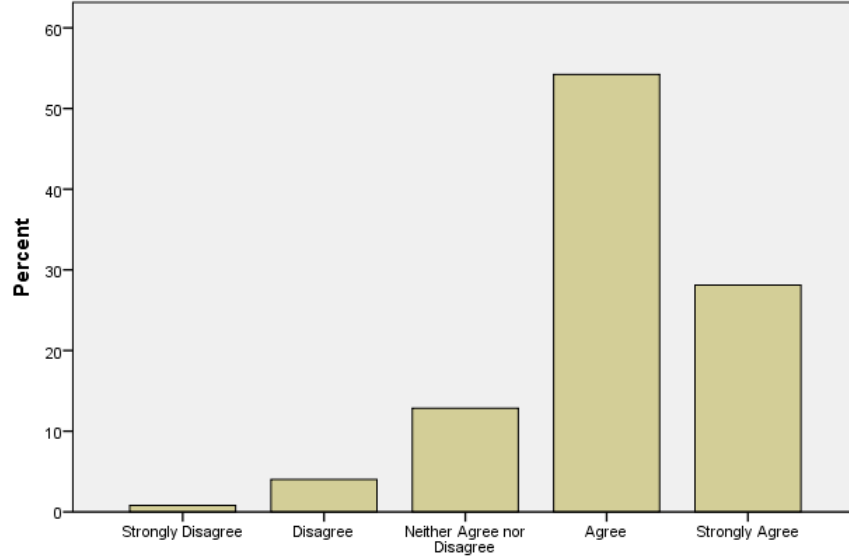
By way of contextualizing the statements relating to the vision for education in Oman, the definition of a Knowledge Society in the 2014 Arab Knowledge Report, linking knowledge with progress and power, with reference to freedom of thinking, promotion of creativity in the arts and sciences, equal opportunities for all citizens and engendering lifelong learning, prefaced Question 33. Essentially this battery of statements sought to determine the relevance of institutions in the construction of a Knowledge Society (see Table 4-26). An alpha score of 0.701 upheld the battery's reliability. The highest mean was for the role of families in inculcating the concepts before children go to school (\bar{x} = 4.30, Mo = 5) and the modal score inferred strong agreement. Strong affirmation also registered the support of mothers (\bar{x} = 4.07) and fathers (\bar{x} = 4.05), in combination with the idea that a Knowledge Society was embodied in the Sultan's vision (\bar{x} = 4.18, Mo = 5) and as such, the development of which will safeguard Oman's future (\bar{x} = 4.12).

³⁶ United Nations Development Programme, *2003 Arab Human Development Report (AHDR): Building a Knowledge Society*, 12-13.

Table 4-25: Perceptions of female teacher candidates about institutional support and importance of a Knowledge Society

KNOWLEDGE SOCIETY: Descriptive Statistics								
	N		Mean	Mode	Std. Deviation	Percentiles		
	Valid	Missing				25	50	75
33.1 A Knowledge Society part of His Majesty's vision	252	21	4.18	5	.854	4.00	4.00	5.00
33.2 A Knowledge Society reflected in Government policy	251	22	3.94	4	.793	3.00	4.00	4.00
33.3 Knowledge Society - University Lecturers remind students of teacher's role	250	23	3.97	4	.905	4.00	4.00	5.00
33.4 Knowledge Society – my father supports increased freedom of thinking and creativity	249	24	4.05	4	.802	4.00	4.00	5.00
33.5 Knowledge Society – my mother supports increased freedom of thinking and creativity	251	22	4.07	4	.831	4.00	4.00	5.00
33.6 A Knowledge Society is supported by Islamic Scholars	252	21	3.69	4	.884	3.00	4.00	4.00
33.7 In a Knowledge Society, families introduce the concept before children go to school	251	22	4.30	5	.782	4.00	4.00	5.00
33.8 In a Knowledge Society, thinking freely and creatively should only begin at University	248	25	2.38	2	1.222	1.00	2.00	3.00
33.9 A Knowledge Society is an imposed Western concept	250	23	2.19	1	1.219	1.00	2.00	3.00
33.10 A Knowledge Society will safeguard Oman's future	252	21	4.12	4	.860	4.00	4.00	5.00

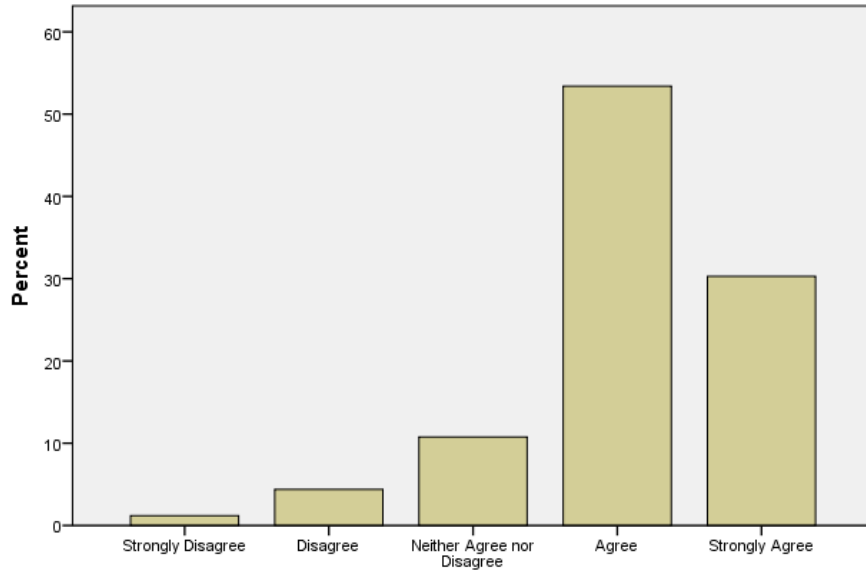
33.4 Knowledge Society - father supports increased creativity and freedom of thinking



33.4 Knowledge Society - father supports increased creativity and freedom of thinking

Figure 4-51: Perceptions of paternal support for Knowledge Society characterised by increased creativity and free thinking

33.5 Knowledge Society - mother supports increased creativity and freedom of thinking



33.5 Knowledge Society - mother supports increased creativity and freedom of thinking

Figure 4-52: Perceptions of maternal support for Knowledge Society characterised by increased creativity and free thinking

A comparison of Figures 4-51 and 4-52 indicates the perception of mutual strength and support for a society which encourages free thinking and creativity, with mothers (5.6%) only marginally more disagreeable than fathers (4.8%), but mothers (83.7%) are also slightly more inclined to support a Knowledge Society, than fathers (82.3)

In a test for correlation (see Appendix E), the strongest relationships manifested in the joint position of both mothers and fathers ($r = 0.680$ and 0.680 respectively) and the perception that His Majesty’s vision was embodied in government policy ($r = 0.554$). Of note is that 19.2% of respondents were either undecided or rejected the notion that a Knowledge Society reflected His Majesty’s agenda (see Figure 4-53). This is possible evidence of underlying tensions across the fabric of society.



Figure 4-53: Understanding that a Knowledge Society is embodied in the vision of Sultan Qaboos

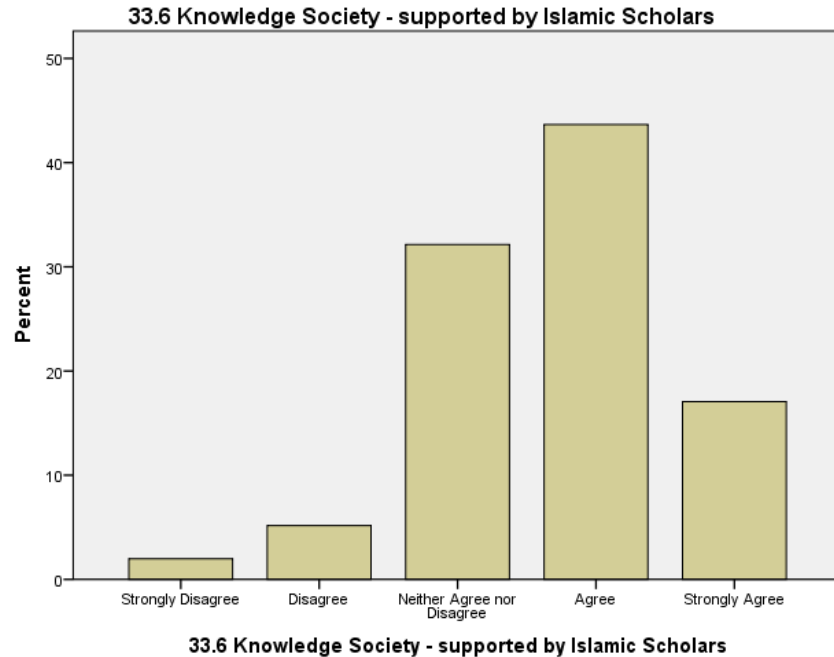


Figure 4-54: Understanding that a Knowledge Society is endorsed by Islamic scholars

The descriptive statistics also indicated 60.8% support for the statement that Islamic scholars are in favour of such a society, although Figure 4-54 reveals 32.1% of respondents are ambivalent and the remaining 7.2% disagree with this statement. Significant positive correlations (see Appendix E), occurred between 33.6: Islamic Scholars support a Knowledge Society and His Majesty's vision ($r = 0.307$, $p < 0.001$), Government policy ($r = 0.328$, $p < 0.001$), the emphasis by University lecturers ($r = 0.390$, $p < 0.001$), father's support ($r = 0.262$, $p < 0.001$), mother's support ($r = 0.320$, $p < 0.001$), the importance of family in early learning ($r = 0.304$, $p < 0.001$) and safeguarding Oman's future ($r = 0.367$, $p < 0.001$). There is also a degree of dissonance between these widespread correlations and the significant correlation ($p < 0.01$) between support by Islamic scholars and delaying the introduction of freethinking and creativity to tertiary education ($r = 0.196$). Significant, positive correlations also registered between

Statement 33.6 and all eight statements in Question 12, pertaining to religiosity. Importantly, the input of scholars can be inferred by the positive correlation with concurrence between candidates and their families on all religious matters ($r = 0.228, p < 0.001$) and attendance at formal ($r = 0.1561, p < 0.05$) or informal ($r = 0.160, p < 0.05$) religious groups.

Least support was garnered by the statements that creative, free thinking should only begin at university ($\bar{x} = 2.38, Mo = 2$) and that a Knowledge Society was an imposed Western concept ($\bar{x} = 2.19, Mo = 1$). Whilst noting these descriptive statistics, Figures 4-55 and 4-56 reveal a more nuanced understanding. 39.1% were either unsure or supported the idea that thinking freely and creatively should only begin at university and 36.8% were ambivalent or regarded a Knowledge Society as a foreign imposition.

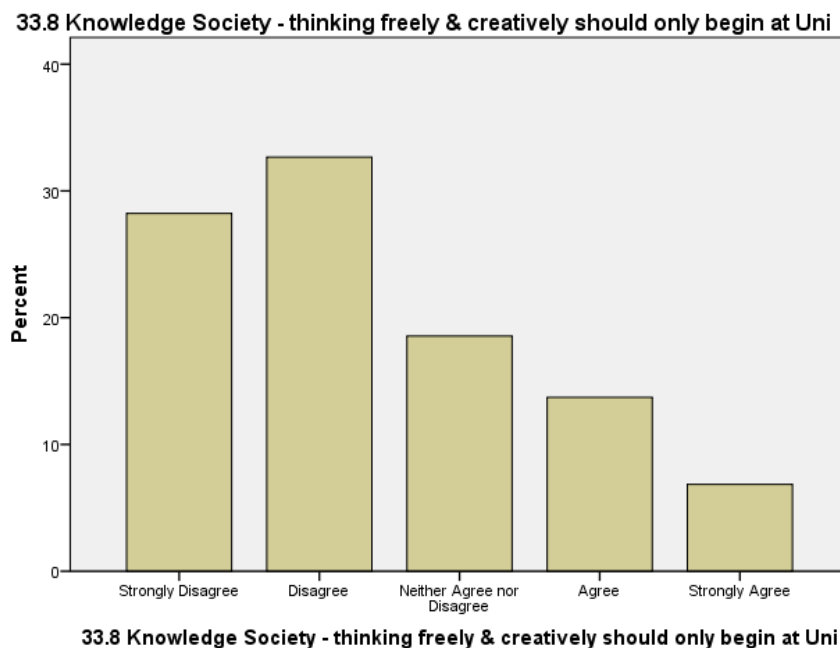
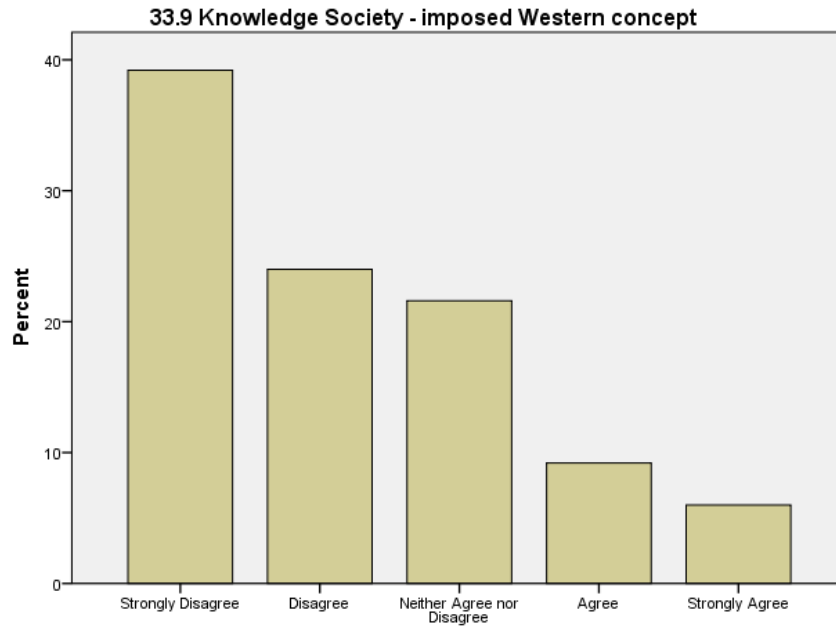


Figure 4-55: Perception that free thinking and increased creativity should be introduced at the tertiary level of education



33.9 Knowledge Society - imposed Western concept
 Figure 4-56: Perception that the concept of a Knowledge Society is a Western imposition

There was a significant correlation ($r = 0.599$, $p < 0.001$) between statements 33.8: Thinking freely and creatively should only begin at university and 33.9: A Knowledge Society is a Western imposition (see Appendix E). This latter statement also correlated negatively with 33.7: Families must support building a knowledge society, so that learning can begin before children go to school ($r = -0.131$, $p < 0.05$) and 33.10: A Knowledge Society will safeguard Oman’s future ($r = -0.223$, $p < 0.001$). Those who believed that a Knowledge Society is a Western imposition also indicated that His Majesty’s vision did not embody the concept ($r = -0.149$, $p < 0.05$).

The effect of Graduate Status on attitudes and beliefs about a Knowledge Society was not significant, based on a Mann-Whitney U test (see Appendix E). Physical Education and Islamic Education candidates differentiated themselves (see Appendix E), with a stronger assertion that they were reminded of the importance of their role by their respective teacher educators at SQU ($H = 25.448$, $p = 0.000$). Precisely

how the teacher's role in Islamic Education and Physical Education is emphasised, is a point for further investigation.

Despite teacher candidates acknowledging that they knew very little about a "Knowledge Society", exploratory tests for bivariate correlations were conducted to probe underlying conceptions, attitudes and behaviours (see Appendix E). A Knowledge Society concept resonates with candidates who valued the social capital of individual qualities over the social and symbolic capitals of family status, tribal heritage and ethnicity. His Majesty's vision aligns positively and significantly with critically aligned teacher attitudes, correlating with expectations based on past results ($r = 0.285, p < 0.001$), willingness to participate in discussion ($r = 0.296, p < 0.001$), and motivation to succeed ($r = 0.344, p < 0.001$). The assertion that a Knowledge Society will help safeguard Oman's future also aligned positively and significantly with expectations based on past results ($r = 0.172, p < 0.01$), willingness to participate in discussion ($r = 0.143, p < 0.05$), and motivation to succeed ($r = 0.210, p < 0.01$).

Of note were the correlations between statements that regarded a Knowledge Society as an imposed Western concept, supported delaying free or creative thinking until university and prejudiced teacher expectations based on symbolic capital associated with identity. Expectations of students to think independently based on their ethnicity correlated significantly with deferring the practice of free, creative thinking until tertiary education ($r = 0.174, p < 0.01$), and the belief that a Knowledge Society is a Western imposition ($r = 0.259, p < 0.001$). Tribal heritage also related in the same way, recording the following respective coefficients: $r = 0.143, p < 0.05$ and $r = 0.268, p < 0.001$. Similar significant support for these negative representations of a Knowledge Society registered against the expectation to think based on the student's family connections. Support by Islamic Scholars for a

Knowledge Society aligned with teacher expectations to think based on the approval of the student's family ($r = 0.135, p < 0.05$).

Candidates who are resistant to the notion of a Knowledge Society do not use Internet resources for their studies ($r = -0.183, p < 0.01$) and especially reject sites in English ($r = -0.214, p < 0.01$). They are also unlikely to have books of Arab fiction ($r = -0.152, p < 0.05$), school textbooks ($r = -0.175, p < 0.01$) or e-books ($r = -0.200, p < 0.01$) in their home libraries. In addition, those who see a Knowledge Society as a Western impost vehemently reject critical pedagogy. The idea that critical pedagogy is appropriate for Omani women/girls ($r = -0.357, p < 0.001$), is Islamic ($r = -0.388, p < 0.001$), and necessary for an authentic Arab ($r = -0.409, p < 0.001$) or Omani ($r = -0.401, p < 0.001$) society, is roundly dismissed. Although, one might surmise that modern activities and attitudes would negatively correlate with a Western imposition of a Knowledge Society, there was no significant relationship.

Conversely, those candidates who affirm institutional support for a Knowledge Society embrace the Internet as a vehicle for communication and source for teaching resources, research, entertainment and current affairs. His Majesty's vision for a Knowledge Society correlates significantly with statements that critical pedagogy is Islamic ($r = 0.126, p < 0.05$), necessary for an authentic Omani society ($r = 0.130, p < 0.05$), integral to Oman's future security ($r = 0.278, p < 0.001$) and is important for lifelong learning ($r = 0.272, p < 0.001$).

An initial factor analysis was statistically significant ($KMO = 0.754, BTS < 0.001$); however, the table of communalities did not relate the role of university lecturers in reminding candidates of their key role in building a knowledge society (0.451) to other variables in this test of perceptions of institutional support for a Knowledge Society (see Appendix E). It does not appear that either this terminology or vision is privileged in the discourse of the College of Education at SQU.

Removing Statement 33.3, retains the significance (KMO = 0.728, BTS < 0.001). This is further substantiated by all variables rating above 0.5 in the table of communalities. Excluding the role of university lecturers reduces the dimension of the variables to three factors, which account for 66.42% of the overall variance relating to candidates' attitudes and beliefs about the institutional vision for education in Oman (see Table 4-27).

Table 4-26: Patterns of perceived support for a Knowledge Society – Factor Analysis

SUPPORT FOR A KNOWLEDGE SOCIETY: Rotated Component Matrix^a			
	Component		
	1	2	3
33.1 Knowledge Society part of His Majesty's vision	.736	.149	-.124
33.2 Knowledge Society reflected in Government policy	.677	.224	.046
33.4 Knowledge Society - father supports increased freedom of thinking and creativity	.231	.879	-.065
33.5 Knowledge Society - mother supports increased freedom of thinking and creativity	.249	.876	.030
33.6 A Knowledge Society is supported by Islamic Scholars	.647	.135	.284
33.7 Knowledge Society - families begin before children go to school	.636	.350	-.145
33.8 In a Knowledge Society, thinking freely and creatively should only begin at University	.062	-.100	.887
33.9 Knowledge Society - imposed Western concept	-.152	.046	.869
33.10 Knowledge Society - safeguard Oman's future	.743	.081	-.142
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.			

Factor One ($s^2 = 27.99$) indicates broad support for the vision of His Majesty Sultan Qaboos which is closely linked to safeguarding the future of Oman and is reflected in official policy. Religious scholars and families concur. Related to Factor One, the second component ($s^2 = 19.69$) refers more specifically to the joint and virtually identical support by mothers and fathers for increased freedom of thinking and

creativity. The third factor ($s^2 = 18.75$) reveals some misgivings for the concept aligning the notion that thinking freely and creatively should only begin at university and that a knowledge society is an imposed Western concept. This link implies that some respondents believe there are inherent dangers in the early introduction of such methods and that a Knowledge Society is an indication of Western interference as borne out in Figures 4-55 and 4-56.

Personal Goals

The final question in the survey was an open response and asked about the candidates' hopes for the future in terms of education in Oman. Only 16.8% (n=46) responded, but given the length of the survey, time and the optional basis of the question, those who responded presented very definite views. The majority (n=22) referred to the nature of the teaching profession, raising standards to that of countries like Singapore and Malaysia and asserting that "sophisticated", "free" thinking is not a Western idea; "it is the right of every human being". Others declared the desire to invoke national pride in Omani teachers, by nurturing student confidence, enhancing the outcomes for all students and engendering "better results in the garden of education in the Sultanate". Three Post-Graduate respondents highlighted the need to reduce the onerous administrative workload of teachers, which diverts time and effort from teaching. Because "teaching is a masterpiece (work of art), production and innovation increase as pressure decreases. Comments about enhanced access and use of technology and a desire to surmount conventional/outdated classroom practices also resonated.

Central to the future success of teachers was their serious duty to

act as exemplary role models, upholding religious morals, manners and behaviour, “whether by word or deed”. One respondent invoked the words of the Egyptian poet, Ahmad Showqi; “Nations are strong with their morals – if they are gone, then the nations are gone”. That “teachers are descendants of the Prophets” also highlights the vocation as a form of devotion, wherein the female teacher is the embodiment of “goodness and wisdom” and foremost a teacher of morals, followed by curriculum content. Importantly, a second-year Mathematics candidate highlighted the lack of conflict between Islamic values and progress, citing the need to “hold onto the religion of Islam” while developing “thought and innovation... increasing student knowledge” in the “service of the nation and the true religion”. An IT candidate on her final practicum asserted that:

“girls must be educated so that they are prepared for the matters of their life in the future. I wish that girls graduate from school with complete awareness about their rights and obligations to society”.

Relationships with the students were also important to teacher candidates (n=11). Awakening the confidence of girls such that they are enabled to overcome shyness, embarrassment and/or fear, is vital “to mobilise a generation capable of facing all the difficulties of life head on”. An encouraging, approachable teacher therefore becomes a “positive instrument... an active catalyst in the development of [each student’s] strengths, abilities and thoughts”. In this way, “the teacher must be like a mother, sister and a friend to her students. She directs/guides them if they make a mistake and she thanks and encourages them if they succeed”. The notion that the students would be thanked, rather than congratulated, highlights that in some cases, candidates regard successful outcomes as due to the fulfilment of a student’s duty to learn, rather than the product of effective teaching

and learning.

Turning around negative perceptions of subjects like Information Technology and Mathematics and “creating a generation that is able to skilfully lead” in sports or physical education “without fear”, highlight the desire of candidates to engage with their students and instil a desire to participate and learn. A passion for their subject was also a motivational factor. Five respondents alluded to the need to overcome prejudice amongst students in the classroom. They also advocated for the responsibility of families and the community more broadly to instil a sense of respect for teachers. Two commented, “the teacher does not have any effect on students” because this generation is “inattentive”, “rebellious and does not care about learning”. The degree of frustration evident in these final comments indicates the need for greater attention to classroom management and adolescent psychology.

CHAPTER 5: CRITICAL THINKING AND PEDAGOGY

A Meta-Analysis of the Survey Data

In order to address the key research question: how do socio-cultural factors influence critical thinking and critical pedagogy, the survey data was re-grouped according to statements relevant to critical thinking, critical pedagogy, and alignment with either important Omani institutions or forms of capital. Based on an understanding of Omani society developed in the earlier chapters of this thesis, key institutions were identified as the Family, Islam and the State, with SQU as an important institutional subset of the latter. Cultural and symbolic capitals were also identified in the process of conducting a meta-analysis.

Foucault regards the matrix of institutional power and capital as “games of truth” and “dividing practices” that subsequently establish authority, hierarchy, and the rules by which ‘truth’ is produced.¹ Reducing ‘Games of Truth’ to “concealed power relations”, or Truth to a construction, overlooks the way in which truth is the result of strategic, discursive practice, in which those who are enabled, transmit knowledge and teach.² That is, ‘Truth’ manifests “inside the coherence of discourses”.³ Power extends “into the depths of society”⁴ and is achieved, in part, by the ‘dividing practices’ that produce the capitals or assets that provide the epistemic *doxa* (core beliefs) in a given time and place. Scrutinising each statement and recategorizing relevant items on the basis of relevance to institutions and capital is the basis of the

¹ Maria Manzon, *Comparative Education: The Construction of a Field* (Hong Kong: Comparative Education Research Centre, Springer, 2011), 25.

² Michel Foucault, *The Essential Works of Michel Foucault 1954-1984, Ethics: Subjectivity and Truth*, Vol. 1, ed. Paul Rabinow (New York, The New Press, 1997), 296-298.

³ Michel Foucault, *Aesthetics, Method and Epistemology*, edited by James D. Faubion (New York: The New Press, 1994), 290.

⁴ Foucault, *Discipline and Punish*, 27.

ensuing meta-analysis wherein statistically significant predictive models for critical thinking and critical pedagogy are generated.

Table 5-1: Results of the metanalysis of survey statements by key indicator

Indicator	Survey: Part B – Selected Statements
CRITICAL THINKING	26.5 Argue with other students about interpretations 26.6: Make interdisciplinary connections 26.7 Search for different viewpoints and perspectives
CRITICAL PEDAGOGY	29.1 Concentrate on learning what is in the textbook 29.2 Complete tasks that have more than one right answer 29.4 Students self-select content for further independent study 29.5 Use what you say to generate own research questions 29.6 Expose students to multi-cultural, multi-religious/value differences 29.7 Students will connect ideas to raise a challenge or question 29.8 Students will recognize relationships and identify contradictions 29.9 Students will distinguish between fact and opinion 29.10 Examine a range of ideas, decide which is best and explain why 29.11 Publicly evaluate own and others' work 29.12 Make you change your lesson plan if interested in another topic
Institution: FAMILY	28.3 Teaching philosophy influenced by father's beliefs 28.4 Teaching philosophy Influenced by mother's beliefs 28.5 Teaching philosophy influenced by husband's beliefs 33.4 Knowledge Society – father supports increased freedom of thinking and creativity 33.5 Knowledge Society – mother supports increased freedom of thinking and creativity
Institution: THE STATE	27.8 Teachers are trusted agents of change 27.9 Teachers are loyal civil servants 27.10 Teachers shape the future in Oman 33.1 Knowledge Society part of HM's vision 33.2 Knowledge Society reflected in Government policy 33.10 A Knowledge Society will safeguard the future of Oman
Institution: COLLEGE OF EDUCATION, SQU	26.1 Expect Lecturer to give approved reading list for answers 26.2 Use texts by Muslim and non-Muslim authors to support my arguments 27.5 Teachers motivate girls to love learning 30.4 Critical Pedagogy IS ISLAMIC 30.5 Critical Pedagogy is important for lifelong learning 30.6 Critical Pedagogy IS NECESSARY for an authentic Omani society 30.8 Critical Pedagogy IS RELEVANT in an authentic Arab society 31.11 Expect to think based on personal motivation to Succeed 33.3 Knowledge Society - University Lecturers remind students of teacher's role
SOCIAL and/or SYMBOLIC CAPITAL	27.1 Important for Teachers in Oman to be Omani 27.2 Important for Teachers to be Arab 27.3 Important for Teacher to be Muslim 31.4 Expect to think based on ethnic origins 31.5 Expect to think based on tribal heritage 31.7 Expect to think based on family connections 31.8 Expect to think based on rural or urban origins 31.9 Expect to think based on where she lives 31.10 Expect to think based on family wealth

To ensure that the indicators were not contaminated, statements were exclusive to their indicator and batteries were tested for reliability and significance. Table 5-1 summarizes the statements for the key indicators.

Critical Thinking

Critical Thinking skills identified as the first factor in the analysis of Personal Learning Preferences in Chapter 4. Items grouping together as Factor One, supported an affinity for debate, interdisciplinary connections and diverse perspectives. These learning experiences require the ability to evaluate, analyse, justify, synthesise, explain, clarify, compare and contrast, all of which are embodied in the term “critical thinking”. Results of parametric testing indicated that there was no significant difference between the Under-Graduate or Post-Graduate respondents for these three statements (see Appendix E) Consequently, Factor One from Question 26: Personal Learning Preferences became the Dependent Variable: Critical Thinking.

Given the unequal number of teacher candidates in the broad disciplines, a Kruskal-Wallis one-way ANOVA was performed to determine if there was a significant difference in critical thinking across teaching areas (see Appendix F) Results gave a chi-squared (χ^2) of 14.94 with 4 degrees of freedom (*df*) and an associated probability of 0.005. Thus, there is a significant difference across the disciplines in Critical Thinking. The mean ranking for critical thinking registering highest for Physical Education, followed by Maths/Science candidates and lowest for Islamic Education candidates (see Table 5-2). The mean ranks for Humanities and Information Technology students were similar.

Table 5-2: Critical Thinking - ANOVA and broad subject disciplines

Kruscal-Wallis ANOVA Ranks for Broad Subject Disciplines			
Dependent Variable	Subjects according to broad disciplines	N	Mean Rank
CRITICAL THINKING	Humanities	94	112.70
	Maths/Science	74	129.74
	Physical Education	37	160.38
	Information Technology	21	111.81
	Islamic Education	21	102.48
	Total	247	

In a bi-variate analysis, comparing Critical Thinking with variables in Part A of the survey, Religiosity correlated most significantly and comprehensively (see Table 5-3 and Appendix F). The link between the *Qur'ān* as a guide for teaching and behaviour management, source of solutions for problems and consensus with family on religious matters were all highly significant ($p < 0.001$). Knowledge of the *Qur'ān* which enables daily quotations ($r = 0.161$, $p < 0.01$), prayerful devotion ($r = 0.131$, $p < 0.05$) and attending a Formal Religious Group were also significant ($r = 0.142$, $p < 0.05$)

Table 5-3: Bi-variate analysis of Critical Thinking and Religiosity

Religiosity	Critical Thinking		
	<i>r</i>	<i>p</i>	<i>n</i>
12.1 I quote the Qur'an every day	.161	.010	258
12.2 When I am worried, I turn to the Qur'an	.228	.000	257
12.3 Qur'an guides my teaching	.260	.000	256
12.4 I agree with my family on all religious matters	.221	.000	256
12.5 Pray 5 times/day	.131	.037	255
12.6 Misbehaviour corrected by Qur'an Knowledge	.278	.000	257
12.7 Attend an Informal religious group	.120	.056	255
12.8 Attend Formal Religious Group	.142	.023	256

The frequency of significant correlations pertaining to Modernity was also high, but not as strong as those for Religiosity (see Appendix F). Critical thinking correlated most significantly with voting in elections ($r = 0.252, p < 0.001$), following female Muslim activists ($r = 0.242, p < 0.001$) and joining a Women's Organisation ($r = 0.188, p < 0.01$) or Professional Organisation ($r = 0.164, p < 0.01$). To a lesser, but still significant degree, Critical Thinking also correlated with concentrating on Family ($r = 0.163, p < 0.05$), making friends from diverse backgrounds ($r = 0.149, p < 0.05$), following fashion ($r = 0.147, p < 0.05$), going out without a male chaperone ($r = 0.137, p < 0.05$) and watching Bollywood movies ($r = 0.128, p < 0.05$).

In terms of motivation to teach, critical thinking correlated most strongly with the incentive to meet new people and make new friends ($r = 0.270, p < 0.001$), develop Oman ($r = 0.197, p < 0.01$) and find a good husband ($r = 0.176, p < 0.01$). The prospect of empowering girls through education also resonated ($r = 0.146, p < 0.05$). Using the Internet for research purposes ($r = 0.172, p < 0.01$), creating teaching resources ($r = 0.196, p < 0.01$), participating in online discussions ($r = 0.136, p < 0.05$) and following international news ($r = 0.129, p < 0.05$) also correlated with critical thinking. Correlation with the contents of the Home Library was less frequent, with school textbooks ($r = 0.188, p < 0.01$) and Western fiction translated into Arabic ($r = 0.129, p < 0.05$), the only two genres to register.

Although the Mann-Whitney U test showed that there was no significant difference ($U = 6783, p = 0.735$) for Critical Thinking as the dependent variable based on Graduate Status, at interview, Dr S claimed that Post-Graduate students “do think independently when I compare them to the Under-grads”. However, when pressed to explain the reluctance by Post-Graduate students to critically evaluate various

sources, Dr S conceded, “maybe the know-how is not [quite] there yet”.⁵ Observations of three separate classes in the CoE revealed mixed results in terms of faculty being able to either model or engender critical thinking for their students. In an undergraduate Art Education class, students reviewed and second-guessed ideas and techniques and sustained interaction between the students and the Omani lecturer was encouraged.⁶ This was not mirrored in the two post-graduate classes, where students were inclined to sit passively and listen. Whilst both of the expatriate Post-Graduate lecturers in this case, were prepared to probe students’ opinions, students were reluctant to assert themselves. This researcher had established herself in the classrooms by multiple attendances, assisting students with their research and enjoying social exchanges, such that her presence was not a threat, which would stifle student responses.

Dr S asserted that “critical thinking starts with raising questions and trying to seek answers”, and was encouraged by positive student responses when they were asked for their personal opinions.⁷ Arguing that critical thinking was about “how to analyse, be rational, logical, unbiased”, Dr Y dismissed the notion that students understood critical thinking as being able to find fault.⁸ Candidates enrolled in Islamic Education courses have less opportunity for interpretation, *fiqh* in the religious sense, with the curriculum emphasizing correct *Qur’ānic* recitation, ablutions, the pillars of Islam and devotion to parents. One member of the Islamic Education department has been advocating for visits to mosques to expose students to the processes of *ijtihād* and *fiqh*, without success. According to Dr X, “some teachers say that there is no

⁵ Interview with Dr S, 6 January 2016.

⁶ First Year Drawing Class, Art Education, College of Education, SQU, Muscat, Sultanate of Oman, 2 November 2015.

⁷ Ibid.

⁸ Interview with Dr Y, 4 November 2015.

need for *fiqh*, only knowledge”, inferring that knowledge is limited to that which is memorized and that “*ijtihad* is only for the Grand Mufti⁹, [while] the *imām* is responsible for *salah* (prayer)”.¹⁰

The relationship between perceptions about a Knowledge Society and Critical Thinking as the dependent variable was illuminating (see Appendix F). Critical learning experiences correlated significantly and strongly with the support of mothers ($r = 0.251, p < 0.001$) and fathers ($r = 0.287, p < 0.001$) for a Knowledge Society, University lecturers’ affirmation of the teacher’s role ($r = 0.247, p < 0.001$) and the importance of a Knowledge Society to safeguard Oman’s future ($r = 0.248, p < 0.001$).

During the interview process, this researcher examined selected course outlines and assessment instruments, reviewed teaching resources including a PowerPoint presentation and read samples of student reflections based on their practical experiences in schools. In the Department of Curriculum and Instruction, courses engage with the history of subject methodology and although the subject might be the same, different lecturers will place emphasis on different skills and learning experiences.¹¹ This varies between expatriate and Omanis and between those who have studied in the United States, Britain or Australia, who are more likely to endorse constructivist approaches than those from countries which emphasise traditional, perennial or essentialist teaching philosophies, for example.

End of semester exams are most frequently short answer, multiple choice and True/False questions, with a Cloze passage where students fill in the gaps with an appropriate term. Questions were generally discrete and did not require speculation, synthesis or interpretation of data, instead relying on recall of facts. When asked

⁹ Note that the Grand Mufti in Oman is appointed by the state and is “*Sheikh al Islam*”

¹⁰ Interview with Dr X, 23 November 2015.

¹¹ Anonymous Academic C, 12 January 2016.

about extended responses such as short essays written under exam conditions, Anonymous Academic A laughed and said, “Who would bother to mark that? We don’t have the time and the students don’t like it”.¹² Dr S and Anonymous Academic C also confirmed these sentiments. Dr K observed that “if lecturers ask students to write an essay or report, they mostly don’t bother to read it. They give it a grade depending on whether the student likes them, complements them or visits them.”¹³ The provision of assessment rubrics to guide students in their responses to assessment and faculty in their marking was not set in policy at the time of this fieldwork.

Critical Pedagogy

Taking statements from across Part B that demonstrate a critical pedagogy, this battery initially comprised Statement 28.12: My pedagogy is influenced by student learning outcomes, together with all of the statements pertaining to classroom practice in Question 29, with the exception of 29.13: My students will be punished by me if they do not achieve satisfactory results. A Cronbach’s Alpha of 0.764 confirmed good internal consistency. To reduce the dimension of the variables, a factor analysis (KMO = 0.831, BTS <0.001) grouped around four iterations. When communalities were examined, statement 29.3: Students expect you to know everything, was weakly related (0.396) and was removed. A second factor analysis remained significant (KMO = 0.837, BTS <0.001) and retained four components. Because Statement 28.12 was the only variable linked to the fourth factor, it too, was omitted (see Appendix F).

¹² Informal Discussion with Anonymous Academic A, 16 November 2015.

¹³ Informal Discussion between the researcher, Dr K and Anonymous Academic R, 21 January 2016.

A third factor analysis based on statements from Question 29: Classroom Practice remained significant (KMO = 0.839, BTS < 0.001) and grouped around three factors as expected. Together, they explain 62.51% of the overall variance. Seven statements, all of which are student-centred, comprise Factor One and account for 34.22% of the overall variance between the variables entered into the analysis (see Table 5-4). Thus, this factor became the dependent variable that would be used to test for Critical Pedagogy.

Table 5-4: Critical Pedagogy as a dependent variable

FACTOR ANALYSIS – CLASSROOM PRACTICE: Rotated Component Matrix ^a			
	Component		
	1	2	3
29.1 Concentrate on learning what is in the textbook	-.062	.825	-.062
29.2 Complete tasks that have more than one right answer	.240	.754	.120
29.4 Students self-select content for further independent study	.174	-.071	.791
29.5 Use what you say to generate own research questions	.754	-.062	.195
29.6 Expose students to multicultural, multi-religious/value differences	.780	-.059	.182
29.7 Students will connect ideas to raise a challenge or question	.815	-.002	.038
29.8 Students will recognize relationships and identify contradictions	.781	.141	-.080
29.9 Students will distinguish between fact and opinion	.704	.247	.063
29.10 Examine a range of ideas, decide which is best and explain why	.679	.336	.226
29.11 Publicly evaluate own and others' work	.514	.349	.319
29.12 Make you change your lesson plan if interested in another topic	.039	.129	.799
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.			

The Mann-Whitney U test was not significant for the effect of Graduate Status on Critical Pedagogy (see Appendix F). Similarly, a Kruskal-Wallis one-way ANOVA (see Appendix F), was not significant for broad subject disciplines ($\chi^2 = 7.17$, $df = 4$, $p = 0.127$).

Whilst the statements relating to each of the factors for Critical Thinking and Critical Pedagogy were exclusive to those factors, a test for correlation proved illuminating.

Table 5-5: Bi-variate analysis of personal learning preferences and classroom practice

		Critical Thinking	Lack of Confidence	Dependent Learning	Critical Pedagogy	Textbook Centred	Flexible Planning
Critical Thinking	Pearson Correlation	1	.000	.000	.166*	.245**	.114
	Sig. (2-tailed)		1.000	1.000	.013	.000	.089
	N	259	259	259	225	225	225
Lack of Confidence	Pearson Correlation	.000	1	.000	-.010	.036	.293**
	Sig. (2-tailed)	1.000		1.000	.885	.588	.000
	N	259	259	259	225	225	225
Dependent Learning	Pearson Correlation	.000	.000	1	.054	.196**	-.034
	Sig. (2-tailed)	1.000	1.000		.417	.003	.616
	N	259	259	259	225	225	225
Critical Pedagogy	Pearson Correlation	.166*	-.010	.054	1	.000	.000
	Sig. (2-tailed)	.013	.885	.417		1.000	1.000
	N	225	225	225	229	229	229
Textbook Centred	Pearson Correlation	.245**	.036	.196**	.000	1	.000
	Sig. (2-tailed)	.000	.588	.003	1.000		1.000
	N	225	225	225	229	229	229
Flexible Planning	Pearson Correlation	.114	.293**	-.034	.000	.000	1
	Sig. (2-tailed)	.089	.000	.616	1.000	1.000	
	N	225	225	225	229	229	229

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

In classrooms with reflective teachers, using a student-centred, critical pedagogy, both teachers and students engage in complex levels of understanding including application, synthesis and evaluation of content.¹⁴ The capacity for teachers to model and implement critical

¹⁴ Thomas Nelson, "Formulating Best Practices for Teaching and Learning," *Critical Thinking and Learning*, ed. Joe L. Kincheloe and Danny Weil (Westport CT: Greenwood Press, 2004), 407-408.

thinking is an integral part of sharing the learning experience as a critical pedagogue. Based on this premise, it was anticipated that there would be a strong correlation between the dependent variables: Critical Thinking and Critical Pedagogy. Whilst there were significant correlations, as indicated by the bolded Pearson's coefficients in Table 5-6, there is also a degree of dissonance.

Unexpectedly, only a weak, but nevertheless significant correlation exists between Critical Thinking and critical classroom practice ($r = 0.166, p < 0.05$). More importantly, Critical Thinking registered a strong, positive correlation with pedagogy centred on the textbook ($r = 0.245, p < 0.001$). Heavy reliance on the textbook for critical learning experiences could indicate a lack of initiative or confidence, contrary to the CoE's Conceptual Framework, or it could indicate abiding acceptance of the MoE's control of classroom practice. Deeper analysis produced a strongly, significant relationship between a Textbook Focus and the perception that Government policies support the strategic plan for a Knowledge Society ($r = 0.233, p < 0.001$). Furthermore, Dependent Learning, based on the direction of university faculty also correlated significantly with Textbook Centred teaching practices ($r = 0.196, p < 0.01$). This upholds the authority and superiority of the lecturers and by extension the classroom teacher.

The correlation between Lack of Confidence and Flexible Planning is difficult to fathom ($r = 0.293, p < 0.001$). A reluctance to participate for fear of being judged, the perception that there is only one correct answer and exclusive reliance on Omani sources is dissonant with the willingness to change lesson plans based on divergent student interest and the notion of student-directed independent learning. One possible explanation emerges in the analysis of the qualities of the ideal teacher and the belief that the best teacher will be like a mother, sister or best

friend, which justifies the willingness to please and be liked by the students. It does not, however, account for the dissonance.

In an attempt to gauge the relationship between Critical Pedagogy and the descriptive characteristics in Part A of the Survey, tests for bivariate links revealed very few significant correlations, (see Appendix F). Familiarity with the *Qur'ān*, such that respondents quoted the Holy Book on a daily basis ($r = 0.178, p < 0.01$) and use of the *Qur'ān* as a teaching guide ($r = 0.192, p < 0.01$) and source of solutions for life's challenges ($r = 0.153, p < 0.05$), were significant. Critical Pedagogy also correlated with joining a professional organisation ($r = 0.174, p < 0.01$) and following contemporary Islamic thinkers online ($r = 0.151, p < 0.05$).

This sense of following the directives of the Ministry of Education by adhering to lesson plans in the Teachers' Workbooks and set exercises in the Student Workbooks suggests some difficulty with individualising classrooms and teaching practice. The 2013-14 EFL Teacher's Book for Year 11 notes that in response to teacher demands the number of units has been reduced from five to four, the notes are written in units, rather than lessons to allow teachers to adjust to student needs and activities are arranged in a "suggested order".¹⁵ Appendix D illustrate the effectiveness of the textbooks. The first excerpt from the Year Six Student Workbook lists four activities inviting students to Read and Match (comprehend), Draw and Write (transform) and Read and Think (identify, evaluate, justify).¹⁶ In addition, students are sharing and evaluating each other's work, building confidence and enabling students to teach their peers.

¹⁵ Anne Collins, *Teacher's Book Grade 11B – Engage with English*, 2nd ed., (Ministry of Education: Sultanate of Oman, 2012), xii, xviii.

¹⁶ Ministry of Education, *Basic Education 6B: English for Me*, (Ministry of Education: Sultanate of Oman, 2011-2012), 8.

The second and third examples come from the Year 11 Student Workbook¹⁷ and Teachers' Guide respectively (see Appendix D). Literary analysis, whereby students compare the language of the poem and the image facilitate interpretative skill development and promote deductive reasoning. The poem exposes students to a different cultural context and they are encouraged to take the genre and create an individually meaningful, alternative representation. The mention of Heaven in the penultimate line signifies possible similarities rather than differences for the Omani learner reading a poem based on the poet's life in England. Figurative devices challenge students and require closer analysis to answer the questions about the poem effectively. In another Year 11 unit, "Reach for the Sky", the Teachers' Guide methodically structures the lesson, sets up peer learning and provides teacher questions to guide discussion and elicit justified answers. Reference to Oman's Gulf neighbours, Saudi Arabia and the UAE, prompts thinking about the image of other Arab countries and presents opportunities for discussing modern Omani architecture.

The efficacy and regular updating of the EFL resources generated by the Ministry of Education is laudable. That said, Dr F asserted that teacher candidates or beginning teachers "are often too dependent on the Teachers' Book", based on the belief that they are compelled to follow the textbook, rather than generating their own ideas, as long as they stay on theme.¹⁸ An anonymous interviewee, who believed that it was a question of inherent laziness, supported this view.¹⁹ Whilst Dr F believed that it was for teacher candidates to develop their own personal style, Dr Z spoke of people in the College of Education whose belief

¹⁷ Ministry of Education, *Workbook Grade 11B – Engage with English*, (Ministry of Education: Sultanate of Oman, 2015-16), 35.

¹⁸ Interview with Dr F, 1 December, 2015.

¹⁹ Interview with Anonymous Academic C, 12 January, 2016.

system was shaped by “a rigid structure based on their learning experience... and they are not flexible enough to re-shape their conceptions about the world”.²⁰ Dr Z noted the resistance of certain students who believe that “we are trying to change their minds ... but this is not the case”. Candidates are here to “learn how to become effective, well-respected and highly regarded teachers in their discipline”; “it is not about [them]”, rather is it about making a “difference in the learning of the students that [they] teach”.²¹

Institutional Influence

The design of this survey sought to take into account the key institutions within Omani society: Family, Religion and the State, with the latter separated into the significance of the country’s leadership and policymaking bodies and that of the teacher education programmes in the College of Education at SQU. The relevance of institutional power rests with what Foucault regards as the “totalizing and individualizing forms of power employed by institutions and governments via systems of power-knowledge relations”.²² The subject, in this case the teacher candidate, is “a consequence of certain rule-governed discourses that govern the intelligible invocation of identity”.²³ Survey statements with institutional relevance underpinned the analysis of the power of key institutions to shape attitudes, understandings and behaviour pertaining to critical thinking and critical pedagogy.

²⁰ Interview with Dr Z, 26 October, 2015.

²¹ Ibid.

²² Jane Kenway, “Education and the Right’s Discursive Politics: Private versus State Schooling,” in *Foucault and Education: Disciplines and Knowledge*, vol 1, ed. Stephen J Ball, (London: Routledge, 1990), 174.

²³ Judith Butler, *Gender Trouble: Feminism and the Subversion of Identity* (New York: Routledge, 1990), 145.

Family

Six statements related to the relevance and influence of family and these produced a Cronbach's Alpha score of 0.719 but Statement 3.5: I am teaching to contribute financially to my family recorded .229 in the table of communalities. Removing this item increased the reliability of the battery ($\alpha = 0.739$). A factor analysis was valid (KMO = 0.611, $BTS < 0.001$) and grouped about two iterations: Beliefs and Opinions (see Table 5-7). Mothers in particular, followed by fathers and husbands strongly influenced the teaching philosophy of their daughters, highlighting the "shadows" cast by culture, to which Dr Z alluded.²⁴ In the public domain, fathers were more influential in engendering support for a Knowledge Society based on increased freedom of thinking and creativity. Beliefs accounted for 47.03% of the variance and the two factors together explain 81.47% of overall variance (see Appendix F).

Table 5-7: Factor analysis of statements pertaining to Family

The Family: Rotated Component Matrix ^a		
	Component	
	1	2
28.3 Influenced by father's beliefs	.909	.137
28.4 Influenced by mother's beliefs	.931	.065
28.5 Influenced by husband's beliefs	.806	.007
33.4 Know Society - father supports increased freedom of thinking and creativity	.063	.924
33.5 Know Society - mother supports increased freedom of thinking and creativity	.073	.920
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization. ^a		

In an attempt to explore the relationship between Family and the empowerment of women and girls through education, statements were

²⁴ Interview with Dr Z, 26 October, 2015.

selected to test for significant correlations (see Table 5-7). It was not the beliefs of the parents (Factor 1), which correlated; rather it was family support for a Knowledge Society.

Table 5-6: The association between Family and female gender roles

		27.4 Teachers can expand the traditional roles of women	27.5 Teachers motivate girls to love learning	FAM FAC 1 Parents Beliefs	FAM FAC 2 Family support for KS	14.9 Pursue a career
27.4 Teachers can expand the traditional roles of women	Pearson Correlation	1	.478**	-.014	.199**	.243**
	Sig. (2-tailed)		.000	.833	.003	.000
	N	262	258	223	223	252
27.5 Teachers motivate girls to love learning	Pearson Correlation	.478**	1	.008	.275**	.194**
	Sig. (2-tailed)	.000		.907	.000	.002
	N	258	260	223	223	249
Beliefs	Pearson Correlation	-.014	.008	1	.000	-.002
	Sig. (2-tailed)	.833	.907		1.000	.974
	N	223	223	225	225	215
Family support for a Knowledge Society	Pearson Correlation	.199**	.275**	.000	1	.195**
	Sig. (2-tailed)	.003	.000	1.000		.004
	N	223	223	225	225	215
14.9 Pursue a career	Pearson Correlation	.243**	.194**	-.002	.195**	1
	Sig. (2-tailed)	.000	.002	.974	.004	
	N	252	249	215	215	260

** . Correlation is significant at the 0.01 level (2-tailed).

The bigger national picture, rather than personal beliefs, is linked to women’s empowerment, suggesting some dissonance in reconciling changes to the role of women. In a separate test for correlation between the pursuit of a career and the influence of family (see Appendix F), there was a strong relationship between both the mother’s approval of

free thinking and creativity in a Knowledge Society ($r = 0.255, p < 0.001$) and that of the father's ($r = 0.176, p < 0.01$). It is noteworthy that the correlation was more significant between the mother's attitude and her daughter's pursuit of a career than that with the father. Moreover, family support for the national agenda underpins the significant correlation with the capacity of respondents to pursue a career, ($r = 0.195, p = 0.004$). Students who clarified additional reasons to join the teaching profession cited that it fulfilled their parent's wishes. It is also important to note that Family religious beliefs did not correlate significantly with any of these variables.

Additionally, in a revealing anonymous interview²⁵, one faculty member recounted the story of a talented female volleyball player, who was prevented from pursuing her sport because it involved going away from home for training and there were family concerns about supervision and diversion of attention away from an emphasis on the family. This contrasted with Professor Sahla Issan's recollection of Registration Week when SQU first opened in 1986. The co-educational status of SQU caused considerable disquiet with parents asking, "How can we send our daughter from Nizwa, from Sharqiyya to Muscat?"²⁶ Despite this, Professor Issan described "grandfathers bringing [their] granddaughters to university – not [their] sons". She also asserted that young women were committed to "serving the society", given that they were more inclined to support their parents and family and join professional organisations.²⁷

²⁵ Interview with Anonymous Academic B, 23 November, 2015.

²⁶ Interview with Professor Sahla Abdullah Yousif Issan, 11 January, 2016.

²⁷ Ibid.

Islam

Considering all statements across the survey relating to religion, resulted in the preliminary selection of three statements in addition to the eight addressed in Religiosity. These entailed: the likelihood of teacher candidates following female Muslim activists (14.8), the importance of teachers in Oman being Muslim (27.3) and Islamic scholars supporting the notion of a knowledge society (33.6). At best, Cronbach's Alpha registered 0.719 with the deletion of 27.3; however, this was not as reliable as the alpha score ($\alpha = 0.729$) recorded for Religiosity. On this basis, the two iterations from the factor analysis of Question 12: Religiosity were retained as the independent variables pertaining to Islam.

Table 5-7: The relationship between Religiosity and Family

		Correlations			
		Private Religiosity	Public Religiosity	Family Beliefs about Pedagogy	Family support for a Knowledge Society
Private Religiosity	Pearson Correlation	1	.000	.134*	.247**
	Sig. (2-tailed)		1.000	.049	.000
	N	262	262	216	216
Public Religiosity	Pearson Correlation	.000	1	.180**	-.094
	Sig. (2-tailed)	1.000		.008	.170
	N	262	262	216	216
Family Beliefs about Pedagogy	Pearson Correlation	.134*	.180**	1	.000
	Sig. (2-tailed)	.049	.008		1.000
	N	216	216	225	225
Family support for a Knowledge Society	Pearson Correlation	.247**	-.094	.000	1
	Sig. (2-tailed)	.000	.170	1.000	
	N	216	216	225	225

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

A test for bi-variate correlation between the factors for Family (Beliefs and Support for the Knowledge Society) and Islam (Private and Public religiosity) supported the significant inter-relationship between these two institutions (see Table 5-8). Family beliefs which are the primary factor influencing the teaching philosophy of teacher candidates, correlates significantly with both Private ($r = 0.134, p < 0.05$) and Public displays of religiosity ($r = 0.180, p < 0.01$). Family support for the Knowledge Society also correlates strongly with Private Religiosity ($r = 0.247, p < 0.001$), which includes the statement that respondents agree with their families on all religious matters.

The State

'The State' encompasses the significance of His Majesty and government agencies, particularly the Ministry of Education in the construction of a knowledge society. In addition, patriotic and nationalistic sentiments have also been included as a gauge of the candidates support for the leadership and its strategic plan for education in Oman. Identification of statements relating to motivation, teaching philosophy, the importance of critical pedagogy and a Knowledge Society in Oman in terms of their affiliation with 'The State' comprise this battery. A Cronbach's Alpha of 0.765 confirms the reliability of the selection.

Tests for sampling adequacy ($KMO = 0.764, BTS: p < 0.001$) supported a factor analysis which successfully reduced the dimension to two independent variables (see Table 5-9). Factor One pertained to the national role and responsibilities of teachers, accounting for 35.92% of the overall variance. This was closely followed by 31.34% of the variance being explained by the second factor, which grouped around

clear links between the vision of the Sultan, the government’s implantation thereof and the importance of building a Knowledge Society.

Table 5-8: Factor analysis of statements pertaining to the State

THE STATE: Rotated Component Matrix ^a		
	Component	
	1	2
27.8 Teachers are trusted agents of change	.835	.188
27.9 Teachers are loyal civil servants	.778	.101
27.10 Teachers shape the future in Oman	.824	.261
33.1 Knowledge Society is part of His Majesty's vision	.184	.830
33.2 Knowledge Society reflected in Government policy	.071	.857
33.10 Knowledge Society will safeguard Oman's future	.366	.586
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.		

The College of Education at SQU

Pursuit of NCATE accreditation exemplifies one way in which the Omani leadership in the CoE has sought to transform the quality of teacher education at SQU. Extensive consultation aimed to generate “a shared sense of educational purpose”, such that leadership in teacher education centres on “an agreed philosophy of learning”.²⁸ The social and symbolic status of SQU as the premier university in Oman, infers an epistemic authority. Thus, it is important to examine the influence of the Bachelor, Diploma and Master’s Programmes on candidate attitudes to critical thinking and critical pedagogy.

²⁸ Terry Wrigley, Bob Lingard and Pat Thomsen, “Pedagogies of Transformation: Keeping Hope Alive in Troubled Times”, *Critical Studies in Education*, 53:1 (2012), doi:10.1080/17508487.2011.637570, 102.

Interviews with faculty from different departments in the CoE highlighted the variation in pedagogy and assessment in the CoE. Three anonymous interviewees insisted that their policy was to confiscate mobile phones if they appeared during a lecture²⁹; however, Dr K regarded this practice as a missed opportunity. Dr K was of the opinion that the use of technology by faculty in the College of Education was frequently ineffective with staff “lacking awareness because technology is a tool to enhance understanding and make communication better “What we teach in theory, we need to apply in practice.”³⁰ Omani academics who have completed their doctorates in the west, like Dr K, become change agents themselves in the way that they endorse learning communities and maximise the use of available technology like Smartphones, to exploit their potential.

Whilst this is a worthy argument in the CoE, the practical environment in schools is problematic. Dr D, described e-learning as “student involvement, the use of a variety of media, searching for information and using real time learning experiences as well as learning from online tutorials or CDs for example”.³¹ One challenge for teachers on practicum or completing the four week for Curriculum Methods is that “students in schools do not have laptops, phones are prohibited in classrooms, so students move to computer labs” to use technology.³² Dr D also reported that homework which requires online access is rarely given because some homes are still without a computer, especially outside Muscat or other large cities like Sur, Sohar or Salalah, or in economically disadvantaged homes. Thus, there is a gap between the

²⁹ Interview with Anonymous Academics A, B and C.

³⁰ Interview with Dr K, 28 December, 2015.

³¹ Interview with Dr D, 23 November, 2015.

³² Interviews with Dr K, Anonymous Academic C and Dr D.

candidates' study of methodology and the reality of opportunities for practice in schools.

The use of different assessment instruments and rubrics also varied across the College, not only between Omanis and expatriates but between Omanis themselves. Resistance by some to the use of rubrics and a preference for easily marked examinations, which include true/false answers, straightforward multiple choice and even cloze passages using a word bank, highlight the endurance of rote learning and memorization as a mark of achievement. Inconsistent exemplification of critical, student-centred pedagogy risks contributing to cognitive dissonance and a reversion to traditional, teacher centred practice. Although it is not within the scope of this study to ascertain the epistemological positions of faculty members, NCATE Standard 5 pertains to the qualification, performance and development of faculty. Internal review processes and the commitment to raising standards, signal the prospect of a more unified, shared sense of educational purpose.

Statements pertaining to the university experience in the survey highlight candidate perceptions of their learning and teaching experience at SQU. The final battery ($\alpha = 0.755$) included statements drawn from Questions 26: Personal Learning Style, 27: Teaching Philosophy, 30: Attitudes to Critical Pedagogy, 31: Expectations for Independent Thinking and 33: Support for a Knowledge Society. Although the Statements 26.1 and 26.2 equated to the third iteration in the factor analysis of Personal Learning Preferences, it was relevant to the institutional impact of SQU and used once in this way, thereby protecting the integrity of this independent variable.

Table 5-9: Factor analysis of statements pertaining to SQU

Rotated Component Matrix ^a			
	Component		
	1	2	3
26.1 Expect Lecturer to give approved reading list for answers	.037	.855	.017
26.2 Use texts by Muslim and non-Muslim authors to support my arguments	.260	.674	-.054
27.5 Teachers motivate girls to love learning	-.020	.198	.772
30.4 Critical Pedagogy IS Islamic	.829	-.005	.086
30.5 Critical Pedagogy is important for lifelong learning	.550	.302	.355
30.6 Critical Pedagogy is necessary for an authentic Omani society	.842	.045	.067
30.8 Critical Pedagogy is relevant in an authentic Arab society	.875	.094	-.046
31.11 Expect students to think based on personal motivation to succeed	.154	-.059	.753
33.3 Knowledge Society – University Lecturers remind students of teacher's role	-.064	.672	.258
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.			

Factor Analysis was warranted (KMO = 0.739, BTS<0.001) and reduced the dimension to three iterations accounting for 63.54% of the overall variance (see Table 5-10). Factor One reflected the national priorities ($s^2 = 28.48$), Factor Two, the contribution of faculty ($s^2 = 19.81$) and Factor Three pertained to the importance of education for girls ($s^2 = 15.25$). The national priorities reinforced by the CoE relate to critical pedagogy and the fact that it is Islamic, relevant and necessary for authentic Arab and Omani society, appropriate for Omani women and girls and is important for lifelong learning. The contribution of teacher educators centres on the expectation that they will provide a diverse, targeted reading list and uphold and promote the role of teachers in Oman. Girls' Education is also a priority, given the way teachers motivate girls to love learning and focus on individual motivation rather than social or symbolic capital.

Social and Symbolic Capital

In the context of this research and Bourdieuan theory, it is the way in which the cultural capital influences status as well as personal and professional relationships, which is of interest. Question 31: Expectations of a student to think for herself, was designed to pinpoint the influence of social capital in the classroom and in the way that teacher candidates form opinions about their students. Statements connoting distinction, legitimacy and dominance attempted to discern the codes or social signs that “channel the deep structural meanings shared by all members” of Omani culture.³³ The first two iterations in the factor analysis for Question 31 related to social capital: Family Status including domicile, followed by ethnicity and tribal heritage. The third factor related to the social capital engendered by individual qualities and achievements.³⁴

‘Assets’ which advantage or disadvantage one’s socio-cultural status are what Bourdieu defines as symbolic capitals.³⁵ Wrigley, Lingard and Thomsen assert that to effect pedagogical change, the question of “whose knowledge counts” needs to be challenged.³⁶ The “community-based, popular and extended cultural knowledges and youth cultures” that are normally subjugated need to be converted into symbolic capital.³⁷ The battery of statements in Question 27 sought to discern the symbolic capital associated with the teaching profession and included statements about teacher identity, role and public representation. The subsequent factor analysis grouped around three iterations, the most significant of which associated with the distinction

³³ Pierre Bourdieu, “Genèse et structure du champ religieux”, *Revue Française de Sociologie*, 12: 3 (1971), 295 as cited in Schwartz, *Culture and Power*, 83.

³⁴ See Table 4-25 on page 286.

³⁵ Moore, “Capital”, 104-105.

³⁶ Wrigley, Lingard and Thomsen, “Pedagogies of Transformation”, 99.

³⁷ *Ibid.*

of teachers as loyal civil servants and agents of change integral for the security of Oman's future. Arab, Omani and Muslim identity coalesced as three important descriptors for Omani teachers and this factor represents the Symbolic capital of teacher identity.

Relationships between Independent and Dependent Variables

The examination of the correlations between the Independent Variables pertaining to Institutional Influence, Social and Symbolic Capital proved illuminating (see Appendix F). Factors with the highest numbers of bi-variate correlations were SQU's advocacy of education for girls, followed by Private Religiosity. SQU's endorsement of education for girls correlated most strongly the expectation of students to succeed based on their individual qualities ($r = 0.462, p < 0.001$). This signified that girls or women in Oman could be empowered by education, irrespective of traditional, hierarchical status symbols that characterise Oman's social history. In addition, this correlation supports the observation that CoE faculty are actively promoting the merits of girls' education.

The prestige of the teacher was emphasised by the perception of the State's view of the teacher's role ($r = 0.394, p < 0.001$) and the State's vision for a Knowledge Society, ($r = 0.249, p < 0.001$). Social and symbolic capital related strongly to SQU's endorsement of girls, however it is important to note the significant negative correlation between the latter and teacher expectations to think based on their ethnicity and tribal origins ($r = -0.267, p < 0.01$). This indicates cognitive dissonance in that, the stronger the prejudice based on traditional social/symbolic capital, the lower the endorsement of education for girls as promoted by SQU.

The high number of significant correlations between Private Religiosity and the other independent variables highlights the

penetration of Islam across all institutional and capital facets of the field of teacher education. Private religious beliefs and practices correlated positively and significantly with the Family in terms of beliefs that influence teaching practice ($r = 0.134, p < 0.05$) and support for a Knowledge Society ($r = 0.247, p < 0.001$). Private Religiosity also correlated with the State's National Vision for a Knowledge Society ($r = 0.167, p < 0.01$) and the State's endorsement of teacher identity as that of a loyal civil servant and trusted change agent ($r = 0.299, p < 0.001$). While the contribution of faculty at SQU aligned with Private Religiosity ($r = 0.251, p < 0.001$), and their promotion of girls' education ($r = 0.255, p < 0.001$), there was a strong, negative correlation with SQU's national vision that Critical Pedagogy was Islamic and appropriate in authentic Omani and Arab society produced a significant negative correlation ($r = -0.133, p < 0.05$).

Unlike Sahin who argues that "a critical and dialogical approach to education is as the heart of the *Qur'ānic* educational self-understanding", only negative correlations registered for the view that critical pedagogy was Islamic and therefore appropriate. Candidates, whose expectations of students are based on tribal heritage and ethnicity ($r = -0.312, p < 0.001$), and who demonstrate a public religiosity ($r = -0.215, p < 0.001$), are most negative in their views about critical pedagogy. Negative family beliefs about critical teaching practice ($r = -0.159, p < 0.05$) and the negative correlation with female Omani teacher identity ($r = 0.299, p < 0.05$) demonstrate the disassociation with critical pedagogy. In addition, there was no correlation with the State, indicating that the concept of a critical, transformative practice is not yet part of the educational discourse.

The State does correlate strongly and positively with the social/symbolic capital engendered by individual qualities. Both the national vision for a Knowledge Society ($r = 0.239, p < 0.001$) and State

sponsorship of the role of teachers ($r = 0.186, p < 0.01$), along with Family support for free, creative thinking in a Knowledge Society ($r = 0.200, p < 0.01$), all corresponded with an evolved, rather than traditional notions of capital. Interestingly, the identity of female teachers as Arab, Muslim and Omani ($r = -0.135, p < 0.05$), correlated negatively with the State's vision for a Knowledge Society.

Correlations between the Independent and Dependent variables highlighted broad institutional and capital links. Critical Thinking registered strongly and positively with Private Religiosity ($r = 0.320, p < 0.001$), Family Beliefs and their influence on teaching practice ($r = 0.301, p < 0.001$), State sponsorship of the role of teachers ($r = 0.320, p < 0.001$) and SQU's promotion of education for girls ($r = 0.262, p < 0.001$). SQU faculty support ($r = 0.212, p < 0.01$) and social/symbolic capital associated with individual qualities ($r = 0.195, p < 0.01$) were also significant.

Critical Pedagogy also registered significant positive correlations, although to a lesser extent. The strongest association was with SQU's support for girls' education ($r = 0.272, p < 0.001$), followed by the State's view of the role of the teacher ($r = 0.261, p < 0.001$), Family support for a Knowledge Society ($r = 0.199, p < 0.01$) and Private Religiosity ($r = 0.194, p < 0.01$). There were also positive correlations between critical classroom practice and Family Beliefs that influence pedagogy ($r = 0.182, p < 0.05$), and the capital generated by individual qualities and achievement ($r = 0.147, p < 0.05$).

Graduate Status, Subject Disciplines and the Dependent and Independent Variables

Table 5-10: Effect of Graduate Status on dependent and independent variables

NON-PARAMETRIC TEST FOR GRADUATE STATUS: Test Statistics ^a				
	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
CRITICAL THINKING	6783.000	23254.000	-.338	.735
Critical practices in classroom	4501.000	6779.000	-2.030	.042
National vision	5206.000	17767.000	-1.030	.303
SQU faculty role	5109.000	17670.000	-1.237	.216
SQU Education of girls	4984.000	7612.000	-1.504	.132
<i>Expectations Family, Wasta</i>	5334.500	8337.500	-1.941	.052
Expectations Ethnicity and Tribe	6277.500	9280.500	-.072	.942
Expectations: Individual Qualities	4833.500	7836.500	-2.934	.003
Identity	6591.000	21991.000	-.112	.911
Family Beliefs	5479.500	17107.500	-.150	.881
Family support for KS	5149.500	7850.500	-.873	.383
Official nationalistic vision	6235.000	20600.000	-.201	.840
Official role of teachers	6177.000	20542.000	-.316	.752
Private Religiosity	6793.000	23813.000	-.683	.495
Public Religiosity	6832.000	23852.000	-.613	.540
a. Grouping Variable: Graduate Status				

Using a Mann-Whitney U test, there was a significant difference based on Graduate Status and the Dependent Variable, Critical Pedagogy and Expectations based on individual qualities (see Table 5-11). With regard to Critical Pedagogy, Under-Graduates were more inclined towards this practice than Post-Graduates ($U = 4501$, $p = 0.042$). Of even greater significance, the classroom expectations of Under-Graduates are more inclined to be influenced the individual qualities of students rather than traditional social or symbolic forms of capital, ($U = 4833.5$, $p = 0.003$). On the basis of marginal insignificance

($p=0.052$), it is also worth noting that Under-Graduates are also more inclined to frame their expectations of students based on family status, wealth and *wasta*, than their Post-Graduate counterparts.

Based on subjects grouped according to broad disciplines, a Kruskal-Wallis H test was significant for three variables (see Table 5-12). These comprised: Critical Thinking ($\chi^2 = 14.939$, $p = 0.005$), Public Religiosity ($\chi^2 = 10.010$, $p = 0.040$), and the vision promoted by SQU that Critical Pedagogy is Islamic and appropriate for women in an authentic Arab/Omani society ($\chi^2 = 14.351$, $p = 0.006$).

Table 5-11: Link between broad teaching disciplines and the dependent and independent variables

SIGNIFICANCE OF BROAD TEACHING DISCIPLINES: Test Statistics ^{a,b}			
	Chi-Square	df	Asymp. Sig.
Critical Thinking	14.939	4	.005
Critical practices in classroom	7.166	4	.127
<i>Private Religiosity</i>	9.377	4	.052
Public Religiosity	10.010	4	.040
Family Beliefs and Influence on Teaching Practice	2.787	4	.594
<i>Family support for Knowledge Society</i>	9.031	4	.060
The State: national vision for a Knowledge Society	1.684	4	.794
<i>The State: Official role of teachers</i>	9.161	4	.057
SQU faculty role	7.517	4	.111
SQU: Vision of Critical Pedagogy	14.351	4	.006
Expectations - Family, <i>Wasta</i>	6.283	4	.179
Expectations - Ethnicity and Tribe	4.222	4	.377
Expectation - Individual Qualities	5.691	4	.223
SQU Education of girls	2.496	4	.645
a. Kruskal Wallis Test			
b. Grouping Variable: Subjects according to broad disciplines			

Table 5-12: Broad disciplinary ranks for variables where differentiation is significant.

Ranks			
Variable	Subjects according to broad disciplines	N	Mean Rank
Critical Thinking*	Humanities	94	112.70
	Maths/Science	74	129.74
	Physical Education	37	160.38
	Information Technology	21	111.81
	Islamic Education	21	102.48
	Total	247	
PRIVATE **	Humanities	93	122.38
	Maths/Science	78	118.93
	Physical Education	38	140.57
	Information Technology	21	108.90
	Islamic Education	22	163.27
	Total	252	
PUBLIC	Humanities	93	108.37
	Maths/Science	78	137.04
	Physical Education	38	144.54
	Information Technology	21	126.19
	Islamic Education	22	134.91
	Total	252	
Family support for KS	Humanities	83	111.47
	Maths/Science	66	98.08
	Physical Education	29	134.48
	Information Technology	19	88.84
	Islamic Education	18	105.92
	Total	215	
The State: Official role of teachers	Humanities	90	109.20
	Maths/Science	70	129.26
	Physical Education	31	124.02
	Information Technology	21	89.10
	Islamic Education	23	136.43
	Total	235	
SQU: Vision of Critical Pedagogy	Humanities	86	124.83
	Maths/Science	69	111.01
	Physical Education	27	83.56
	Information Technology	19	114.89
	Islamic Education	19	77.66
	Total	220	

*Bolded Variables are statistically significant for Broad Subject Disciplines

** Un-bolded variables are marginally insignificant.

Of particular interest, Physical Education candidates were most likely to endorse the personal learning preferences associated with critical thinking, engage in Public Religiosity and have parents who endorsed a Knowledge Society, characterised by creativity and free thinking. Islamic Education candidates were slightly more privately religious and also registered marginally greater endorsement of the State's representation of teachers. Humanities candidates were significantly more inclined to uphold the merits of critical pedagogy, in terms of its links to Islam and relevance in an authentic Arab/Omani society. Table 5-13 highlights the disciplinary ranks for the significant and marginally insignificant variables.

Regarding the significant differences according to broad subject disciplines, Islamic Education candidates were least inclined to endorse SQU's understanding of Critical Pedagogy or to demonstrate a preference for learning experiences that require critical thinking. Humanities candidates were least inclined to engage with either formal or informal religious groups. Information Technology candidates stood out for their less likely support for all three variables that registered marginal insignificance: Private Religiosity, Family support for a Knowledge Society and the State's representation of teachers as trusted agents of change and loyal civil servants.

A Predictive Model for Critical Thinking

A normally distributed histogram satisfied and confirmed the underlying assumptions for linear regression (see Figure 5-1).

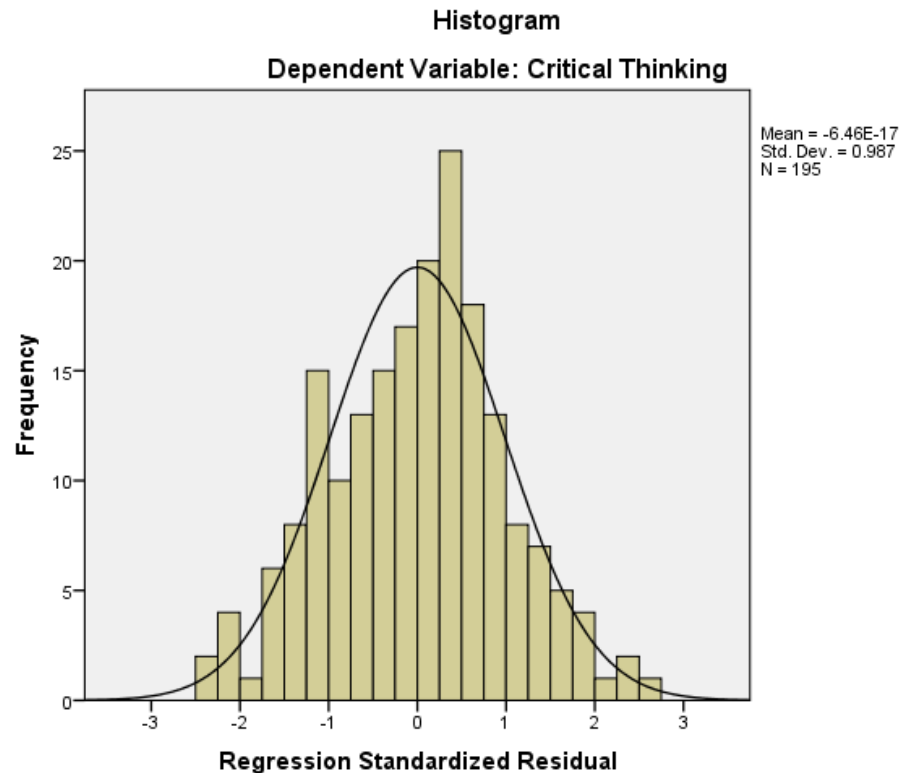


Figure 5-1: Distribution for the dependent variable - Critical Thinking

The Enter Method of Regression Analysis drew upon 12 independent variables as potential predictors. Tolerance, as a measure of one independent variable against the remaining independent variables, was low for SQU: Girls' Education ($T = 0.514$) and was removed (see Table 5-14). Four multivariate outliers were identified by triangulating scores for Mahalanobi's Distance, Cook's Distance and Centred Leverage and were also removed. The analysis was re-run and significant independent variables ($p < 0.05$) selected. These comprised Public and Private Religiosity, Social Capital: Individual Qualities, State: Teacher Roles and Responsibilities, and Family: Support for a Knowledge Society.

Table 5-13: Results of regression analysis using the Enter Method

INDEPENDENT VARIABLES: Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	-.005	.064		-.081	.935		
Religiosity - PRIVATE	.209	.086	.173	2.447	.015	.822	1.217
Religiosity - PUBLIC	.173	.067	.176	2.559	.011	.871	1.148
Family support for KS	.155	.076	.146	2.045	.042	.806	1.241
Expectation Individual Qualities	.141	.076	.140	1.865	.064	.727	1.375
The State - Teacher role and responsibility	.179	.078	.174	2.284	.024	.710	1.408
Beliefs	.012	.067	.012	.178	.859	.908	1.101
Identity	-.022	.068	-.023	-.329	.743	.843	1.186
Expectations Family, <i>Wasta</i>	-.096	.066	-.098	1.463	.145	.918	1.089
Expectations Ethnicity and Tribe	.007	.070	.007	.096	.924	.783	1.277
The State - National Vision	.005	.079	.005	.066	.947	.740	1.351
SQU - National Vision	-.019	.072	-.019	-.265	.791	.825	1.212
SQU - Role of Faculty	.089	.076	.089	1.179	.240	.725	1.379
SQU - Girls' Education	.203	.097	.188	2.104	.037	.514	1.945

a. Dependent Variable: Critical Thinking

There is also no evidence of constant variance among the linear relationships between the variables. Additionally, there is no multicollinearity as denoted by high Tolerance (0.906 to 0.983) and low Variance Inflation Factors (VIF), summarized in Table 5-15.

Table 5-14: Summary of data pertaining to the predictive model for Critical Thinking

Coefficients ^a								
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	.020	.059		.342	.733		
	Religiosity - PRIVATE	.264	.069	.244	3.807	.000	.920	1.087
	Religiosity - PUBLIC	.210	.059	.223	3.590	.000	.983	1.017
	Family support for KS	.176	.065	.174	2.690	.008	.906	1.104
	Expectation Individual Qualities	.228	.063	.226	3.595	.000	.959	1.043
	The State - Teacher role and responsibility	.214	.069	.197	3.108	.002	.941	1.063

a. Dependent Variable: Critical Thinking

This is a significant model ($F(5,189) = 15.060, p < 0.001$) that accounts for 28.5% of the variance ($R^2 = 0.285$). Standardized Beta Coefficients indicate the contribution of each of the independent (predictor) variables to the criterion (critical thinking) after removing the effects of the other predictor variables. Foremost was Private Religiosity ($\beta = 0.244, p < 0.001$), followed by Social Capital: Individual Qualities ($\beta = 0.226, p < 0.001$), Public Religiosity ($\beta = 0.223, p < 0.001$), the State: Teacher Roles and Responsibilities ($\beta = 0.197, p < 0.01$) and lastly Family: Support for a Knowledge Society ($\beta = 0.174, p < 0.01$).

Excluded from the model were Social and Symbolic Capitals relating to tribe, ethnicity, kinship, wealth, domicile and identity, as well as institutional variables relating to SQU, The State: National Vision and Family Beliefs as they influence teaching philosophy (see also Appendix F).

A Predictive Model for Critical Pedagogy

Figure 5-2 illustrates the normal distribution for critical classroom practices that satisfies the underlying assumptions for linear regression. The Enter Method of Regression Analysis drew upon the same 12 independent variables as potential predictors for Critical Pedagogy. Tolerance was again low for SQU: Girls' Education ($T = 0.595$) and was removed. Triangulating scores for Mahalanobi's Distance, Cook's Distance and Centred Leverage revealed three multivariate outliers, which were consequently removed. The analysis was re-run and only two variables: Family: Beliefs as an influence on teaching philosophy and The State: Teacher Roles and Responsibilities proved significant ($p < 0.05$).

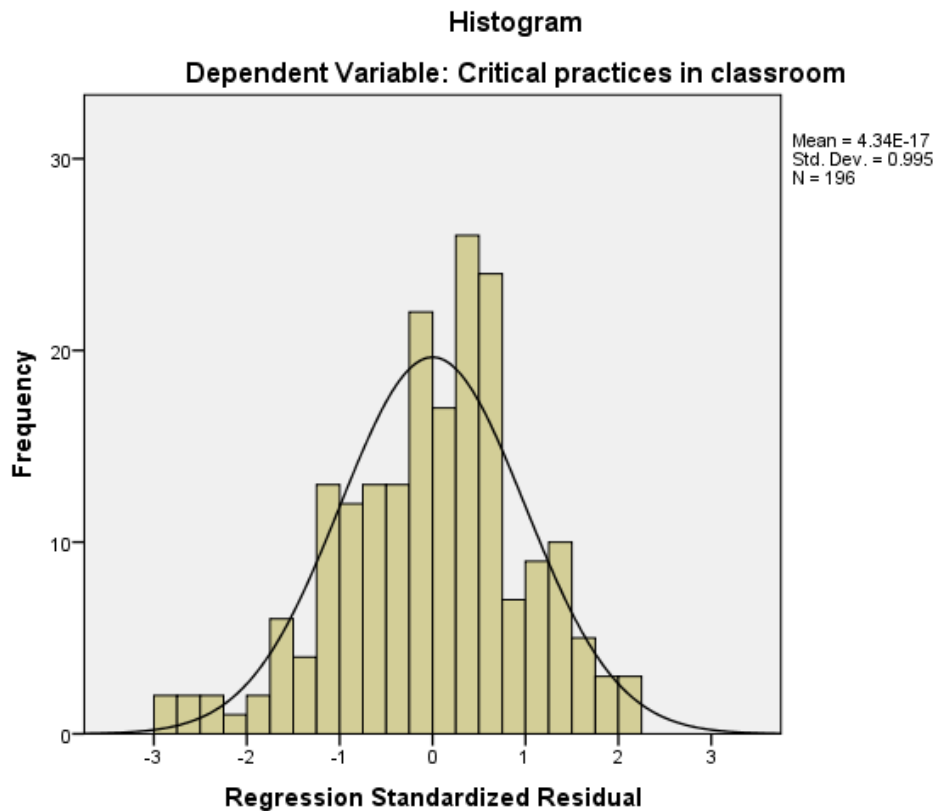


Figure 5-2: Distribution for Critical Pedagogy

Table 5-15: A Predictive Model for Critical Pedagogy using the Enter Method of regression analysis

TESTING FOR THE SIGNIFICANCE OF INDEPENDENT VARIABLES: Coefficients ^a							
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	-.051	.076		-.678	.499		
Religiosity - PRIVATE	.118	.103	.093	1.150	.252	.835	1.197
Religiosity - PUBLIC	-.132	.079	-.132	-1.677	.096	.873	1.145
Beliefs	.198	.079	.196	2.501	.013	.890	1.124
Family support for KS	.144	.089	.130	1.629	.105	.852	1.173
Identity	-.063	.079	-.062	-.804	.423	.911	1.098
Expectations Family, <i>Wasta</i>	.003	.074	.003	.043	.965	.960	1.042
Expectations Ethnicity and Tribe	-.115	.079	-.117	-1.453	.148	.836	1.196
Expectation Individual Qualities	.072	.083	.067	.867	.387	.904	1.107
The State - Teacher role and responsibility	.201	.092	.175	2.186	.030	.849	1.178
The State - National Vision	-.062	.092	-.056	-.667	.506	.774	1.292
SQU - National Vision	-.108	.082	-.107	-1.318	.189	.822	1.217
SQU - Role of Faculty	-.102	.086	-.097	-1.182	.239	.815	1.227

a. Dependent Variable: Critical practices in classroom

There is no evidence of constant variance among the linear relationships between the variables. Additionally, there is no multi-collinearity as denoted by the same high Tolerance (0.997) and low Variance Inflation Factors (VIF), summarized in Table 5-17.

Table 5-16: A Predictive Model for Critical Pedagogy - relevant coefficients

CRITICAL PEDAGOGY: Predictive Model Coefficients ^a								
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	-.012	.068		-.174	.862		
	Beliefs	.162	.069	.162	2.356	.019	.997	1.003
	The State - Teacher role and responsibility	.264	.075	.242	3.525	.001	.997	1.003
a. Dependent Variable: Critical practices in classroom								

Support for a student-centred pedagogy is validated by the significant correlation ($r = 0.169$, $p < 0.01$) between 27.6 which attributes poor student outcome with low quality practice and the affirmation that student outcomes influence teaching practice. A comparison of the two relevant histograms illustrates a level of dissonance. Whilst student outcomes inform teaching practice, a significant number of candidates rationalise that factors beyond teacher performance are more likely to account for poor learning outcomes.

This is a significant model ($F(2,193) = 9.437$, $p < 0.001$), but it only accounts for 8.9% the total variance ($R^2 = 0.089$). Of the two predictive variables, Standardized Beta of Coefficients indicate that the State: Teacher Roles and Responsibilities ($\beta = 0.242$, $p < 0.01$) is more influential than Family: Beliefs influencing teaching philosophy ($\beta = 0.162$, $p < 0.05$). Social and Symbolic Capitals and institutional variables relating to SQU, The State: National Vision and Family: Support for a Knowledge Society were not relevant (see Appendix F).

In an attempt to analyse this resistance/ambivalence more closely, statements inferring an affiliation for the traditional, teacher-centred pedagogy and rigid thinking skills correlated with statements relating to identity, the appropriateness of critical pedagogy for Arab, Omani societies, the notion of thinking freely and creatively being

deferred until university and that a Knowledge Society is an imposed Western construct (see Appendix F).

Candidates who are afraid to participate in discussion for fear of being judged, are more likely to only rely on Omani sources ($r = 0.230$, $p < 0.001$), believe that teachers must be Muslim ($r = 0.149$, $p < 0.05$) and avow they will punish students for unsatisfactory results ($r = 0.128$, $p < 0.05$). Furthermore, they believe that a Knowledge Society is an imposed Western concept ($r = 0.138$, $p < 0.05$) that is being imitated ($r = 0.192$, $p < 0.01$) and that the critical pedagogy being promoted is not relevant for an authentic Arab society ($r = -0.125$, $p < 0.05$). The candidates who regard critical pedagogy as a form of imitation registered strong negative correlations with the statements that it is necessary for an authentic Omani society ($r = -0.405$, $p < 0.001$) and that it is relevant for an authentic Arab society ($r = -0.460$, $p < 0.001$).

Teacher candidates who believed that female teachers should be Omani, also registered strong, positive correlations with a reliance only on Omani sources ($r = 0.163$, $p < 0.01$), and also believed that a Knowledge Society is an imposed western concept ($r = 0.178$, $p < 0.01$), such that creative, free thinking should only begin at the tertiary level of education ($r = 0.164$, $p < 0.01$). These results indicate that critical thinking and critical pedagogy are yet to permeate the layers of identity and socio-symbolic capitals associated with female teachers in Oman.

Of note is that Private Religiosity correlates strongly with support for a Knowledge Society, characterised by free thinking, creativity, equality and life-long learning, the role of teachers as loyal civil servants and change agents and the way in which faculty at SQU support learning and promote education for girls. In contrast, however, religious opposition to His Majesty's vision for a Knowledge Society is evident in the negative correlation between this view and the, albeit minor, participation in formal religious study groups. Cognitive dissonance is

evident between conservative religious ideology and the vision for a Knowledge Society.

CHAPTER 6: Critical Practices among Female Teacher Candidates at SQU.

To understand the ways in which female teacher candidates think, behave and develop attitudes, requires the articulation of the cultural resources, processes and institutions that effectively hold individuals and groups in “competitive... self-perpetuating hierarchies of domination”.¹ Analysis of overall survey data generated a profile of female teacher candidates, providing insight into matters of identity, personal epistemology and the network of power relations that together shape learning and teaching practice. A meta-analysis enabled the mapping of the regimes of power that underpin the significance of socio-cultural and symbolic capitals and institutions. This chapter outlines the way in which power relations create the socio-cultural and epistemological positions that significantly shape the propensity for critical practices among female teacher candidates. Relationships of power and the competing will of individual agency are examined from the perspective of the significance of institutional influence and resistance. This is followed by discussion about the receptivity to, and prospects for, critical practice.

Regimes of Institutional Power and Capital

The complex, interwoven links between institutions and individuals in the College of Education at SQU in the main, reproduce hegemonic dispositions, beliefs and values. However, despite the cohesive delivery of the national position, there are threats to the *status quo*. Cognitive dissonance is evidenced by competing attitudes,

¹ Schwartz, *Culture and Power*, 6.

behaviours and understandings. The national discourse endorses the empowerment of women, permitting movement from the private space into the public domain. In turn, this engenders financial independence, ambition and confidence. Alsharekh likens the phenomenon to a “metamorphosis”, with women emerging from a cocooned state, ambitious and willing to challenge traditional patriarchal constraints.² Although it is valid to identify patriarchal constraints from a purely gendered perspective, results from this study point to a far more complicated, differentiated and nuanced network of power relations.

Islam

As outlined in Chapter One, the cognitive, behavioural and affective consequence of Islam as the antecedent of personal epistemology illustrates the close link between culture, the source and authority of knowledge, ways of knowing and the capacity to learn. Asad regards the divine texts as just one of the central elements in “a discursive field of relations of power *through which* truth is established”.³ Thus, the authority of a particular interpretation of the *Qur’ān* also depends upon power relations, including socio-cultural and symbolic hierarchies.⁴

In the context of Oman, it is impossible to separate Islam from the institutions of the Family or the State and this thesis does not seek to do so. Rather it contends that whilst the institutions of Islam, the Family and the State are enmeshed, the empirical evidence presented in this thesis suggests that it is possible to discern a relationship between religious beliefs, personal epistemology and critical practices, that

² Alsharekh, “Introduction”, 15.

³ Talal Asad as cited by Mahmood, *Politics of Piety*, 116.

⁴ Ibid.

shows significant variation among individuals, teaching subjects and teaching experience.

From the outset of his rule, Qaboos sought to formulate a national identity and shared public vision built on *Ibādhī* principles of tolerance and consultation. The inculcation of homogenous Islamic principles into the contemporary political discourse ensured that the institution of religion, from the Grand Mufti to local sheikhs, was “fully meshed in the nation-building fabric of Omani society” and Omani pride in Islam focused family attitudes on their sacred duty to the nation.⁵

Islam is the overarching institution that structures and regulates Omani society, but for individual females, piety, duty, deference and dress are all ways in which a woman’s good Muslim character and identity is forged and social capital garnered. The integrity of this image is affirmed by the survey results in the qualities of an ideal teacher and in the importance of female teachers in Oman being collectively Arab, Omani and Muslim. In addition, the examples of well-educated, professional women provide important role models for adolescent girls, motivated by the social capital which accompanies such success. Marriage to a similarly qualified young man, from the appropriate background and class also builds family honour. The inability for many candidates to separate Islam from either Arab or ideal Omani teacher identity, is indicative of how “knowledge inheres in social practices and in the tools and artefacts used in those practices”.⁶

Religion remains a defining feature of the identity of female teacher candidates at SQU and is emphasised by the presence of the Holy *Qur’ān* in ninety-nine percent of homes. In terms of religiosity, the private practice of Islam is foremost. The *Qur’ān* is a guide for teaching

⁵ Joseph A. Kèchichian, “A Vision of Oman: State of the Sultanate Speeches by Qaboos bin Said, 1970-2006”, *Middle East Policy*, 15:3 (2008), 129-132.

⁶ Bereiter, *Education and Mind*, 58.

practice and reference to the Holy Book carries such epistemic *doxa*⁷, that it is used for behaviour management and is seen as a guide for life's problems. Cultural immersion during six months in-country, witnessing and sharing in regular Islamic rituals provided insight into the pervasiveness of Islam and supports the assertion that "the source of knowledge serves as the closest link to learning beliefs".⁸

The interpretation of the *Qur'ān* is transmitted by parents to their children, embedding 'appropriate' behaviours, understandings and attitudes in the *habitus*, the result of which is general agreement with families on religious matters. In the main, survey respondents agree with their parents about all religious matters and the attitudes of their parents are a major influence on their teaching philosophy, their acceptance of new knowledge, government policy and the changing role of women. The "epistemic trustworthiness" of parents and their religious interpretation leads teacher candidates to rely more heavily on social capital in the form of domicile, family connections, wealth, *wasta*, ethnicity and tribal heritage, than a student's individual demonstrated ability, as signifiers of the potential to think independently.

As noted above, the survey data suggest a complex and evolving picture in each of the aforementioned areas. The results indicate an emerging politico-religious engagement by female teacher candidates, including a disposition among a substantial minority of respondents towards following current trends among Islamic thinkers, Islamic scholarship and the politics of the Middle East. Nearly twenty percent of respondents disavowed the importance for female teachers in Oman to be Muslim. Whilst in the minority, this represents a sizeable proportion of candidates who did not see the female teacher necessarily as a Muslim role model. Finally, it is also important to note that the Family's

⁷ Epistemic doxa are what Bourdieu termed core beliefs.

⁸ Schommer-Aikins, "Explaining the Epistemological Belief System", 20.

stranglehold on religious viewpoints may be under some threat, given that one quarter of the sample indicated that they never, rarely or only sometimes agreed with their family on all religious matters.

Exposure to online religious activists, alternative news sources and other cultures may account for the strain on the authority of the Family's religious perspective. Religiosity for respondents resonated more strongly in the private domain, with most occasionally or rarely participating in the religious study groups. However, for people beyond the family circle who carry the same social status, religiosity and epistemic *doxa* become heuristic aids to assist candidates interpret and make judgements about another's social capital and consequent potential.⁹ The association between formal religious study and public engagement challenges traditional norms and demonstrates how, as seen by the candidates, Islam can be a source of empowerment. Furthermore, a high degree of religiosity among the teacher candidates, is concomitant with distinctly Omani perceptions of modernity.

Oman's culture is an oral one and it is not surprising that home libraries generally only contain, the *Qur'ān*, other religious texts, poetry, Arab fiction, school and university texts. Although the precise nature of these Other Religious Texts is unknown, in the analysis of the relationship between the contents of home libraries and statements pertaining to building a Knowledge Society in Oman, Other Religious Texts correlated positively and significantly with Government Policy for a Knowledge Society, parental and Islamic scholarly support for a society which endorses creativity and free thinking and the notion that such a society would safeguard Oman's future.

Because this researcher was strongly advised against asking questions about sectarian affiliations, it is impossible to infer the exact

⁹ Fricker, *Epistemic Injustice*, 32.

sources. This result does, however, provide evidence that a Knowledge Society is not necessarily contrary to an authentic Arab, Islamic or Omani society. Poetry books also correlated with Family support for a Knowledge Society. Whilst one might argue that the presence of poetry points to a level of literacy, reflection and cultural appreciation, it may also imply an affinity for the substantial amount of *Ibādhī* mystical poetry, much of which originates from the mountainous region of Jebel Akhdar.¹⁰ Nevertheless there are candidates whose religious perspective and search for knowledge, understanding and contemporary relevance complements the aims for a Knowledge Society

Clearly the conception of modernity in Oman is very different from the West and women's emancipation is a slow burn. Thirty percent of respondents asserted that they would go out without a male chaperone, while approximately twenty percent were vacillating. The traditional practice of only leaving the house if accompanied by a *mahram* (male chaperone) is less of a priority for a significant proportion of the respondents, with no differentiation based on graduate status. Of the group who move independently in the public space, they are more likely to indulge in the global culture of film, music, social networking and fashion. This association justifies the negative attitudes within the *habitus* of conservative, traditional families who regard globalization as a threat.

While in the West, particular occupations carry prestige based on economic capital, which connotes social status, the teaching profession for women in Oman is seen as "the most dignified"¹¹. Without doubt, this belief underpins the commitment and self-esteem of teacher candidates, conveyed by the descriptors of the ideal female Omani teacher and Arab woman. Being morally dutiful, cultured and religious,

¹⁰ Hoffman, "The Articulation of Ibādhī Identity, 204.

¹¹ Response to Question 5 by Respondent 14 (Foundations EFL student with 95% motivation to teach)

with respect for Arab/Islamic/Omani traditions, are key tenets of a teacher's 'dignity'.

The Family

The influence of the Family is demonstrated by the positive, significant correlations between family approval of independent thinking by their daughters and all the statements pertaining to social and symbolic capital, as well as the progressive unbiased support for student performance based on individual motivation, participation and previous learning outcomes. Parents, as reproducers of hegemonic norms, shape teaching philosophies and control the implementation of new methods. Family and kinship revolve around tribal affiliations, patriliney and enduring obligations, regulating "social, territorial, economic and political relationships".¹² This power manifests in the relationship between the family's primary influence on candidates' teaching philosophies and the deep-seated prejudice that ethnicity, tribal origins, domicile and family wealth can determine a student's capacity for independent thinking. Such bias is also associated with families disassociating with the national goal for a Knowledge Society. Families who do so, are less likely to support girls' education, or the notion that Critical Pedagogy is appropriate for women and girls, because it corresponds with authentic of Arab, Omani and Muslim identities. The authority of the Family also extends to this institution's capacity to shape the teaching practices of candidates.

The survey data reveals that whilst candidates may be concerned with learning outcomes, it is more important that their philosophy, teaching practice and demeanour reflect the dispositions and behaviour of the ideal teacher and respected Omani woman. The juxtaposition of a

¹² Al-Barwani and Albeely, "The Omani Family", 122.

traditional family focus with the pursuit of a career or business prospects, may be reconciled by the way in which additional income can render opportunities for children and family members that would otherwise be unobtainable. Social status is enhanced by education and both family. The empowerment of women features in the discursive leadership of the Sultan and the practical appointment of women to influential public positions, including the Ministry of Education and Deans at SQU.

Whilst Elnaggar believes that socio-cultural norms in Oman “trap and chain women’s thinking and ability and limit their mobility” irrespective of their urban/rural domicile¹³, these results indicate the motivation of teacher candidates to act as role models, motivate girls to love learning and to expand the traditional role of women as wife and mother. Driven by the prospect of a teaching career and most commonly asserting that a career was the primary marker of modernity in Oman, social status and economic advantage are the most important drivers for joining the teaching profession. The accrual of socio-cultural and symbolic capitals associated with tertiary education, career, exposure to co-education and the cosmopolitan city of Muscat, imbue confidence in the teacher candidates. Scholastic success also offers the potential to elevate the socio-economic and symbolic status of their families.

Furthermore, the contribution of Omani female teachers to the broader welfare of Omani women and girls is evidenced by the belief that marriage, family and a career are not mutually exclusive. Clear evidence of the delayed age of marriage exists among the teacher candidates at SQU. The prospect of finding a good husband because they would be teachers, also correlated as a primary motivational factor. This is despite the fact that unlike Western precepts of equality, *kafa’a*

¹³ Elnaggar, “The Status of Omani Women”, 7.

(equality) in Islamic law ordains that “an aspiring husband should be equal or superior to the proposed wife in terms of socio-economic and racial status”, in order to be an acceptable husband.¹⁴

The contestation between the traditional Islamic concept of family and an Oman that has empowered women through universal education, wider employment opportunities and the right to own property, is evident. With thirty percent of respondents resisting the influence of parental beliefs, the authority of parents is in question. The dissonant correlation between having a career and ‘looking after my family while my husband works’, also suggests that modern Omani women are less inclined to be satisfied in the confines of the domestic space. One way of preserving the cultural reproduction of established Islamic norms is through the teaching profession, which is regarded as a “female profession” and, “most appropriate for a woman because it is segregated”.¹⁵ For unmarried candidates, acceptable employment is close to home and the prospect of teaching, even in rural or remote areas is higher than the pursuit of alternative careers. Simultaneously however, teacher candidates are demonstrating a propensity to form their own opinions, rather than simply absorbing the strictures of the *habitus*. The family’s control of the *habitus* is also being undermined by women’s pursuit of careers, which sees pre-school age children left in the care of maids who may, or may not be, Muslim or speak Arabic.

At the same time, cognitive dissonance is apparent between the traditional, historical primacy of the Family and the official and widespread institutional support for His Majesty’s vision for a Knowledge Society. Such conflict is more likely to be reconciled in remote or regional areas, where women elect to work close to their

¹⁴ Al-Azri, *Social and Gender Inequality*, 18.

¹⁵ Quotes from Survey Respondents 99 (Master’s student, former EFL teacher) and 208 (PE Methodology Student)

extended family, but for those nuclear families who have relocated to larger cities for employment or career advantage, the access to broader family support and influence is often not so straightforward.

Because SQU recruits only teacher candidates with the best senior school results from around the country, irrespective of their tribal origins, ethnicity or kinship links, the provision of free campus accommodation and transport for the young women has enabled girls from more remote or conservative families to pursue their education. Independent thinking resonates in personal choices about appearance. Young women are prohibited from wearing *niqāb* at SQU and it is a relatively common sight to witness girls arriving on Saturday afternoons, removing their *niqāb* as they alight from their family cars and donning it again on Thursday afternoons when they depart for the weekend. It is mandated that female candidates at SQU wear *hijāb* and black 'abaya, although there is a wide variation in colours and patterns. In the CoE, the dress code of female Omani administrative staff and faculty varies greatly from the plain black 'abaya and scarf to the latest in designer 'abayāt and long skirts and jackets with *hijāb*. Professor Thuwayba Al-Barwani, sets the tone in her modest, westernized jackets and suits but there is an 'abaya hanging at the ready, on the back of her office door, for when she is called to attend the Ministry or an important meeting. Freedom of dress is an important signifier of independence, individuality, style and flair for women at SQU.

Regarded as a “heavenly profession” which gives followers a “special/divine place in Islam and with Allah”, beliefs about the teaching profession are grounded in the Truth of the *Qur'ān*. Only nine of the 274 respondents disclosed that they were training to become teachers because they had been compelled by parental and/or patriarchal authority to pursue the profession. One Diploma student with a Bachelor of Science in Chemistry used the metaphor: “If you do

not have any choice but the fangs/teeth as a vehicle/means, you bite/take whatever opportunity is given, regardless of the risk”.¹⁶ Resignation or acceptance of limitations enables teacher candidates motivated by the prospect of a different kind of success, to embrace opportunities.

Attending weddings, dowry presentations, *melka* (engagement) parties and living in Omani homes during *Eid al-Adha* and National Day celebrations, observing, participating and talking to young girls and women of all ages, highlighted the Islamic values, priorities, hopes and dreams of a variety of Omanis, who came from both rural and urban settings, different religious denominations and various tribal/ethnic backgrounds. Young girls are socialized from an early age to become brides and mothers. The birth of a baby is cause for great celebration, with the choice of the name meant to confer on the newborn the Islamic characteristics inherent in the meaning of the name. The perpetuation of family values and commitments in the lives of young women is at sometimes at odds with their deeply held ambition for a career.

Two generations ago, women were revered for their large families. Grandmothers, Um Ali, Um Hassan and Um Mohammad had each borne twelve, eleven and sixteen children respectively and revelled in their progeny. In 2015-16, the children of these three grandmothers are now parents and all are successful and educated, some with Master’s degrees from abroad. Children are still highly prized, but women are marrying much later and family size has reduced with the increased confidence of the educated Omani woman to assert her “opinion about things that affect her life”, along with the officially approved use of contraception.¹⁷ This is exemplified by the majority of respondents who were single and not engaged. Interviews with young women and their

¹⁶ Response to Q5 by Respondent 163.

¹⁷ Al-Barwani and Albeely, “The Omani Family”, 136.

extended families, as well as analysis of open responses to survey questions, highlight the importance of education and a career.

Dr Z spoke of the “shadow of culture”, in the way communities in rural or urban settings for example, view the world differently and that the latter group is more likely to be bound by kinship and tribal links. In the context of this research, deeper exploration of the religious and cultural foundations which inform the development of a teacher candidate’s personal epistemology was limited by the prohibition of public discussion of difference, disadvantage or dissent. Despite this, contested views exist regarding the pre-eminence of social and symbolic capital as opposed to individual qualities, as they relate to teacher expectations of students to think independently.

Social Stratification and Stereotyping

The consistency of beliefs about social stratification, exemplified by no significant difference based on graduate status for teacher expectations or personal learning preferences, highlights the depth to which attitudes and understandings are ingrained and aligned with family beliefs and therefore the Family’s control of the *habitus*. The prevalence of traditional socio-cultural stereotypes, relating to the student’s or teacher’s ‘Arabness’, tribe, domicile or family status, contribute to epistemic dysfunction. Consequently, low performing students in classrooms may be inhibited by lower expectations, diminished credibility and/or self-esteem. These research findings support Elnaggar’s assertion, mentioned earlier, that socio-cultural norms in Oman “trap and chain women’s thinking,”¹⁸ but only in part. These results also demonstrate the presence of more epistemically just

¹⁸ Elnaggar, “The Status of Omani Women”, 7.

expectations, based on individual qualities of motivation, participation and learning outcomes.

Another possible indication of epistemological change is the vehement rejection of bias, which could signify an increasing commitment to social justice by the seventy percent of respondents who disagreed with the idea. Alternatively, for those who acknowledged that they were biased, it suggests a lack of “epistemic humility” which impedes understanding.¹⁹ Allen²⁰, Mahmood²¹ and other post-colonial proponents discuss the need for such epistemic or meta-normative humility if an outsider is to understand cultural difference or become genuinely open to the subaltern. It is also relevant in the CoE which enrolls female candidates from all corners of Oman and schools, which are socially and culturally diverse.

Unfortunately, whilst a meta-normative humility is projected, internal biases predominate. The expectations of teacher candidates are certainly influenced by their preconceptions of students, based foremost on ethnicity and tribal origins, followed by family status, kinship networks, wealth and *wasta*. Such prejudice overrides the individual motivation, achievements and participation of a student. This understanding contradicts the power and authority of the constructed homogenous Omani identity, by highlighting the social stratification that informs the attitudes and cognitive processes of teacher candidates. Gender stratification also endures.

A study of the relationship between social status and women’s empowerment in 2004, measured women’s autonomy, their involvement in decision-making and their freedom of movement.²² Although working

¹⁹ Allen, *The End of Progress*, 76

²⁰ Ibid.

²¹ Mahmood, *Politics of Piety*, 198.

²² Al-Riyami, Afifi, and Mabry, “Women’s Autonomy, Education and Employment”, 146-147.

women and those with tertiary qualifications enjoyed greater independence more than a decade ago, fifty percent of survey respondents in the current study indicated that they would not venture out in public without their *mahram* (male chaperone) and a further twenty-five percent were undecided. With no significant difference depending on Graduate Status, social protocols around freedom of movement endure.

The premise that Arab, Islamic and Omani identities inform personal epistemology and the prospect for endorsement of higher order thinking skills is borne out by this research. A strong sense of duty, and a desire to be epitomise an Islamic/Omani/ Arab role model reflect both normative and political commitments. Despite the unwritten social rules which mandate suitable marriage partners based on the complementary purity of their Arab genealogy, ninety-seven percent of respondents identified as Arab, signifying the symbolic and social capital assigned to Arab identity. After the representation of a female teacher as a loyal civil servant and trusted change agent who empowers girls through learning, identity is the next most important factor informing the teaching philosophy of candidates.

The dissonance which exists between the preferred learning experiences, embodying higher order, critical thinking skills and the partiality of expectations of students to think independently based on their social capital, indicate that while teacher candidates have learned to apply critical skills to their academic work and intellectual interaction with others at SQU, this capacity is compartmentalized; separated from the semiotic codes, instilled through the *habitus*, and used to decipher social distinction.

Without reliable empirical evidence to support judgements about the religiosity, intelligence and ability of students or candidates who fall into the coastal/interior, rural/urban, *bedū/hadr* (settled) dualisms,

the prejudice embodied by these internalized prejudgements amounts to a mythology. Cultural capital based on family, domicile, wealth, *wasta*, tribal heritage and ethnicity are also dissonant with qualities of fairness, empathy and respect for individual differences which populate individual descriptions of the ideal female Omani teacher. The fact that teacher candidates view the best, most effective teachers as being fair and just, is the beginning of change and exemplifies how “the old and contemporary coexist on the same stage”.²³ The dynamism of these structures mean that “Arab culture is in a constant state of becoming”.²⁴

The State

The ‘State’ in Oman comprises “a system of power rooted in discursive practices” controlled by the Sultan.²⁵ Culture and society therefore become the terrain wherein the power plays are contested. Pictures of Sultan Qaboos adorn every school room and lavish, eponymous public facilities signify his beneficence and vision.²⁶ In addition, the official modern history of Oman as taught in schools, represents his ascension to the throne as “the launch of the age of renaissance, development and construction”, with Qaboos as “the builder of Modern Oman”.²⁷ This representation has captured Omani patriotism. When pressed to explain if there were other reasons for their enrolment in the CoE, twenty-five respondents espoused a grander vision to contribute to their country and immediate community. Other

²³ Valassopoulos *et al.*, “Arab Cultural Studies”, 117.

²⁴ Barakat, *The Arab World*, 42.

²⁵ Dina Matar, “Rethinking the Arab State and Culture: Preliminary Thoughts”, *Arab Cultural Studies: Mapping the Field*, ed. Tarik Sabry, (London: I.B. Tauris, 2012), 124.

²⁶ Sultan Qaboos Mosque, Sultan Qaboos Hospital and Sultan Qaboos University, for example

²⁷ Takriti, *Monsoon Revolution*, 256.

candidates relished the opportunity to expand the access to knowledge and opportunities for learning, by incorporating new methods that would enhance the understanding and enjoyment of subjects like Mathematics and Art. The desire to participate in the Sultan's vision and make a positive contribution to humanity also resonated.

Despite this image, dissonant support for the Sultan is evident in the survey data. While the frequency of responses which support His Majesty's vision for a Knowledge Society is very high, respondents who attended formal religious groups significantly rejected this vision. The strong correlation between Islamic Scholars support for a Knowledge Society and participation in formal religious groups is also dissonant with the overt support of the Sultan's vision. Based on these results, the institutions of Islam and the State are at odds about the nature of a Knowledge Society in Oman and how it is to be achieved. The prohibition of public discussion about religious differences and attention to the cultural advice of Omanis who supported this research, limited clarification of this contestation.

Respondents strongly affirmed the Sultan's empowerment of women and promotion of women in public spaces. This was reflected by the significant correlation between Pursuit of a Career and His Majesty's vision for a Knowledge Society. Underlying resentment emerged however in the comments of some science graduates who could not find 'suitable' employment in their chosen field and teaching was therefore their only option. These sentiments carry dissatisfaction with patriarchal practices. Travel restrictions and preferences that unmarried women remain in the family home, also restrict employment opportunities for some graduates, but the State, as the largest employer of Omani women, is regarded as responsible for providing the labour market opportunities for highly educated, qualified and career-minded, modern women.

The cognitive dissonance exemplified by dynamic institutional dialectics is also evidenced in the tension between contemporary opportunities relating to the performing arts and traditional religious positions. Strongly negative correlations registered between going to the Opera House²⁸ or theatre and Family religious beliefs, prayerfulness and the *Qur'ān* as the resource for solving problem and guiding behaviour. The performing arts, especially His Majesty's preference for Western opera, classical and military music²⁹, are overwhelmingly negatively correlated with the religiosity of candidates.³⁰

Broader social acceptance to the performing arts is grudging, perhaps due to the limited association in Oman between Islam and the performing arts. Other factors may also be at work, including the fact that Oman's traditional culture is largely oral and unrelated to its western musical counterpart. Internal political divisions regarding singing and music could also be attributed to 'accepted knowledge' about songs which mobilized Dhofaris during the rebellion in the early Seventies. The danger of song lies in the vernacularisation and dispersal of contentious ideas. During the Dhofar rebellion, songs infused with "a sense of normative judgement and value-based content" effectively disseminated "a new vocabulary, featuring terms such as colonialism,

²⁸ The Royal Opera House in Muscat, the only such venue of its kind in the GCC, is officially a source of great national pride and is promoted internationally as "a centre of excellence in global cultural engagement" that strives to "provide a "space for culture and socio-economic development, reflections and actions; inspires audiences and nurtures creativity with innovative Programmemes, fosters cultural vitality and unleashes talent; promotes cultural tourism; and puts cultural diplomacy into practice by reinvigorating global and multi-disciplinary collaborations and exchanges". See "Overview, (Muscat: Royal Opera House, 2016), <https://www.rohmuscat.org.om/en/about-us>.

²⁹ Majid al-Harthy and Anne K Rasmussen, "Music in Oman: an Overture", *The World of Music - Music in Oman: Politics Identity, Time and Space in the Sultanate*, 1:2 (2012), 23. (pp9-41)

³⁰ This may also account for selective importation of European classical music and wariness of modern music as the harbinger of destructive ideologies that threaten social order. In a personal communication with Anne Rasmussen (p. 34), one Omani noted that "The Sultan has good ideas, but he is only one man and Oman is a big country. We have a problem with culture here. Now we have changed our living but we haven't change our head [our mentality about music and the arts'. Now we have houses, cars, jobs, but our attitudes ... don't change very easily."

liberation and the people”.³¹ Whilst the official homogenous version of Omani identity justifies laws which effectively silence opposition, the examination of candidates’ responses to attitudes and behaviour relating to modernity and religiosity highlights the tension, not between religion and modernity *per se*, but between forces which seek to preserve historical or traditional perspectives and those which embrace a contemporary reading of Oman.

The nation-building influence of the Sultan and his government is pervasive in the way that textbooks are followed closely and teacher guides are heavily relied upon for lesson planning. The State, via the Ministry of Education, functions to manoeuvre teachers and candidates, who are reluctant to implement student centred practices.³²

Concurrent with the evolving engagement with critical thinking practices, the State strictly censors information about other cultures which is incompatible with Omani decorum. Any material, which for example encourages or facilitates fraternization with the opposite sex and/or adolescent rebellion is completely silenced. In this way, the tactics of the State are a push/pull combination, which controls content, but encourages more independent, student-centred learning.

These activities are further circumscribed by the weightiness of curriculum content, which also functions to limit opportunities for time-consuming but rich shared learning experiences. Overcrowded syllabi place inordinate pressure on teachers to prepare students for the exams set by the Ministry, with the result that teacher-centred pedagogy in the form of lecturing and note-taking, takes precedence over the time-consuming but enriching student-centred strategies. In addition, the

³¹ Takriti, *Monsoon Revolution*, 241.

³² This is evident in the designated learning experiences in the EFL textbooks, but critical members of faculty in the CoE want to see further, more substantial engagement with critical pedagogy. Whilst the examination of the textbooks was peripheral to the scope of this study, closer inspection and evaluation of textbooks from other disciplines would be illuminating.

curricula are formulated in such a way as to prevent the criticism of “political or social axioms”³³, by reinforcing national unity which helps neutralize dissent. Despite this effort, dissonance manifested in the negative correlation between the Sultan’s vision for a Knowledge Society in Oman and participation in formal religious groups, whereas the Government’s policies engendered a significantly more positive relationship with Religiosity. Both Under- and Post-Graduates affirm that learning experiences include more than one correct answer. Close reading of student textbooks, workbooks and teacher guides for English as a Foreign Language confirm that multi-cultural and diverse religious perspectives are included. Diversity is presented as being international, but acknowledgement and discussion about multi-cultural difference in Oman is absent.

Receptivity to Critical Thinking

Inspired by Fazlur Rahman, Sahin argues that according to the *Qur’ān*, Islamic faith (*īmān*) is informed by a strong desire to know one’s self (*nafs*), explore the world and new knowledge, and to remain open to the ‘other’.³⁴ In this way faithfulness becomes critical, embodying ‘hearts capable of thinking and reflection’³⁵, such that it is “permeated with ethically responsible critical reflection”.³⁶ Birks and Sinclair noted in 1983, that the official goals of the ministerial Education and Training Council, along with other development planners, were to facilitate the improvement of individuals, maximise their personal growth and qualify them to meet the human resource demands of Oman’s development

³³ AHDR, *Building a Knowledge Society*, 53.

³⁴ Sahin, *New Directions*, 76-80.

³⁵ *The Holy Qur’ān*, 22:46.

³⁶ Sahin, *New Directions*, 240-241.

process.³⁷ However, recent analysis of critical thinking in the College of Education at SQU using the California Critical Thinking Skills Test, concluded that critical thinking skills are not embedded in assessment instruments, either in schools or in the CoE.³⁸ Furthermore, there is no significant change in the capacity to think critically after three years at SQU and faculty are neither teaching such skills, nor do they all completely understand what it means to think critically.³⁹ Neisler *et al.*, argue that curriculum, assessment and professional development programmes need to be reformed if critical thinking is going to manifest.

Ismail contends that disengagement with educational reforms promoting critical thinking, is the result of a disconnection or contradiction between core values and behaviours, or when “multiple cognitions exist on a given value”.⁴⁰ In a similar vein, a recent Saudi Arabian study identified seven major obstacles to critical thinking in Islamic Education classrooms: student ability, teaching methods, classroom structure, Saudi society and the school community, pre-service teacher education, professional development for existing teachers and the curriculum.⁴¹ In contrast, this research has identified Personal Learning Preferences for critical thinking skills and has produced a statistically significant model to predict these skills.

In order of effect, the model comprises Private Religiosity, Expectations based on Individual Qualities, Public Religiosity, The State in terms of the teacher’s role and responsibilities and Family Support for a Knowledge Society. Thus, the predictive model for critical thinking highlights the Foucauldian network of relations that exists between the

³⁷ Birks and Sinclair, “Successful Education”, 165.

³⁸ Neisler *et al.*, “21st Century Teacher Education”, 90.

³⁹ *Ibid.*, 91.

⁴⁰ Ismail, “Philosophy”, 49.

⁴¹ Mesfer, “Islamic Teachers' Perceptions”.

key institutions of the State, Islam and Family and the dynamic influence of capital. With the combined affirmation by these institutions and the capacity to look beyond ingrained and prejudicial social and symbolic capital, the predictive model accounts for twenty-nine percent of the variance that explains critical thinking.

In the five-part predictive model, the foremost factor relates to Private Religiosity, wherein personal religious beliefs uphold the *Qur'ān* as a guide for teaching, behaviour management and problem-solving and there is concurrence between the teacher candidate and her family about Islam. The factor analysis concerning Internet use revealed that female candidates follow current affairs and contemporary Islamic thinkers, which may account for exposure to more modernist, progressive religious interpretations. It is doubtful that female teacher candidates are explicitly engaged in the CoE with the *Qur'ānic* example and exhortation to think critically. The potential for Islam to frame such thinking does exist in the diaspora. Sahin asserts that the educational aim of the *Qur'ān* is:

“to nurture an ethically responsible, critical and open attitude within humanity, so that people of diverse cultures, faiths and races engage with a meaningful dialogical process of learning from one another.”⁴²

Despite the prospective potential for Islam to fuel critical thinking, this model highlights the importance and integrity linking the *Qur'ān* to personal epistemology.

The second factor – Expectations based on Individual Qualities - aligns with the aforementioned *Qur'ānic* aim for education. It is related to the acknowledgement of individual qualities of students: their

⁴² Sahin, *New Directions*, 209

motivation to achieve, participation and their results, all of which combine to surmount ascribed stereotypes that stratify students on the basis of social and symbolic capitals. Appreciation of socio-cultural capital, devoid of the traditional markers of ethnicity, tribe, kinship links, wealth, domicile and influence, is not the norm for respondents, but the elimination of the importance of these factors presents a clear goal for teacher educators. The College's Conceptual Framework explicitly states that "learners are central in the teaching-learning process" and that "every child is capable of learning". This view is supported by the Ministry of Education's ongoing development of the curricula and textbooks, which promote student-centred learning experiences that require higher order thinking skills.

Despite the significance of the predictive model and the clear aims for the CoE's "Distinguished Graduates", identity power, as a form of symbolic capital, operates as the predominant heuristic tool.⁴³ In doing so, identity power shapes teacher candidate's assessments of their individual students. Socio-cultural, rather than religious or individual factors account for the expectations of teacher candidates in regard to the capacity of their students to think independently. Domicile, the distinction between urban or rural origins, family connections (*wāsta*) and family wealth, in combination with ethnic origins and tribal heritage indicate substantial, ingrained prejudice and social stratification. Identity power is also emphasised in the importance, in the minds of respondents, for female teachers to be Arab, Muslim and Omani. Reverence for the Islamic example set by female teachers and embodied in the construction of female Arab identity, serves to diminish or isolate those who do not comply with these descriptors.

⁴³ Fricker, *Epistemic Injustice*, 16-17.

Although Public Religiosity: participation in Informal and Formal religious groups, is a vague factor, understanding is informed by Limbert's description and analysis of an *Ibādhī* study circle in Bahlā, which drew upon "a particular past where education necessarily meant religious education".⁴⁴ Limbert notes that in the study circles, these young women were not only helping to reformulate what education and knowledge were, they were also reformulating religion and what it means to "fulfil their responsibilities as devout, serious and intellectually aware women".⁴⁵ They were

participating in a new religiosity in relation to their mothers and grandmothers... understanding what it meant to be women in a world where they, as well as men, had the authority to interpret religious doctrine and demand respect for their interpretations and initiatives".⁴⁶

Importantly, these discussions marked a shift away from the goodness associated with observing one's obligations and responsibilities of sociality to the notion that if "the focus of everyday life was not on God, then the activity was not appropriately religious".⁴⁷ Thus the significance of either formal or informal religious groups comes to light. If the discourse of education is couched in Islamic epistemology, it can be absorbed by families and therefore enter the *habitus*, to be reinforced and reproduced in schools. It is also evidence of the way in which identity power or the socio-cultural, symbolic capital of being a female Muslim role model for students penetrates into institutional discourses. Although attending a religious group is not general practice for respondents, it is important to note the significant

⁴⁴ Limbert, *In the Time of Oil: Piety, Memory and Social Life in an Omani Town*, (Stanford, CA: Stanford University Press, 2010), 98.

⁴⁵ *Ibid.*

⁴⁶ *Ibid.*

⁴⁷ *Ibid.*, 114

correlation between Critical Thinking and Formal Religious Groups. Of note, it is Physical Education candidates who are most likely to engage with both these behaviours.

Abdullah Sahin emphasizes the importance of the formation and affirmation of religious agency and identity in the pedagogic process. Asserting that the “*Qur’ān* encourages critical appropriation of Islamic faith (being critically faithful), for engaging in a process of inquiry and analysis is regarded as an important form of worship to God”, Sahin establishes his argument for ‘religious agency’.⁴⁸ Reference to the *Qur’ānic* dialogic and educational principle of *al-ta’āruf*, (getting to know and learning from one another), extends his vision to one where “humanity should enter in a constant intercultural and interreligious learning process”.⁴⁹ Omani inter-cultural education proponent, Saif Al-Maamari endorses this prospect with his view that the role of schools is to “combat stereotypes, overcome prejudices and dispel myths about the Others”.⁵⁰

Despite the fact that eighty percent of candidates reported travelling to forty-one different countries, an expanded worldview as a result of travel experiences did not correlate with a propensity for critical thinking. Although, the most common travel destinations were in the GCC, other popular countries included Iran, the United Kingdom, Malaysia, Thailand and India. These Asian countries are very popular locations for honeymooners. Meeting people from diverse cultures held high appeal for respondents in statements about modernity and extending friendship networks was a motivational factor for the teaching profession, but reflection about these relationships and encounters is not apparent.

⁴⁸ Sahin, *New Directions*, 210.

⁴⁹ *Ibid.*

⁵⁰ Al-Maamari, “Education for Connecting Omani Students”, 442.

The fifth and final predictive factor for Critical Thinking is Family Support for a Knowledge Society, wherein both parents support free and creative thinking by their daughters, in support of the vision for a Knowledge Society. This society is one in which equal opportunities exist for all citizens and life-long learning is a feature. The inclusion of the Family in the predictive model for critical thinking completes the trifecta of support by the key institutions in Oman. The negative relationship between Family Support and Social Capital: Tribe and Ethnicity suggests that when families endorse critical thinking, they also reject prejudice based on tribal heritage or ethnicity. Families that are resistant to a Knowledge Society, regard it as an imposed Western concept, retain traditional socio-cultural capitals and reject the idea of a student's ability to think independently because of her personal motivation. The Family's position in terms of a Knowledge Society is also strongly linked to private religious beliefs and behaviours, thereby aligning religious knowledge and interpretation, via the *habitus*, to critical thinking.

The success of this predictive model supports the indicator, 'Enabling Environments', in the 2015 Arab Knowledge Report, which acknowledges the need for a mutual commitment between families and schools to inculcate the behavioural, affective and cognitive skills, including a "sense of rationality, creativity and perseverance" that will engender young citizens who are "capable of integrating into, and becoming active participants in the general life of their societies".⁵¹ However, the predictive model for Critical Thinking hones the notion of 'environment'. Not only is the *habitus* vital, but for critical thinking to be enabled in the College of Education, the Family, Islam and the State must give their institutional endorsements.

⁵¹ Griss et al., *Arab Knowledge Index 2015*, 30.

Of interest is that in this study, Physical Education candidates were far more disposed to critical learning experiences than their counterparts. Lowest were candidates training to become Islamic Education Teachers. The prominence of Physical Education candidates could be explained by the way in which “cultural and traditional attitudes... [that] militate against women’s continuing participation in physical activity” are slowly being eroded.⁵² A 2013 study of perceived barriers to physical activity among high school students in Muscat concluded that a lack of encouragement to exercise ($p < 0.001$) and no time for leisure activities due to academic responsibilities ($p < 0.001$) and/or social and family responsibilities ($p < 0.05$) accounted for external obstacles.⁵³ Internally, concerns about appearance while exercising ($p < 0.001$), having no energy ($p < 0.05$) and greater appeal of other recreational alternatives ($p < 0.001$) were significant. Differentiated personal epistemologies and assimilation of Islamic tenets encouraging “healthy bodies and minds and the productive use of time”, have enabled female Physical Education candidates to surmount these traditional, socio-cultural barriers.⁵⁴

Receptivity for Critical Thinking may also be explained in part by the way candidates use the Internet, attitudes to building a Knowledge Society in Oman and practices associated with Modernity. Suspicions and concerns that access to technology has the potential to corrupt impressionable young women⁵⁵ are mitigated by Government censorship and the wary use by candidates of technology. In order of descending significance, Critical Thinking correlates strongly and

⁵² Al-Sinani, “The Establishment and Development”, 2196.

⁵³ R. M. Youssef, K.Al-Shafie, M. Al-Mukhaini and H. Al-Balushi, “Physical Activity and Perceived Barriers among High-School Students in Muscat, Oman”, *Eastern Mediterranean Health Journal*, 19:9 (2013), 762, <http://search.proquest.com/docview/1467532572?pq-origsite=summon>.

⁵⁴ Al-Sinani, “The Establishment and Development”, 2193.

⁵⁵ Masmoudi, “The Arab World and the Information Age”, 130.

positively with Internet use for preparing teacher resources, university research, participating in online chats or discussions and following international current affairs. The distribution of candidates who use the Internet in this way is telling. While the majority use the Internet for their studies and seventy percent use online sources to prepare lessons, only forty-eight percent follow international news, while thirty-one percent engage in online discussion. Respondents who believe that a Knowledge Society is an imposed Western concept reject the Internet as a research tool and the practice of accessing sites in English.⁵⁶

In terms of attitudes to modernity, critical thinking correlated strongly and positively with voting in elections, following female Muslim activists and joining either a Professional or Women's Organisation. A willingness to step into the public sphere and contribute to society indicates how critical thinking is aligned with challenging notions of patriarchal authority, increasing the agency of female teacher candidates and political engagement. These are not common practice for respondents, with only twenty percent indicating that they would vote in elections. Forty-seven percent indicated that they were likely or very likely to follow a female Muslim activist, whereas only one in three are inclined to join either a Professional or Women's Organisation. Young women who follow national and international current affairs and Islamic thinkers online, were also more likely to download music and movies.

⁵⁶ A suspicion of English sources is contrary to the national promotion of Arabic and English as the first two languages of Oman. Competency with English at IELTS level six is mandatory for all students at SQU before they can progress to their chosen course. The importance of literacy in both languages is a pressing issue with one Senior Academic Administrator in the CoE admitting that the MoE and CoE are considering the introduction of Arabic as a Foreign Language because in some schools, students come from homes where neither language is spoken. The extent of the problem was not identified, however, teacher preparation programmes need to address the link between language competency and learning outcomes if the individual needs of all students are to be addressed.

Additional positive, but less significant correlations registered between Critical Thinking and watching Bollywood movies, following fashion, making friends with people from other countries or religions, going out without a male chaperone, and concentrating on family while the husband works. This latter correlation is dissonant with engagement in the public space. Candidates who are likely to indulge in these activities ranged from sixty-one percent who enjoy a diverse network of friends to twenty-seven percent who would go about in public without their *mahram*.

Despite an affinity for learning experiences that required critical thinking skills, some sixty percent of respondents acknowledged that their participation was marred by their fear of being judged. Fear is highly problematic in teachers, for when it occurs, the “dominator’s shadow and “the authoritarian ideology of the administration” is internalized.⁵⁷ Dissonance is again evident between the outward attestations of robust engagement and the internal demotivation of a fear of being judged. This accounts for the heavy reliance by candidates on the textbook, which exemplifies ‘approved’ learning experiences and reduces the need for independent decision-making or creative planning by teachers.

Receptivity to Critical Pedagogy

In Oman, the strictures of a set curriculum, time constraints and the triple alliance between Family, Islam and the State, do not permit individuals to take a different path. Beyond this epistemological barricade, are strict laws prohibiting any threat to national stability. In spite of this framework, the winds of change in Oman are evident as young women are motivated by the prospect of a career, financial

⁵⁷ Freire, *Teachers as Cultural Workers*, 16.

independence, business prospects and professional opportunities. Highly qualified, Western-educated Omanis have returned to the College of Education and have been at the forefront of a move to quality teacher education and NCATE accreditation. Indigenous solutions to building a Knowledge Society are manifesting. If, as Pradhan asserts, traditional forms of authority and capital continue to endure, out of reach of the forces of modernization,⁵⁸ and if the strong support among respondents for the teacher as the font of all knowledge is an indication, the pedagogic corollary is that the entrenched teacher-centred practices will prevail. Certainly, the epistemic trustworthiness and authority of teachers is still in play. But, looking ahead, a great deal will depend on whether the opportunity, demand and expectation for material possessions, fuelled by albeit dwindling oil rents⁵⁹, in combination with Internet access, social media and exposure to diverse beliefs and cultures, can penetrate or undermine traditional *loci* of control.

Although statistically significant, the predictive model for Critical Pedagogy is not as effective as that for Critical Thinking. Comprising only two variables: The State: Teacher Roles and Responsibilities and Family: Beliefs influencing teaching philosophy, support for a critical pedagogy is limited. The State's endorsement of teachers as loyal civil servants and trusted change agents, devolves responsibility for effecting knowledge such that a Knowledge Society develops. But despite more student-centred learning activities, the reliance on textbook methodology as framed by the Ministry of Education, circumvents the individual agency of critical, creative teachers. State support for teachers also legitimizes the College's Conceptual Framework, which, whilst it does not use the term 'critical pedagogy', does endorse diversified, student-centred teaching strategies. The focus on teaching

⁵⁸ Pradhan, "Oman-India Relations", 120.

⁵⁹ Masmoudi, "The Arab World and the Information Age", 130.

practice and the candidate's capacity to motivate and interact with students are factors, which Wiseman and Al-Bakr argue, account for successful student outcomes.⁶⁰

The top-down model of reform in Oman delimits the agency of teachers. The MoE dictates the curriculum and its delivery with prescriptive ('suggested') teacher guides, student workbooks and external examinations based on the curriculum content. Teacher candidates at SQU complete subject specific courses in Curriculum and Methodology, which rely on familiarity with the learning experiences devised by the MoE. That said, the steady evolution of curriculum materials in EFL is forcing increasingly student-centred learning experiences upon incumbent teachers, teacher educators and candidates, who would otherwise retain rigid, traditional practices. Although teacher candidates focus on closely following the teacher guide, it is both a way of controlling the freedom in classrooms and facilitating change among those with fixed pedagogical positions. It is also one way of reducing the mixed messages of faculty saying 'do it like this' and the teachers saying 'don't do it like that.'⁶¹

Although encouraged to develop a range of strategies including peer-teaching and group work that demand critical thinking and reflection, teacher candidates lack both the opportunity and the will, to become individual change agents. The central element of critical reform is "to replace efforts to cultivate a blindly patriotic citizen with efforts to nurture an actively engaged one".⁶² For Oman, this carries the risk that educated citizens will want to use their initiative and challenge

⁶⁰ Wiseman and Al-Bakr, "The Elusiveness of Teacher Quality".

⁶¹ Ali Al-Issa and Ali Al-Bulushi, "Training English Language Student Teachers to Become Reflective Teachers", *Australian Journal of Teacher Education*, 35:4 (2010), 54, <http://dx.doi.org/10.14221/ajte.2010v35n4.4>.

⁶² Patricia H. Hinchey, *Becoming a Critical Educator: Defining a Classroom Identity, Designing a Critical Pedagogy*, (New York, Peter Lang, 2008), 122.

official positions and practices, exposing flaws and possibly calling for greater accountability.

In the CoE, Omani faculty discreetly aired their dissatisfaction with the way in which solutions to problems need to be discerned and delivered by the Government, rather than reformers and creative thinkers in the College providing the answers. Al-Azri, a fierce advocate for greater social and gender equality, argues that cultural renewal is only possible if highly educated Omanis have the freedom to initiate reforms, rather than simply delivering State-sanctioned ‘progress’⁶³. This entails the facilitation of religious discussion, with reduced support for “an official Islam represented by the selective *Ibādhī* tradition”.⁶⁴

Despite the tenacity of reformist Omanis, exemplified by faculty in the College of Education, who established the Conceptual Framework and drove the accreditation process, teacher candidates are not yet equipped or encouraged to provide students with a Knowledge that “will empower them not only to understand and engage the world around them, but to exercise the kind of courage needed to change the wider social reality”.⁶⁵ Within the CoE, there is still an element of “conceptual and political illiteracy,”⁶⁶ in that candidates are equipped with a range of teaching, evaluation and management techniques, but it does not appear that they are taught to effectively reflect and independently evaluate them against their philosophical precepts.

The lack of broad institutional support or assignment of capital to critical pedagogy ensures that teachers are either unable or unwilling to accommodate multiple perspectives of reality and competing voices. In

⁶³ Al-Azri, *Social and Gender Inequality in Oman*, 139.

⁶⁴ *Ibid.*

⁶⁵ Henry A. Giroux, *Pedagogy and the Politics of Hope: Theory Culture and Schooling*, (Boulder: Westview Press, 1997), 107.

⁶⁶ Henry Giroux, *Teachers as Intellectuals: Toward a Critical Pedagogy of Learning*, (New York: Bergin & Garvey, 1988), 8.

2016, Al-Maamari called for “a major shift in pedagogy”, away from authoritarian, teacher centred learning”, fuelled by an investigation into the “pedagogical competencies of teachers”.⁶⁷ The findings of Neisler *et al.*, regarding the limited knowledge, understanding and application of critical practices by faculty in the CoE⁶⁸ support to Al-Maamari’s contentions.

In a flipped classroom experiment with Information Technology teacher candidates in the CoE in 2013, Lane-Kelso introduced seven Master’s students to the concept of using class time for applied practice and assigning instruction as homework.⁶⁹ While universally positive impressions of the flipped experience included the comment that “the Ministry of Education in Oman should rethink and review teachers’ guides to flip teaching”, all participants were reluctant to use the flipped method with their K-12 students. One candidate raised concerns that the locus of control would be altered.⁷⁰ All participants had a minimum of four years teaching experience, but they expressed concerns about planning for active learning experiences and filling class time.⁷¹ Resistance to the flipped classroom technique and its alienation from the Omani context, align with the dissonant reception for critical pedagogy. Unless there is an alignment with personal epistemology wherein Omani teachers and teacher educators can contextualise reforms, change in pedagogy will not manifest.

The democratic practice of *shūra* (consultation) is deeply ingrained, but political capital is prized and change is unlikely if vested interests are not supported. This highlights the contested space that is

⁶⁷ Al-Maamari, “Education for Connecting Omani Students”, 453.

⁶⁸ Neisler *et al.*, “21st Century Teacher Education”, 77-95.

⁶⁹ Mary Lane-Kelso, “The Pedagogy of the Flipped Classroom”, *The Turkish Online Journal of Educational Technology*, 14:1 (2015), 143-150, <http://search.proquest.com/docview/1676565336?pq-origsite=summon>

⁷⁰ *Ibid.*, 147.

⁷¹ *Ibid.*, 149

educational reform in Oman. The public advocacy of Professor Thuwayba al-Bawani and Dr Saif al-Maamary, together with the actions of committed reformers such as Dr K, exemplify the energy and persistence of Omanis to change their academe from “a site for knowledge reception to one of knowledge production”.⁷² However, the national vision for education promulgated by teacher education programmes in the CoE, that critical pedagogy is appropriate for Omani women and girls; and it is both relevant and important for an authentic Arab, Oman, Islamic society, is at odds with the Family’s religious beliefs about teaching philosophy and the candidates’ public and private practice of Islam.

The power of the teacher education courses at SQU is diminished by the discursive differences between its endorsement of contemporary student-centred learning and the semiotic authority of Family beliefs and prejudice. Given the significantly negative or non-existent correlations with any of the other independent factors⁷³, there is a distinct gulf between the CoE’s understanding and investment in critical pedagogy and the microcosm of family politics and the rhetoric of government. Socio-cultural resources which support the philosophical intent behind critical pedagogy and endores it as ‘approved knowledge’ are yet to be mobilized.⁷⁴ The discourse developed as part of the NCATE accreditation process and promoted by Western educated faculty, who see the potential for development and quality in constructivist ideals, are yet to align with the epistemologies of many families and *ipso facto*, the personal epistemologies of their daughters. Critical classroom practices are determined by the MoE, through its prescribed textbooks and teacher guides, but at present, it is akin to

⁷² Romani, “The Politics of Higher Education”, 4.

⁷³ Social and Symbolic Capital and the Institutions of Family, the State and Islam.

⁷⁴ Fairclough, *Discourse and Social Change*, 49-55.

“actions appropriate to a stage-part”.⁷⁵

How to teach is less a matter of teacher creativity and independent evaluation of her student needs and more about dependency and/or reliance on the textbook’s designated learning experiences. This is borne out by the significant correlations between Critical Thinking and textbook-driven Critical Pedagogy and the fact that Critical Classroom Practices have a lower, but nonetheless, significant correlation with Critical Thinking. Furthermore, the pervasive acceptance in Oman that Government policies reflect the vision for a Knowledge Society, is upheld by the strong correlation between reliance on the textbook and acknowledgement of government policies for a Knowledge Society. This is also supported by the correlation between critical pedagogy and the presence of school, rather than university textbooks, in home libraries.

The strong link between joining a professional organisation and Critical Pedagogy might perhaps support the view that such organisations are progressive and motivated to be transformative by questioning the way in which pedagogy, as well as the curriculum, might be reformed to challenge the *status quo*. The fact remains, however, that the absence a significant correlation between joining a professional organisation and religiosity points to the lack of endorsement by religious authorities and the Family for such organisations. Moreover, there is the disconnection between the activities of such organisation and private religious beliefs and practices.

Whereas in the past, attempts to stimulate and explore topics, stumbled with so many red lines in debates, that “critical thinking was torpedoed by the ongoing centrality of tradition,⁷⁶ the process of

⁷⁵ Bourdieu, *Outline*, 2.

⁷⁶ Interview with Dr Christopher Davidson, 28 August, 2015, Durham University, Durham, UK.

becoming accredited with NCATE signals an attempt by the leadership in the College of Education to effect a cultural change. Additionally, it represents a genuine effort to shake up the curricula of teacher education and develop teacher candidates with higher order thinking skills. Wide consultation with all stakeholders was an attempt to avoid past criticisms that educational reforms revert to the top-down model across the Gulf States. Supplanting traditional epistemological limitations with a conceptual framework that embodies constructivist intentions, the CoE articulated aims to produce future leaders “empowered by specialized knowledge, expert skills, values of the field and society”, able to optimize learning experiences, engage in student-centred reflective practices and who model and engender a life-long love of learning.⁷⁷ Although lead by the incumbent Deans, the process involved professional workshops and consultation with all faculty including administrative staff, as stakeholders in the College.

The second predictive factor for Critical Pedagogy: Family Beliefs highlights the importance of the *habitus* in shaping the philosophy which underpins teaching practice. The most significant factor influencing respondents’ teaching philosophies was the family’s viewpoint, particularly that of the mother. The inseparable link between Islam as the epistemological foundation, and the clear majority of candidates’ strong tendency to agree with their family on all religious matters, underpins the link between power, epistemology and pedagogy. Indirect institutional influence by the Family is also evidenced by the way in which community attitudes to new methods, and parental approval thereof, can promote or hinder a teacher’s pedagogy.

The omission of Religion from the predictive model does not necessarily suggest that Islam and Critical Pedagogy are mutually

⁷⁷ College of Education, *Conceptual Framework*, Sultan Qaboos University, Muscat, Sultanate of Oman (see Appendix A).

exclusive. Indeed, the reverse argument is supported by the strong correlations between Critical Pedagogy, in depth knowledge of the *Qur'ān* and its role as a teaching guide and source of solutions for life's problems. The emphasis in the CoE's Conceptual Framework, however, is on a commitment to Islamic principles in tandem with the contribution to, and development of, the teaching profession, accomplished through cooperation with colleagues, research, reflection and community interaction. The discourse is carefully controlled to connote propriety and evoke the value of social norms. In doing so, the agency of teachers is reduced to that which is approved.

A critical pedagogy requires discussion that transcends the hegemonic position and empowers marginalized or silenced voices, societal critique, and awareness of class-based bias and an attempt to apply knowledge to effect a transformation or incremental improvement. Sahin uses a critical exploration of the “educational theology and educational hermeneutics that inform Islamic education”, to engage with contemporary reforms in a way that honours appropriate religiosity.⁷⁸ In this way, Muslim teachers can develop “educational competence and openness” to become positive, transformative change agents in their societies.⁷⁹

Study circles may provide opportunities to reformulate pedagogical positions that best serve the ambition for a Knowledge Society. This association is demonstrated by the strong, positive correlation between Private Religiosity and support for a Knowledge Society, the State's promotion of teachers as loyal civil servants and trusted change agents and the way in which faculty at SQU support learning and promote education for girls. In contrast, however, religious opposition to His Majesty's vision for a Knowledge Society is evident in

⁷⁸ Sahin, *New Directions*, 241.

⁷⁹ *Ibid.*

the negative correlation between this view and the, albeit minor, participation in formal religious study groups. Cognitive dissonance is evident between conservative religious ideology and the vision for a Knowledge Society, in which critical pedagogy has a place.

Given the legal and social protocols prohibiting the discussion of any topics that might undermine the unified Omani identity or pose a threat to social stability, religious precepts are not part of the discourse in the field of teacher education at SQU. This may account for the range of responses to statements seeking to discern the association between critical pedagogy and either *ijtihād* (independent thinking) or *taqleed* (imitation). Some forty percent of respondents either did not know or disagreed, that critical pedagogy was related to *ijtihād*. This statement was deliberately framed as ‘related’ rather than ‘equated’ to avoid dissent on the basis of the formal religious definition of the term and in an attempt to appeal to al-Farūqī’s notion of “collective *ijtihād*”.

In the case of *taqleed*, it is possible that some respondents were confused. Was *taqleed* imitation of the critical pedagogy inherent in the *Qur’ān* or was it imitation of an inauthentic Western model? The latter is the likely interpretation given the significant correlations between this response and that a Knowledge Society is an imposed Western concept and that a critical pedagogy is not relevant in an authentic Arab society. Nevertheless, thirty-five percent of respondents were ambivalent (I don’t know). There is a distinct disassociation between critical pedagogy and *ijtihād*; the tools of which have been promoted as the Islamic answer to building a Knowledge Society in the Arab Knowledge and Arab Human Development Reports. The 2003 AHDR cites among others, Abu Hanifa Malik, as an imām who advocated *ijtihād* (scholarship)⁸⁰ as a mechanism for “reviving scholarship... and [protecting] the right to

⁸⁰ Fergany *et al.*, *AHDR 2003*, 173.

differ”.⁸¹ A call to “open the gates of *ijtihad*”, raised at a conference on Arab reform issues, held in Alexandria, Egypt, in 2004, was reiterated in the 2010/11 Arab Knowledge Report.⁸²

In order for critical pedagogy to find its way into the discourse of teacher education, semantically similar Arabic terms and concepts need to find their way into the *habitus* and into the ‘approved knowledge’ in the network of relations that control knowledge production. The family, mothers in particular, fulfil their Muslim duty by teaching their children from a young age about Islam and Islamically appropriate behaviour. Central to this is respect for parents and their authority, with the phrase, “Heaven is under the feet of the Mother”, frequently espoused, so if mothers do not understand or believe that independent thinking and teaching critically are desirable, stagnant, traditional personal epistemologies will remain.

Ubiquitous mosques and the often-melodious calls to prayer, five times a day, are a constant reminder of the omnipresence of Allah in the lives of Omanis and the Islamic requirement for regular devotion through *salah* (prayer). Girls are socialized to respect and defend the family’s honour by demonstrating social, cultural and religious propriety, all of which are indelibly entwined. The *habitus* established in the family field, is linked to the creation and enhancement of social capital and epistemologically reinforced by the example of female teachers in schools and Omani women as influential faculty members and as leaders in business and government.

If reformers in the CoE at SQU are to effect change, extensive consultation to demonstrate how reforms are appropriately Islamic will be needed in order to make changes meaningful in terms of personal epistemological positions. Whilst the CoE’s Conceptual Framework

⁸¹ Ibid., 121.

⁸² UNDP, *Arab Knowledge Report 2010/11*, 19.

supports the creative initiation, design or adaptation of “instructional material” (textbooks) to meet diverse psychological, development and socio-cultural backgrounds in their classrooms, core beliefs linked to traditional social stratification and defensiveness about the incursion of secular Western ideas, constrain the internalisation of contemporary teaching methods.

The attitude and understanding that the concept of a Knowledge Society is an imposed Western concept, despite its identification with the Arab Human Development and Arab Knowledge Reports, authored by Arab scholars, is strongly aligned with resistance to a critical pedagogy but there is no such correlation with critical thinking. It must be noted, however, that only fifteen percent of respondents asserted that a Knowledge Society was an imposed Western concept and a twenty percent were unsure, but these results need to be weighed against the seventy percent of candidates who professed to know little or nothing about the concept of ‘building a Knowledge Society’. These findings suggest that the term, ‘critical pedagogy’ is not one with which respondents were familiar.

The Prospect for Critical Practice

Al-Jabri’s notion that the “old and contemporary coexist on the same stage”⁸³ is exemplified by the invocation of *Ibādhī*/Omani ideals of *shūra* (consultation) and *ijma* (consensus), when all staff, expatriate and Omani, went on a retreat to debate the College’s vision, mission and goals. Lead by Professor Thuwayba Al-Barwani, who refuses to accept that Oman can never move away teacher-centred, knowledge-based pedagogy, the College of Education at SQU is in now in a progressive,

⁸³ Valassopoulos et. al., “Arab Cultural Studies” 117.

continuous “state of becoming”.⁸⁴ Since 2008, Professor Thuwayba’s passion, supported by highly qualified Omani faculty, has slowly but steadily effected the process of change. In the Foucauldian sense, their power lies in what they know of their country and their compatriots, in combination with educational theory and practice.

Accreditation demonstrates the interaction between institutional power and individual agency to manifest change in Oman’s education system. Any suggestion that accreditation with NCATE is another indication of Western interference and control is vehemently denied, because Omani leadership, consultation and consensus have ultimately tailored standards of educational and teaching excellence, which embrace Omani and Islamic values and ideals. Accreditation for the CoE at SQU is a significant milestone in the Arab world, because it is the first time a nationally administered university with an indigenous leadership and programmes, has achieved this recognition of excellence. The Deanship of the College of Education, with one exception, and six of the eight department heads, are all Omani. Other accredited universities such as Zayed University in the UAE are aligned with American universities, courses and qualifications and have predominantly expatriate faculty.

The contested space of education endures and the question of whose ideals and values are protected and upheld, is moot among various Omani faculty. Leading administrative academics and faculty continue to take issue with the weight of curriculum content and the role of the Ministry in setting assessment tasks, which combine to restrict opportunities for divergent thinking and broad discussion.⁸⁵ Because there is underlying diversity within the teaching profession and across the regions of Oman, the tight control of time within the

⁸⁴ Barakat, *The Arab World*, 42.

⁸⁵ Interviews with Anonymous Academic C, Dr S and Z, a high academic administrator and Professor T.

classroom may be attributed to the Sultan's strategy of silencing discussion in order to convey the overarching sense of unity and allegiance. Above the MoE, however, sits the Council of Education, whose stakeholders include the Ministries of Social Development, Higher Education, Manpower, Civil Service and Education.⁸⁶ Within their ambit, is the responsibility to protect the national interest and preserve Omani-Islamic values and ideals. Complicating this network is also the way in which a progressive Minister for Education can be hamstrung by the passive resistance of administrators within the Ministry.⁸⁷

Between the MoE and the CoE, the issues of teacher performance and teacher evaluation are addressed superficially, thus diminishing the rigour of teacher quality. In the CoE, there is no discussion about the modern Omani society envisioned by candidates, what it means to be a female Omani teacher, a good Muslim or the purpose of education. "We don't raise these questions and this is where you need critical thinking".⁸⁸ A review of the structure, content and delivery of the teacher education programmes in the CoE began with the decision to pursue accreditation, however in 2015-16, there is a broad range of standards, assessment instruments and documentation relating to course requirements.

Internally, Omani faculty members differ in their attitudes to the process of accreditation, the application of standards, assessment rubrics and the use of technology. Whilst the majority of faculty have either grudgingly accepted or embraced the changes made for accreditation, ingrained personal epistemologies continue to resist

⁸⁶ Although Professor Al-Barwani is quick to assert that the MoE does not dictate to the CoE, there is an acceptance of the parameters and authority of the Council of Education.

⁸⁷ Discussion with a high profile, influential Omani woman. Dr S also bemoaned the generalized nature of high level discussions and leadership, taking issue with the lack of specific directives.

⁸⁸ Interview with Dr S.

attempts to change content driven assessment of teacher candidates or embrace the merit and benefits of reflecting about the efficacy of their methodology and pedagogy. Academic freedom within the College enables progressive faculty members to negotiate with students and design rich assessment tasks which require critical thinking. The feedback system indicating whether or not students are happy with the lecturer and each course, also influences the actions of faculty. Expatriate faculty felt circumscribed because they lacked social capital and remained concerned that complaints would be taken to the Head of Department or the Dean, rather than addressed with individual lecturers. This issue along with concerns about job security, were used to justify the reluctance to consent to interview or accept any attribution. Complaints about grades and the enforcement of lateness penalties, meant that decisions made by the expatriate lecturer would likely be overturned by senior Omani administrators. Omani lecturers however, carried the requisite social capital and therefore the agency to demand and enforce standards that are matched by evidence.

A sense of frustration exists among both Omani and expatriate faculty eager to improve teacher education outcomes and the resistance of faculty members, candidates and schools entrenched in traditional methodology. This frustration is publicly expressed in the push for intercultural education, which is “challenged by prevailing traditional teaching methods”, that necessitate a “major shift in pedagogy... to minimise the passive role of students”.⁸⁹ Across a selection of the foreign-educated, Omani faculty is also a sense of dissatisfaction that the rich outcomes of obligatory research, necessary for promotion, are largely ignored.⁹⁰

⁸⁹ Al-Maamari, “Education for Connecting Omani Students”, 453-4.

⁹⁰ The publication of research under the banner of SQU is important for international university rankings, but the citation is hollow if the dialogue between the university and the State is muted and

The results of this study reveal majority support for statements affirming the role of female teachers to empower girls through education, expanding traditional gender roles, inspiring lifelong love of learning and endorsement of the female teachers as loyal civil servants and trusted agents of change. Philosophical support for these goals is reinforced by the influence of learning experiences at university, but with a number of teacher educators holding on to traditional methods, candidates receive mixed messages. Suspicion about Western interference was exposed by the fifteen percent of respondents who agreed with the statement that a Knowledge Society is an imposed Western concept and the twenty-three percent who believed that free thinking and creativity was only appropriate at University.

These perceptions were further underlined by the approximately ten percent who believed critical pedagogy was un-Islamic and the five percent of mothers who disagreed with freedom of thought and the need for creativity. While candidates were more definite about parental support for a Knowledge Society, thirty-two percent of respondents were ambivalent about whether or not Islamic scholars supported this concept. Whether this is because religious positions are not discussed at SQU or because the concept of a Knowledge Society is only a vague idea, given that forty-two percent know nothing about it and a further thirty percent profess to only knowing a little, is difficult to discern. For there to be a firm basis for change toward a Knowledge Society in a Muslim country such as Oman, the terminology needs to enter the academic and social discourses where it can be explored in relation to

Omanis with independent analysis, evaluation and creative solutions are silenced or at best, marginalised. Sometimes there are official requests to explore particular issues, which thus have a greater chance of impact, but for individual researchers with initiative, the pace of change is very slow. Furthermore, ambitious young Omanis intent on pursuing higher degrees overseas have been seriously impacted by the drop in oil revenues since 2015. State-funded overseas study and travel for international conferences have been seriously curtailed and the idea of self-funding is an anathema.

Islamic tenets and linked more meaningfully to Oman's strategic development.

The institutional influence of the College of Education at SQU is directly related to its prestige, created by recruiting only the most academically successful Post-Basic school graduates and boasting high achieving Omani faculty. A number of faculty members have served, or are serving members of the *Majlis al-Dawla*, represent the CoE on influential committees liaising with government or have kinship links to the al-Busaïd Royal Family. The power associated with SQU has increased with the recognition by NCATE for the indigenized programmes in the CoE. Accreditation adds to the international prestige of Sultan Qaboos University and places it at the forefront in Arab countries intent on building their own Knowledge Societies.

CHAPTER 7: Conclusions

Envisioning the Future

Under the auspices of the United Nations Development Programme, the Arab Human Development Reports, written by Arab scholars, highlighted the need to look beyond natural resources to human capital as the greatest source of untapped wealth in the region. In Oman, dwindling oil reserves, a growing youth population, a mismatch between labour market demands and graduate skills and concerns about employment opportunities given the saturated public sector exacerbated the pressure for a strategic response.¹⁰⁸⁷ Attention to teacher education, the evaluation and development of school performance and the contribution of teachers in planning for educational development are among the most prominent programmes for improvement in the Sultanate. Concerned about the quality of education in Oman, the Dean of Education in the CoE, Thuwayba Al-Barwani initiated the process to obtain NCATE accreditation in 2007. Simultaneously, the Ministry of Higher Education began the process of planning for an Omani system of quality assurance in Higher Education.¹⁰⁸⁸ In a 2016 overview of educational development in Oman, Al-Najar cites that despite the motivation to enhance educational outcomes such that skilled Omani can replace foreign workers, “weak and insufficient teaching methods and content” remain major obstacles.¹⁰⁸⁹

This study argues that a shift to critical practices by female teacher candidates is not possible without the alignment of attitudes and

¹⁰⁸⁷ Gabriella Gonzalez *et al.*, *Facing Human Capital Challenges of the 21st Century*, 39.

¹⁰⁸⁸ Ministry of Higher Education, *Requirements for Oman’s System of Quality Assurance in Higher Education*, Sultanate of Oman: Ministry of Higher Education, 2006, <http://www.oaaa.gov.om/Docs/ROSQA%20ALL.pdf>.

¹⁰⁸⁹ Noor Al-Najar, “View of Education Development in Oman”, *International Journal of Academic Research in Education and Review*, 4:1 (2016), 16-17, doi:10.14662/IJARER2015.057.

cognition with behaviour. Dissonant relationships between contemporary best practice and socio-cultural and symbolic capital, particularly those associated with the institutional authority of the Family and Islam, explain how personal epistemological positions can either limit or enhance critical thinking and pedagogy. Education, teaching and learning are “based on implicit assumptions about *what* knowledge is and *how* it should be transmitted”¹⁰⁹⁰, thus one’s personal epistemology’ encompasses not only the psychology of knowing, but also the ways in which concepts like gender, class and culture operationalize conceptions of knowledge.¹⁰⁹¹

The Arab Human Development Reports drew international attention to the urgent need for an “enlightened Arab knowledge model that encourages cognitive learning, critical thinking, problem solving and creativity while promoting the Arabic language, cultural diversity and openness to other cultures”.¹⁰⁹² To engage with ‘Arab knowledge’, requires one to probe the nature and justification of knowledge and to recognise the way in which education functions to (re)-produce socio-cultural patterns of thinking, understanding and behaving. Oman stands out, in a region beset by conflict and social unrest, for its stability and determination to develop an indigenous solution to building a Knowledge Society. Universal education achieved ahead of the schedule set by the United Nations’ Millennium Development Goals and the commitment by Sultan Qaboos to enhancing gender equality, place Oman in an exemplary position.

Central to these achievements is the teacher education programme in the College of Education at Sultan Qaboos University in Muscat. Led

¹⁰⁹⁰ Howard Gardner, “The development of competence in culturally defined domains: A preliminary framework”, *Culture Theory: Essays on Mind, Self and Emotion*, eds. Richard A. Shweder and Robert A. LeVine, (Cambridge: Cambridge University Press, 1984), 239.

¹⁰⁹¹ Reybold, “Pragmatic epistemology”, 537.

¹⁰⁹² Fergany *et al.*, *AHDR 2003*, iv.

by influential Omani teacher educators, the College of Education is the first indigenously administered university in the Gulf that is not affiliated with any foreign tertiary programme, to achieve NCATE accreditation. Thus, this study set out to understand the personal epistemologies of female teacher candidates in Oman and to elucidate the nexus between Omani culture, personal epistemology and pedagogy among female teacher candidates at SQU, by seeking to determine the factors that either inhibit, or promote higher order thinking skills and aligned teaching strategies. The research was framed by the key question: In what way do socio-cultural factors influence attitudes to critical thinking and critical pedagogy in female education students at SQU?

The official, homogenous representation of Omani national identity masks nuanced relationships between “text, talk, social cognition, power, society and culture”.¹⁰⁹³ The field of female teacher education in Oman is a contested space in which the institutional thrust of the CoE collides with Islamic hermeneutics and epistemology, the Family, the State and extant forms of socio-cultural and symbolic capital. Because teaching practice or pedagogy is a vehicle for the (re)-production of knowledge, values and social identities, the way in which female teacher candidates make meaning of the world around them, in turn justifies the legitimacy of knowledge, influencing the types of learning environments and relationships they will produce.¹⁰⁹⁴

This study succeeded in peeling back the layers of the cultural onion to reveal a range of perspectives that characterize female teacher candidates enrolled in the College of Education. Close to one quarter of the total female population of the CoE responded to the survey. The sample comprised young women, aged between nineteen and twenty-four, unmarried and working towards becoming teachers of English as a

¹⁰⁹³ Van Dijk, *Elite Discourse*, 253.

¹⁰⁹⁴ Giroux, “Doing Cultural Studies, 83-107.

Foreign Language, Physical Education and Mathematics. Respondents were variously enrolled in Bachelor, Diploma or Master's Programmes. Among them, traditional mores and modern attitudes, practices and mindsets co-exist. Faith is ingrained in the identity of Arab and Omani women. The ideal female teacher is devout and Islamically dutiful, whilst simultaneously being prepared to embrace contemporary student-centred teaching practices.

Evaluation of Hypotheses

Hypothesis 1: The personal epistemology of Omani female teacher candidates facilitates critical thinking.

Results relating to personal learning preferences indicate that overwhelmingly teacher candidates believe that they search for different viewpoints, argue with their peers about interpretations and make interdisciplinary connections. Debating, searching for alternative perspectives and linking knowledge, requires an ability to evaluate, analyse, justify, synthesise, explain, clarify, compare and contrast, all of which are embodied in the term "critical thinking". Despite these assertions, however, more than half of the candidates were reluctant to participate in discussion for fear of being judged, either sometimes, most of the time, or always. This inhibition is more than a lack of confidence; rather it relates to the qualities associated with the ideal female Omani role model and the social and symbolic capital garnered by mirroring a demure, non-confrontational demeanour. It also points to a level of cognitive dissonance between critical thinking behaviour, beliefs and understanding.

Whilst results for female school students on the international achievement tests for Mathematics, Science and Reading (TIMSS and

PIRLS) point to a dearth of higher order thinking skills in Oman and recent research using the California Critical Thinking Skills Tests on teacher candidates in the CoE at SQU produced similar results, this research helps to explain why. In the meta-analysis of survey data, a statistically significant predictive model provided insight into the way in which socio-cultural factors influence the inclination of female teacher candidates to think critically.

The five-factor model indicates that for critical thinking to manifest, aligned cognition, beliefs and behaviour must be endorsed by the popular interpretation of Islam, the State and the Family and individual qualities reflecting such practice need to generate social and symbolic capital. An Islamic epistemology that endorses the *Qur'ān* as a guide for teaching, behaviour and problem-solving is key and the critical practices in that epistemological position need to be reflected in the discourse of formal and informal religious study groups. Female teacher candidates are not generally drawn to participate in a religious group and those that do are more likely to attend an informal, rather than a formal meeting.

The second most influential predictive factor was the need for a willingness to participate in discussion, high motivation and strong results, together with the Family's support of such qualities, to garner social and symbolic capital. Family status, as indicated by wealth, *wasta* and domicile, followed by ethnic origins and tribal heritage supersede the influence of individual qualities or parental support for independent thinking. Whilst the ideal teacher is "fair" and "just", and teacher candidates vehemently reject that they are biased, expectations of students to think independently are framed by family status, ethnicity and tribal origins. One of the greatest influences on student achievement is that of self-reported grades and the expectations of teachers, students

and parents “are powerful enhancers – or inhibitors to – the opportunities provided in schools”.¹⁰⁹⁵

There are candidates in both the Graduate and Post-Graduate cohorts who are able to set aside prejudicial stereotypes to value the intrinsic motivation of students, their willingness to participate in discussion and the evaluation of learning outcomes. It is unclear whether these candidates are able to adjust their classroom practice to account for individual differences. There is some evidence however, of egalitarian attitudes, capable of overriding traditional ‘epistemic injustice’, which can support the learning potential of every student. Furthermore, the ‘Ideal Female Teacher’ in Oman embodies the qualities of fairness, justice and the capacity to account for individual differences.

The processes of expectancy form part of the *habitus*, ingrained in the “very fabric of our institutions and our society”.¹⁰⁹⁶ Thus the State’s promotion of teachers as loyal civil servants and trusted change agents, along with Family support for a Knowledge Society, characterised by creativity and, free thinking, inform the expectations of teacher candidates. Whether these expectations relate to the way in which students are labelled, the contribution of teachers or to the development of a Knowledge Society, it is clear that there is a high degree of cognitive dissonance regarding the purported and demonstrated support for critical thinking. That said, “teachers’ beliefs and commitments are the greatest influence on student achievement”, which can be controlled, influenced and/or changed.¹⁰⁹⁷

¹⁰⁹⁵ Hattie, *Visible Learning*, 31.

¹⁰⁹⁶ Rhona S Weinstein, *Reaching Higher: The Power of Expectations in Schooling*, (Cambridge, MA: Harvard University Press, 2002), 290.

¹⁰⁹⁷ Hattie, *Visible Learning for Teachers*, 25.

Hypothesis 2: Omani female teacher candidates are receptive to a critical pedagogy.

In so far as female teacher candidates value their role in expanding the gender role of women in Oman and contributing to their nation's successful development, there is a sense of pride in being part of the transformative process in Oman. What is missing is the individual agency that is embodied in Freire's vision of "the critical capacity to make choices".¹⁰⁹⁸ The agency of Omani teachers is circumscribed by the teacher guides which accompany all textbooks and the content-driven weight of the curriculum. Affirmation by candidates that they would concentrate on the textbook, but engage in student-centred practices involving discussion, group-work, problem-solving and evaluation of a range of perspectives and solutions, reveals a strong desire to implement the learning experiences and teaching strategies outlined by the Ministry of Education. Beginning teachers are taught to follow the textbook and its teacher guide, and whilst there is a caveat that with experience, classroom activities can be adapted, the prescribed practice for early career teachers sets the tone.

Specific responses to statements that sought to explore the way in which candidates made meaning of critical pedagogy, produced dissonant results. Although the Arab Human Development Reports used the term *ijtihad*, (independent thinking) as a way for Arab societies to embrace the critical thinking that underpins knowledge development, the term seems absent from the discourse in the teacher education programmes at SQU. Whether the use of the term is problematic, given the strict application to religious interpretation by authorised Islamic scholars, the 'collective *ijtihad*' envisaged by al-Farābī, is also not part of the discursive field of teacher education. Similarly, *taqleed* (imitation)

¹⁰⁹⁸ Paulo Freire, *Education for Critical Consciousness*, (London: Continuum, 2005), 4.

was linked with the imposition of Western ideas and engendered strong resistance by candidates with conservative or traditional epistemological positions.

The statistically significant, but less encompassing, predictive model for critical pedagogy included only two factors. Of the twelve independent variables, only the State's promotion of the role of teachers as trusted agents of change and loyal civil servants and the Family's endorsement of the practice, registered. The absence of a religious factor signifies a disconnection with the ontological and hermeneutical positions that complement the epistemological positions and notion of Arab/Omani identity. The rejection of the College's position that critical pedagogy is Islamic and both relevant and important in an authentic Arab/Omani society points to the epistemological schism with interpretations of Islam in Oman. Furthermore, because the Family plays the strongest role in terms of influencing the philosophy of teacher candidates, the absence of Family beliefs endorsing the College's position emphasises this incongruence.

Hypothesis 3: The more religious the teacher candidate, the less likely they are to be critical, independent or creative thinkers.

This hypothesis is not proven. In fact, the inverse of Hypothesis 2 holds, based on the statistically significant predictive model for Critical Thinking. Of the socio-cultural predictive variables, Private and Public Religiosity are the first and third most significant predictors, separated by Social Capital based on individual qualities. The centrality of the *Qur'ān*, prayerfulness and concurrence with the Family's religious beliefs comprise Private Religiosity. Involvement in formal and informal religious groups, particularly the former, affirms Limbert's findings that by participating in formal religious study circles, women are better equipped to make meaning of their lives and develop the "authority to

interpret religious doctrine and demand respect for their interpretations and initiatives”. Sahin’s argument that Islamic faith (*īmān*) is informed by a criticality, underpinned by a desire to know oneself and to be open to the ‘other’, with hearts capable of thinking and reflection, is supported by these results.¹⁰⁹⁹

It is not Islam *per se*, that limits the capacity of Omani female teacher candidates to be critical, independent and creative thinkers. Traditional cultural biases and limitations on gender roles and identity, the power of the Family within the *habitus*, and broader support for methodology and content by school families, have a greater hold over the cognition, attitudes and behaviour that determine the propensity for independent/critical thinking.

Hypothesis 4: The institution of the Family remains the most significant influence on the choices, behaviour and attitudes of female teacher education candidates.

Family is the primary source of epistemic *doxa* and thus is the foremost institution influencing female teacher candidates in Oman. Beginning with the *habitus*, each candidate’s sense of identity emerges from the lessons and example of female family role models. Family beliefs are the most significant influence on teaching philosophy, so without the endorsement of contemporary methods and perspectives by parents or husbands, dissonance manifests when candidates are confronted with contradictory epistemological positions or methods. The power of the Family is such that candidates’ expectations of students to think independently is based on her family’s approval of such behaviour. Similarly, because unmarried girls are most likely to find employment

¹⁰⁹⁹ Sahin, *New Directions*.

close to their home, the approval of family leaders in the local community is necessary for acceptance of new or different teaching and learning practices.

The power of the Family supersedes that of the State. This is illustrated by the rejection of the performing arts generally and the Sultan's penchant for Western classical and military music. Indications of dissatisfaction with the Sultan's vision, the Government's implementation of that vision, or both, emerged in responses to questions about Modernity and a Knowledge Society. Of greater influence is the complementary relationship between Islam and the Family. Although Family ranked fifth in the five-factor predictive model for critical thinking, the *habitus* establishes religious and cultural tenets from birth. The significance of female teacher candidates agreeing with Family on all religious matters vindicates this institutional authority and demonstrates the binding relationship between Family and Islam.

The institution of the Family is also a marker of social and symbolic capital. Family status is linked to Arabness, wealth, *wasta* and domicile. Whether the family has rural or urban roots is an indication that historical/traditional forms of social stratification are still in play. This is further emphasised by the predominant use of tribal heritage and/or ethnic origins as criteria for the capacity of students to think independently. Although the Family dominates, survey results indicate that the combined institutional influence of Family/Islam is under threat as information and communication technologies enable candidates to become more politically engaged and aware of international developments.

The survey results also lend weight to the belief that gender roles have changed, with women no longer seeing themselves as confined to the domestic space. Albeit somewhat unevenly in practice, modernization has empowered Omani women politically, economically and materially.

The pursuit of a career and the capacity of women to find employment in education, have contributed to expectations of growing financial and material independence. Delayed age of marriage and access to higher education, coupled with the personal motivation to achieve and effect change, place strain on the traditional, circumscribed gender roles, identity and performance of Omani female teacher candidates.

Hypothesis 5: Hegemonic patriarchal constructs limit opportunities for young women to think critically and creatively.

Historically, hegemonic patriarchal constructs did limit opportunities for women in Oman; however, the vision of His Majesty and the efforts to reconstruct a homogenous national identity, have paved the way for the empowerment of women. Whilst female Muslim activists outside Oman, continue to argue that gender equality is more imagined than real, codification of Oman's Personal Status Law in 1997 which universalized education and the Royal ruling giving women the legal right to own property in their own name, have fuelled the ambition of female teacher candidates, giving them a sense of financial and personal control, unimagined by their mothers. The vast majority of female teacher candidates regard teaching as the ideal career for a woman and the pursuit of a career as the predominant marker of their identity as modern Omani women. Female teacher candidates have expectations of a career and while they also place great importance on family, the evidence suggests that modernity and the traditional role of motherhood can coalesce.

Traditional, patriarchal authority still exists, but the survey results reveal it is mothers', more than fathers' beliefs that control the teaching practice and philosophy of female teacher candidates. Affirmation for the empowerment of women and girls through education, the prospect of

finding a better husband and the esteem rendered by higher educational attainment and the teaching profession, undermine patriarchal hegemony. The coeducational, although segregated environment of SQU, the prohibition of the *niqāb*¹¹⁰⁰ on campus and individual choices regarding the design, colour and texture of *abayāt*, highlight the degree of freedom for female teacher candidates. Nearly one quarter of survey respondents assert they would go about in public without a male chaperone. The confidence and the capacity to move freely in the public space is another sign of diminishing patriarchal authority.

The appointment of women to key government positions and their involvement in the *Majlis al-Dawla* and the Ministries of Education and Higher Education, have collectively raised expectations of young, ambitious Omani women. Patriarchal attitudes which once kept unmarried women secluded, have less impact as the highest achieving school graduates from across the country, relocate to SQU for their tertiary education and pursuit of a career. High profile Omani women have been the driving force behind the consultative process and representation of the teacher education programme at SQU, such that NCATE accreditation has been achieved. As teacher educators, these women serve as role models for female candidates, exemplifying fulfilment of professional and political leadership roles.

The confidence to debate the interpretation of information with peers, make interdisciplinary connections and search for different points of view, signify that the once marginalised voices of women, now have rising levels of access to the privileged space of public opinion. Furthermore, fathers' support for a Knowledge Society which embodies free and creative thinking, equal opportunities for all citizens and life-long learning, is higher than the support registered by mothers.

¹¹⁰⁰ full face veil revealing only the eyes

Collectively, the institution of the Family is supporting daughters and the high status of the teaching profession, which is aligned with Islamic values, empowers young women from all parts of Oman to pursue their goals. Whilst some candidates enrolled in the Diploma Programme after completing a Bachelor of Science were 'unable' to find suitable employment, families supported the transition to teaching and the candidates embraced the opportunity.

The predictive model for Critical Thinking features the State's definition of the role of the female teacher as a trusted change agent and loyal civil servant. Reinforced by both private and public religiosity, the female teacher is empowered to think critically and creatively. Support for this notion is explicit in the College of Education's Conceptual Framework. The centrality of Muslim identity for female teacher candidates and their sense of empowerment, both clearly demonstrated through the survey data, support the argument that historical processes account for the way in which the Patriarchy has been able to co-opt Islam.¹¹⁰¹ For Omani women to develop their leadership and entrepreneurial skills, they need the support of their husband or their family. In addition to aspirations for a career, teacher candidates variously also expressed interest in starting their own business, joining either Women's or professional organisations and voting in elections. The fact that female teacher candidates are highly motivated to become teachers and pursue a career, while having a family, suggests that the expectations of these young women have a lower tolerance for historical limitations imposed by the patriarchal authority.

Despite evidence that patriarchal authority is threatened by modernization, education and aspirations, there is also evidence of patriarchal coercion of daughters to join the teaching profession.

¹¹⁰¹ Azizah al-Hibri, "A Study of Islamic Herstory: Or How did We ever get into this Mess?" *Women and Islam*, ed. Azizah al-Hibri, (Oxford: Pergamon Press, 1982), 207.

Although some candidates indicated that teaching was not their first choice for a career, they were prepared to embrace the opportunity. Candidates who believed that a Knowledge Society was an imposed Western concept and that critical pedagogy was un-Islamic and alien to an authentic Arab/Omani society, did not have the support of their fathers for the freedom of expression and creativity, integral to a Knowledge Society. Where epistemic *doxa* stem from patriarchal authority, candidates are more inclined to fear judgement if they express their opinions. In addition, when the understandings, attitudes and behaviours relating to the State, the Family and Islam and forms of capital are dissonant, traditional patriarchal constraints on female teacher candidates help to explain resistance to educational reforms in Oman.

Hypothesis 6: The longer the exposure to courses in the College of Education, the greater the affiliation with critical thinking and critical pedagogy.

There was no significant variation for either Critical Thinking or Critical Pedagogy based on Graduate Status. Differentiation between candidates based on their Post-Graduate status related to Motivation and Religiosity. Post-Graduate candidates, that is those enrolled in either the Diploma or Master's Programmes, were more highly motivated by the prospect that teachers empower girls through education and more likely to use *Qur'ānic* references to correct inappropriate behaviour.

Hypothesis 7: Attitudes, understandings and behaviour associated with critical thinking and critical pedagogy will vary according to the teaching discipline. Candidates in the physical sciences and Islamic Education are more likely to regard knowledge as fixed and reject constructivist positions.

This hypothesis is not proven. Although Physical Education candidates were more likely to engage with critical thinking followed,

albeit distantly, by Maths/Science and Islamic Education candidates, and Information Technology candidates had the least affinity for critical thinking, results indicated no significant statistical difference in critical pedagogy based on broad subject disciplines.

Research Evaluation

This study set out to investigate socio-cultural factors that influence the propensity for critical thinking and critical pedagogy among female teacher candidates in the College of Education at SQU. An original survey, complemented by interviews with both Omani and expatriate faculty, as well the incumbent and two former Deans, enabled the identification of dominant qualities, behaviours and understandings which inform personal epistemologies and pedagogy.

The research methodology was effective, given the subsequent profile of female teacher candidates at SQU and the generation of two statistically significant predictive models for Critical Thinking and Critical Pedagogy. Batteries of statements pertaining to respondents' religiosity, affinity for tradition or modernity, motivation to teach, philosophy of teaching, personal learning style, use of the Internet, classroom practice, sources of inspiration for teaching and attitudes to Critical Pedagogy and a Knowledge Society, demonstrated cohesive internal consistency and thus, were reliable. Specific statements that did not comply with best survey practice in terms of dimensionality and ambiguity, overlooked in the review process, were identified and omitted from factor analyses.

Due to ethical protocols and legal limitations, questions which probed sectarian affiliation and the area of Oman, from which survey respondents originated, were inadvisable, although answers would have

added further depth to the data. Whilst a 25% sample of the female population in the CoE at SQU was sufficient, the research only had limited success accessing and obtaining responses from students completing their practicum. It is possible that greater responses from candidates about to graduate with their Bachelor of Education may have offered further insight into the influence of the programmes at SQU. The interview process was facilitated by the time spent in the College of Education and the endorsement of respected Omani faculty. Deep discussion and probing for answers were limited at times, by the interviewee's competency with English and this researcher's competence with Arabic.

Opportunities for Further Research

This research is the first attempt to quantitatively document how socio-cultural factors influence epistemological and hermeneutic positions among female teacher candidates. In the field of education in Oman, this is but one aspect worthy of further analysis. Closer examination of the epistemological positions of teacher educators, in-service teachers in different cycles of Basic and Post-Basic education could make important contributions to understanding the factors that either inhibit or advance educational reform. Physical Education candidates stand out for their greater propensity for critical thinking and closer analysis of the relevant teacher preparation programme and engagement with this specific faculty may also prove enlightening.

The results of this research raise questions about demographic variations in attitudes, cognition and behaviour as they pertain to social capital and institutional networks of relations. Engagement with Islamic scholars about the appropriateness of critical practices in the Omani

context would also be illuminating. Monitoring the evolution of the teacher education programme subsequent to NCATE accreditation and candidate responses in a longitudinal study also has merit, as does the application of the survey across male teacher candidates at SQU. This would facilitate greater understanding of the dynamics of power relations, personal epistemologies and pedagogies as they relate to the male experience of education in Oman. In addition, this research methodology may also provide the basis for future comparative analysis with other Muslim countries, but particularly between the member states of the GCC.

Final Comment

The development of a Knowledge Society is underway in Oman, with constructivist change agents working in the College of Education to manifest critical thinking and an emergent critical pedagogy in female teacher candidates. The institutions of the Family, Islam, the State and SQU, all influence the propensity and capacity for critical thinking and critical pedagogy among female teacher candidates at SQU, to varying degrees. The combined power and authority of the Family and Islam shape the personal epistemologies of the female candidates, which in turn determines the commitment to a particular pedagogy. If *real* pedagogical change and progress are to manifest in Oman, it will require popular acceptance of an Islamic endorsement of Critical Pedagogy and Critical Thinking, such that the *habitus* and personal epistemologies find concordance with the inherent principles, values and beliefs of the *Qur'ān*.

APPENDIX A: Conceptual Framework of the CoE, SQU.



COLLEGE CONCEPTUAL FRAMEWORK

COLLEGE OF EDUCATION VISION

The College of Education aspires to be a professional and contemporary centre of excellence that affirms societal and scientific values, contributes to the quality of life for each individual, and enhances the prosperity of society as a whole.

COLLEGE OF EDUCATION MISSION

The College of Education is committed to preparing distinguished graduates in teaching, training, counseling, and research through undergraduate and postgraduate programs. The College strives to be a centre of excellence that uses scientific research to develop sustainable systems and programs that meet the needs of the society while also fostering its values.

THE DISTINGUISHED GRADUATE

The distinguished education graduate is a leader who is empowered with specialized knowledge, expert skills, values of the field and society, and has the ability to utilize contemporary research findings to maximize self-learning through reflective practice and life-long learning in order to provide diversified optimal learning experiences for all students.

THE CONCEPTUAL FRAMEWORK OF THE COLLEGE

1. Academic Rigor and Specialized Experiences

Graduates of the College of Education employ their acquired academic knowledge and specialized experience to teach in their disciplines in a distinguished manner.

2. Diversified Teaching

Graduates of the College of Education diversify their methods of teaching in a way that takes into consideration all learners who are central in the teaching learning process. They believe that every child is capable of learning. They continuously reflect on their teaching and utilize findings of current research in pedagogy and learners' characteristics to improve their work.

3. Dispositions and Values

Graduates of the College of Education embody Islamic principles

and the values of the Omani society while pursuing their teaching career. This is reflected in their commitment to their profession and their contribution to its development. They sincerely cooperate with their colleagues and interact with their communities in order to improve student learning.

4. Research Culture & Lifelong Learning

Graduates of the College of Education apply the principle of lifelong learning to improve their teaching practices. They continuously make use of research and employ their reflective skills and advanced research experience to develop their teaching performance in order to ensure that they effectively meet the needs of the learners.

5. Technological Skills

Graduates of the College of Education employ modern technology to construct an interactive teaching learning environment which enables all learners to understand, evaluate and use technology in a way that improves their performance and ensures positive interaction with the knowledge society.

ATTRIBUTES OF THE COE GRADUATE

1. ACADEMIC RIGOR AND SPECIALIZED EXPERIENCES

1-A: Demonstrates in-depth knowledge of the theories and philosophical principles that govern the discipline and guide its research activities.

1-B: Transfers and applies knowledge in real-world situations.

2. DIVERSIFIED TEACHING

2-A: Demonstrates in-depth knowledge of differentiated instructional strategies.

2-B: Initiates, designs and/or adapts instructional materials creatively to respond to students' developmental characteristics, psychological needs and diverse backgrounds.

2-C: Utilizes instructional techniques that promote critical thinking, reflective thinking and problem solving.

2-D: Designs and implements varied and fair assessment techniques in order to assess students' different abilities and uses data to inform instructional practice.

2-E: Reflects on own educational practices critically and continuously in order to improve student learning.

2-F: Collaborates with schools, families and community to support student learning.

3. DISPOSITIONS AND VALUES

3-A: Observes Omani, Islamic and professional ethics/values in performing his/her professional tasks.

3-B: Creates and maintains continuous, supportive and safe learning environments.

3-C: Develops positive attitudes towards the profession and contributes effectively to it.

4. RESEARCH CULTURE & LIFELONG LEARNING

4-A: Demonstrates in-depth knowledge of qualitative and quantitative research designs.

4-B: Conducts action, basic and/or applied research.

4-C: Analyzes and interprets research studies properly.

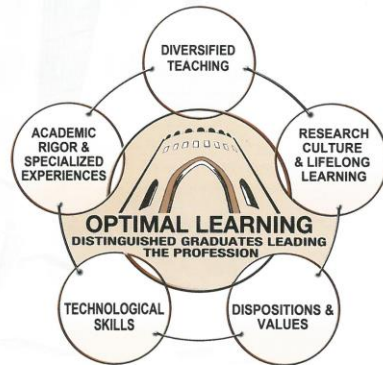
4-D: Makes his/her decisions based on research evidence and data.

5. TECHNOLOGICAL SKILLS

5-A: Uses technology to enhance professional development, collaboration, and communication.

5-B: Utilizes technology to support and assess student learning.

5-C: Develops students' use of appropriate technology to enhance student learning.



الإعتماد الأكاديمي
ACADEMIC ACCREDITATION

College of Education
SULTAN QABOOS UNIVERSITY SQU

APPENDIX B: Survey Instrument in Arabic (as administered)

1- فكري وتأملي في صفات المعلمة المثالية موضحة صفاتها الشخصية.

2- (الرجاء إختيار الرقم الذي يدل على مستوى رغبتك في أن تكوني معلمة للمدى بين (0) الى (100) علمًا بأن الرقم (0) يعبر عن عدم رغبتك والرقم (100) يعبر عن أعلى مستوى لرغبتك في أن تكوني معلمة).

_____ كم هي رغبتك بان تكوني معلمة؟

3- برجاء قراءة الفقرات الآتية بكل دقة، موضحة الأسباب التي دفعت إلى إختيار برنامج بكالوريوس التربية.

#	الفقرات	لا أوافق بشدة	لا أوافق	لا يمكنني التحديد	أوافق	أوافق بشدة
1.	أريد مساعدة بلدي في التقدم من خلال تعليم الفتيات					
2.	أرى ان مهنة التعليم مناسبة لي كأمرأة					
3.	أرغب في تمكين الفتيات من خلال تعليمهن					
4.	لاقوم بتعليم أولادي في المستقبل					
5.	أستطيع المساهمة في مساعدة اسرتي ماليا.					
6.	ستساعدني في الحصول على شريك العمر(الزوج) المناسب.					
7.	لكي أكون مستقلة ماليا عن أسرتي					
8.	لكي احصل على مكانة اجتماعية متميزة مقارنة ببقية المهن الأخرى					
9.	تساعدني في زيادة دخلي عند التدريس الخصوصي					
10.	تساعدني في التعرف على أشخاص جدد وتكوين صداقات معهم.					

4- هل هناك أسباب أخرى تجعلك تختارين مهنة التعليم؟

نعم

لا

إذا كان الجواب بنعم برجاء ذكر الأسباب التي دفعتك لإختيار الدراسة في كلي التربية في الخانة التي تظهر لك؟

5- برجاء اختاري التخصص الذي سوف تحصلين على الاعداد لتكوني معلمة فيه.

اللغة العربية

اللغة الإنجليزية

الدراسات الإسلامية

الرياضيات

الفيزياء

الكيمياء

الاحياء

التربية الرياضية

التربية الفنية

التاريخ

الجغرافيا

7- أستخدم الانترنت لغرض (يمكنك إختيار أكثر من سبب).

- للوصول الى المواقع العربية
- للوصول الى المواقع الإنجليزية
- لمتابعة المناسبات مع الأصدقاء في مواقع التواصل الإجتماعي (الواتس آب)
- لتبادل الاخبار عن طريق وسائل التواصل الإجتماعي (الواتس آب)
- لمواصلة التواصل مع الأصدقاء في دول أخرى
- للبحث عن معلومات ترتبط بدراستي
- لتحضير مواد تعليمية
- لمتابعة آخر الاخبار للقضايا المعاصرة
- لتنزيل الموسيقى
- لتنزيل الافلام
- للتسلية في الالعاب الإلكترونية
- لإنشاء مدونات لنشر آرائي وأفكاري
- للمشاركة في الحوار أو المناقشة في صفحات الدردشة
- لمتابعة آخر القضايا والأخبار حول منطقة الشرق الاوسط
- لمتابعة آخر القضايا والاخبار حول العالم
- لمتابعة أخبار المفكرين الإسلاميين المعاصرين
- أي اسباب اخرى

8- برجاء كتابة اي أسباب اخرى تعكس أستخدمك للانترنت

9- برجاء اختر من القائمة أدناه للكتب أو المصادر الموجودة في بيتك
□ القرآن الكريم

□ بعض الكتب الدينية

□ كتب الشعر

□ قصص (ادبية) لكتاب عرب

□ قصص (ادبية) كتبت من قبل مسلمين من جميع انحاء العالم

□ قصص مترجمة لمؤلفين غرب

□ قصص (أدبية) غير عربية

□ مسرحيات – نصوص دراما

□ كتب مدرسية

□ كتب جامعية

□ كتب مستعارة من المكتبة

□ كتب الكترونية

□ كتب أخرى

10- برجاء تحديد الكتب الاخرى التي توجد في بيتك والتي لم تذكر في القائمة أعلاه

11-الرجاء إختيار الرقم الذي يدل على رأيك في مستوى تدينك للمدى ما بين (0) إلى (100) علما بأن الرقم (0) يعبر عن رأيك في أنك غير متدينة والرقم (100) يعبر عن رأيك في أنك متدينة تمامًا.

_____ كم انت متدين؟

12- كم انت تمارس الاعمال الاتية:

#	الفقرات	ابدا	قليلا	احياتا	اكثرا الاقوات	دائما
1.	أضمن بعض الآيات القرآنية في حديثي اليومي.					
2.	عندما ينتابني قلق أجا الى قراءة القرآن للإطمئنان					
3.	أستفيد من القرآن في توجيه ممارساتي التعليمية					
4.	اتفق مع أسرتي في جميع الامور الدينية					
5.	أوظب على الصلوات الخمس					
6.	أستخدم معرفتي في الدين الاسلامي لصويب السلوكيات الخاطئة الصادرة عن صغار السن في أسرتي					
7.	أحضر جلسات مع جماعة دينية غير رسمية					
8.	أحضر جلسات مع جماعة دينية رسمية					

13- الرجاء إختيار الرقم الذي يدل على رأيك في مستوى تحضرك للمدى ما بين (0) إلى (100) علما بأن الرقم (0) يعبر عن رأيك في أنك تمامًا غير متحضرة والرقم (100) يعبر عن رأيك في أنك تمامًا متحضرة.

_____ كم مستوى تحضرك؟

14- إلى أي مدى ترغيبين في ممارسة الأمور الآتية؟

#	الفقرات	لا أرغب بشدة	لا أرغب	لا أستطيع التحديد	أرغب	أرغب بشدة
1.	مشاهدة أفلام هوليوود					
2.	مشاهدة أفلام بوليوود					
3.	الإستماع إلى الموسيقى الغربية					
4.	الإستماع إلى الموسيقى الخليجية					
5.	الإستماع إلى الموسيقى الأفريقية أو الآسيوية					
6.	أحب أن أردد الاغاني بين الحين والآخر.					
7.	أشارك في عملية التصويت في الانتخابات					
8.	أرغب في متابعة الناشطات المسلمات					
9.	أسعى إلى الحصول على وظيفة					
10.	أتابع أمور أسرتي عند انشغال زوجي في العمل					
11.	الإنضمام إلى جمعية متخصصة					
12.	البدء في عمل تجاري خاص بي					
13.	ممارسة الرياضة/ أو الذهاب إلى صالات الجيمنازيوم					
14.	تكوين صداقات مع اشخاص من دول أخرى					
15.	أتابع احدث مستجدات الموضة					
16.	أذهب إلى المسرحيات أو دار الأوبرا					
17.	أشترك في جمعيات المرأة					
18.	يمكنني الذهاب خارج المنزل بمفردي وبدون محرم					

15- هل يمكن وصفك بانك امرأة عربية؟

نعم

لا

16- ما هي صفات المرأة العربية من وجهة نظرك؟ برجاء كتابة رأيك في المكان أدناه

17- الى جانب اللغة العربية المعاصرة، والانجليزية، والعربية العمانية، هل تتحدثين لغات اخرى؟

نعم

لا

اذا الجواب نعم عليك الانتقال الى السؤال

18- اي اللهجات او اللغات الاخرى تتحدثين

19- هل سبق وأن سافرت إلى دول أخرى خارج السلطنة:

نعم

لا

اذا كان الجواب نعم إذهب الى السؤال

20- أي الدول سافرت إليها؟

21- هل أنت عماني الجنسية؟

نعم

لا

إذا كان جوابك لا اذهب الى السؤال

22- من اي بلد انت؟

23- ما وضعك الإجتماعي؟

متزوجة

مخطوبة

غير متزوجة

ارملة

مطلقة

24- ما تاريخ ميلادك؟ _____

25- في أي سنة تتوقع أن تتخرج من الكلية؟

26- فيما يلي مجموعة من الفقرات تعبر عن أسلوبك في التعلم على المستوى الجامعي.

#	الفقرات	ابدا	قليلا	احيانا	اكثرا الاقوات	دائما
1.	أتوقع أن تساعدني المحاضرات في تحسين مستوى القراءة في البحث عن أجوبة لاستفساراتي					
2.	أستخدم نصوص مكتوبة لمؤلفين مسلمين وغير مسلمين لدعم أطروحات ووجهة نظري					
3.	أشعر بالخوف من تقديم مقترحات تتضمن أفكار مغايرة تعرضني للتساؤل					
4.	اعتقد بان هناك اجابة صحيحة واحدة					
5.	أشارك في حوار مع زميلاتي حول شرح المعلومات					
6.	أحاول أن أجد العلاقات بين الموضوعات التي ادرسها					
7.	أبحث عن آراء وتفسيرات متنوعة					
8.	أقر وأعترف بانني منحيزة					
9.	أعتمد فقط على المصادر العمانية في بحثي					

27- فيما يلي مجموعة من الفقرات ترتبط بفلسفتك، ما وجهة نظرك؟

#	الفقرات	لا وافق بشدة	لا وافق	غير محدد	وافق	وافق بشدة
1.	من المهم للمعلمة في عمان أن تكون عمانية					
2.	من المهم ان تكون المعلمة في عمان عربية					
3.	من المهم ان تكون المعلمة في عمان مسلمة					
4.	للمعلمة قدرة في تغيير النظرة التقليدية للمرأة					
5.	للمعلمة قدرة في تحفيز الفتاة لحب التعلم					
6.	يوجه النقد للمعلمة بسبب ضعف مستوى اداء الطلبة المتخرجين					
7.	تمتلك المعلمة فكراً مستقلاً					
8.	المعلمة جديرة بالثقة في قيادة التغيير					
9.	تتميز المعلمة بانها حارسة مدنية					
10.	للمعلمة قدرة في رسم المستقبل العماني					

28- ممارسات التعليم الصفي وفن التعليم (البيداجوجيا) تتأثر بما يأتي:

#	الفقرات	بالتاكيد لا	بالتاكيد قليلا	لا أعرف	بالتاكيد الى حد ما	بالتاكيد نعم
.1	المعلمات القدوة اللواتي تعلمت على ايديهن بالمدرسة					
.2	خبرتي في التعلم الجامعي					
.3	معتقدات والدي					
.4	معتقدات والدي					
.5	معتقدات زوجي					
.6	الفلسفة التربوية لزميلاتي المعلمات					
.7	الفلسفة التربوية لمديرة المدرسة					
.8	السياسة التربوية لوزارة التربية					
.9	إحساسي بمعنى كوني امرأة عمانية محترمة					
.10	مستوى دعم المجتمع المحلي لطرق التدريس الحديثة					
.11	الإهتمامات الأبوية حول إحتتمالات الرفض لطرق التدريس الجديدة					
.12	نتائج تعلم الطلبة					

29- عندما تكون في قاعة الدرس، سوف يكون طلبتك:

#	الفقرات	بالتاكيد لا	بالتاكيد قليلا	لا أعرف	بالتاكيد الى حد ما	بالتاكيد نعم
1.	يهتمون في التعلم بما هو موجود في الكتب المدرسية					
2.	يستكملون المهام التي تحتمل أكثر من إجابة صحيحة					
3.	يتوقعون بأنك تعرفين كل شيء					
4.	لهم الخيار في تحديد الوحدات التعليمية لدراستها بشكل مستقل					
5.	قادرين على صياغة الأسئلة البحثية					
6.	مطلعين على ثقافات ذات التنوع القيمي والديني					
7.	ربط الأفكار التي تتضمن التحديات وتثير التساؤلات					
8.	معرفة العلاقات وتحديد التناقضات بين الأشياء					
9.	التمييز بين الحقائق والآراء					
10.	قادرين على التحقق من صدق الأفكار والحكم على أفضلها مع ذكر السبب					
11.	قادرين على تقييم أعمالهم وأعمال زملائهم على مرأى الجميع					
12.	يفرضون عليك تغيير خطة الدرس في حالة اظهار اهتمامهم بالموضوع أو القضية المطروحة					
13.	يوجه لهم العقاب من قبلك في حالة عدم حصولهم على النتائج المقبولة					

30- فن التعليم القائم على التفكير الناقد والمتمحور حول الطالب في تنمية قدرته على التفكير الناقد، من أجل التعمق في فهم المعاني والاسباب الحقيقية لحدوث الظاهرة في ظل السياق الاجتماعي بما يساعد على إنتاج معرفة جديدة.

ما وجهة نظرك حول التعليم القائم على التفكير الناقد على أنه:

#	الفقرات	بالتاكيد لا أوافق	لا أوافق	لا أعرف	أوافق	بالتاكيد أوافق
1.	يرتبط بشكل كبير بممارسة الإجتهد					
2.	هو فكر تقليدي					
3.	أسلوب غير اسلامي					
4.	ضروري يعزز التعلم مدى الحياة					
5.	غير ضروري لطبيعة المجتمع العماني الأصيل					
6.	مهم للحفاظ على عمان في مستقبلها الأمني					
7.	لا يتلاءم مع المجتمع العربي الاصيل					
8.	مهارات مهمة للأبوين					

31- في أثناء وجودك في الفصل المدرسي، هل تتوقعين أن تفكر الطالبة عن نفسها يعتمد على الآتي:

#	الفقرات	بالتاكيد لا	بالتاكيد قليلا	لا أعرف	بالتاكيد الى حد ما	بالتاكيد نعم
1.	نتائجها السابقة					
2.	إستعدادها للمشاركة في المناقشات الصفية					
3.	موافقة اسرتها في ممارستها لمثل هذا السلوك					
4.	أصولها العرقية					
5.	إرثها القبلي					
6.	تقواها الدينية					
7.	طبيعة الروابط بين اسرتها مع الاسر الاخرى					
8.	طبيعة البيئة التي عاشت فيها سواء ريفية أم حضرية					
9.	المكان الذي تعيش فيه					
10.	مستوى الثروة التي تمتلكها أسرتي					
11.	رغبتها الشخصية للنجاح					
12.	المخاطرة بإتخاذك معلمة قنوها					

32- في عام 2003 ذكر في التقرير الثاني للتنمية البشرية للدول العربية عنوانه "بناء مجتمع المعرفة". ما مدى معرفتك بمفهوم بناء مجتمع المعرفة؟

لا أعرف شيئا

أعرف قليلاً

أعرف بعض الشيء

أعرف الكثير

33- في عام 2014 ربط تقرير المعرفة العربية بين زيادة المعرفة والتقدم والقوة. كما تحدث حول أهمية حرية التفكير وتنمية الابداع في الآداب والفنون والعلوم وتوفير فرص متساوية لكافة المواطنين ونشر فكر التعلم المستمر.

إذا كان هذا ما هو مطلوب من أجل تحقيق "مجتمع المعرفة" ما وجهة نظرك بالفقرات الآتية:

#	الفقرات	بالتاكيد لا أوافق	لاأوافق	لا أعرف	أوافق	أوافق بشدة
1.	تعد هذه الأهداف مهمة لحضرة صاحب الجلالة السلطان المعظم حفظه الله					
2.	هذه الأهداف متضمنة في سياسة الحكومة					
3.	المحاضرون بالجامعة يوجهون الطلبة لأهمية دور المعلم في بناء مجتمع المعرفة					
4.	والدي/ ولي أمري يشجعني على حرية التفكير والإبداع					
5.	والدتي/ ولية أمري تشجعني على حرية التفكير والإبداع					
6.	رجال الدين يدعمون فكر مجتمع المعرفة					
7.	على الاسرة مسؤولية دعم التعلم للأطفال قبل التحاقهم بالمدرسة					
8.	فكر حرية التفكير والإبداع يجب أن يدرس على المستوى الجامعي فقط					
9.	فكر مجتمع متعلم هو فكر غربي مفروض علينا					
10.	مجتمع المعرفة يعد حزام الأمان لمستقبل عمان					

34- هل يوجد أي تعليقات اخرى تريدين ان تضيفيها حول دورك كمعلمة للبنات وما تأملاتك المستقبلية؟

يمكنك كتابة ما ترى مناسباً في الحقل الآتي، ويمكنك الكتابة ما شئت.

APPENDIX C: Survey Instrument in English

PART A

1 Think about the qualities of a great teacher and describe this person.

2 On a scale from 1 to 100, how much do you want to be a teacher? (0 = I do not want to teach, 100 = I only want to teach).

3 Please consider each of the following statements about the reason for enrolling in a Bachelor of Education and indicate your opinion.

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I want to help to develop my country by educating Omanis	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is a good career for a woman	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I want to empower girls through education	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I have children, I can teach them at home	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can contribute financially to my family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can be financially independent	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teachers have high status in comparison to other professions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It will help me to marry a good husband	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I can supplement my income by tutoring	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I will meet new people and make new friends.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4 I am studying to be a teacher for another reason.

- Yes (1)
- No (2)

5 Please explain why you are studying to be a teacher.

6 Select which subjects you will be qualified to teach

- Arabic Language
- English Language
- Islamic Studies
- Mathematics
- Physics
- Chemistry
- Biology
- Physical Education
- Art Education
- History
- Geography
- Information Technology

7. I use the Internet to: (You can choose more than one option)

- Access sites in Arabic
- Access sites in English
- Follow events and friends on social media e.g. What's App
- Share my news on social media e.g. What's App
- Keep in touch with friends from other countries
- Research for my studies
- Prepare teaching resources
- Follow news and current affairs
- Download music
- Download movies
- Play on-line games
- Blog about my opinions or thoughts
- Participate in on-line discussions in chatrooms
- Follow the news and current affairs in the Middle East
- Follow the news and current affairs from around the world
- Follow important current Islamic thinkers
- For another reason

8. Please explain any other way you use the Internet.

9. Please select all of the options that apply regarding the types of books you have in your home.

- The Holy Qur'an
- Other Religious texts
- Books of Poetry
- Stories (fiction) written by Arabs
- Stories (fiction) written by Muslim authors from around the world
- Stories written by Western authors that have been translated into Arabic
- Stories (fiction) in languages other than Arabic
- Plays - drama scripts
- Text books for school
- Text books for university
- Borrowed Library books
- e-books
- Other books

10. What other sorts of books do you have at home that are not listed?

11. On a scale from 0 to 100, with 0 representing 'I am not religious' and 100 – I am totally religious, how religious do you consider yourself?

12. How likely are you to do the following?

	Never	Rarely	Sometimes	Most of the Time	Always
I quote the Holy Qur'an every day	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I am worried about something, I turn to the Qur'an for my answer.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I use the Holy Qur'an to guide my teaching practice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I agree with my family on all religious matters	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I pray five times a day	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If I see younger family members misbehaving, I use my knowledge of Islam to correct them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I attend an informal religious group	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I attend a formal religious group	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. On a scale from 1 to 100, with 0 being totally traditional to 100, totally modern, how modern to you consider yourself to be?

14. How likely are you to do the following?

	Very Unlikely	Unlikely	Undecided	Likely	Very Likely
Watch Hollywood movies	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Watch Bollywood movies	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Listen to music from the West	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Listen to music from the Gulf countries	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Listen to music from Africa or Asia	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vote in elections	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Become interested in female Muslim activists	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pursue a career	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Concentrate on my family while my husband works.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Join a professional organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Start a business of your own	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Play sport or go to the gym	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Make friends with people from other countries or religions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Follow fashion trends	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Go to the theatre or opera house	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Join a women's organisation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Go out without a male chaperone	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. Do you identify as an 'Arab' woman?

- Yes
- No

16. What are the characteristics of an 'Arab' woman, in your opinion?

17. Apart from Modern Standard Arabic, English and Omani Arabic, do you speak any other languages or dialects?

- Yes
- No

18. Which other languages or dialects do you speak?

19. Have you travelled to countries outside Oman?

- Yes
- No

20 Where else have you travelled?

21 Are you Omani -

- Yes
- No

22 Where are you from?

23 Are you -

- Married
- Engaged
- Never married
- Widowed
- Divorced

24 In what year were you born?

25 In what year do you expect to graduate as a teacher?

PART B

26. These statements relate to your personal learning preferences. At university, I:

	Never	Rarely	Sometimes	Most of the Time	Always
Expect the lecturer to give me an approved reading list where I can find my answers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Use texts written by Muslim and non-Muslim authors from around the world, to support my arguments.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Am afraid to suggest different ideas or interpretations because I might be judged.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Believe that there is only one right answer.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Argue with other students about how to interpret information.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Make connections between what I learn in different subjects	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Search for different viewpoints and perspectives	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Acknowledge that I am biased	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Rely only on Omani sources for my research	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

27. The following statements about your philosophy. What is your opinion?

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
It is important for teachers in Oman to be Omani	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important for teachers in Oman to be Arab.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important for teachers in Oman to be Muslim	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teachers can expand the traditional role of women.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teachers motivate girls to love learning	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teachers are to blame for poor student learning outcomes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teachers are independent thinkers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teachers are trusted agents of change	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teachers are loyal civil servants	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teachers shape the future in Oman	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

28. My classroom practices (teaching pedagogy) is influenced by:

	Definitely not	Probably not	Don't know	Probably is	Definitely is
The example of my teachers when I was at school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My learning experiences at university	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My father's beliefs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mother's beliefs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My husband's beliefs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The educational philosophy of my fellow teachers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The educational philosophy of my school principal	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The educational policies of the Ministry of Education	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My sense of what it means to be a respected Omani woman	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The level of community support for new methods of teaching	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Parental concerns about the threat posed by new methods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Student learning outcomes	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

29. When you are with your own class, the students will:

	Definitely will not	Probably will not	Don't know	Probably will	Definitely will
Concentrate on learning what is in the textbook.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Complete tasks that have more than one right answer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Expect you to know everything.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Self-select specific content for further independent study	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Use what you say to generate their own research questions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Be exposed to different cultures, including those with different religions and values.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Connect ideas that raise a challenge or question	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Recognize relationships and identify contradictions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Distinguish between facts and opinions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Examine a range of ideas, decide which one is the best and explain why.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Publicly evaluate their own work and that of their peers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Be able to make you change your lesson plan if they become engrossed in a particular issue or topic.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Be punished by you if they do not achieve satisfactory results.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

30. Critical Pedagogy recognizes knowledge development and education are controlled by dominant interests and thus empowers students to think critically, produce deep meaning taking into account for example, root causes, social context and the consequences of such knowledge production. What is your opinion about critical pedagogy in the following statements?

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
Related to the practice of <i>Ijtihad</i>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Is part of <i>taqleed</i>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Critical Pedagogy is un-Islamic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Important for life-long learning	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
No necessary for an authentic Omani society	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Is integral to Oman's future security	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Not relevant in an authentic Arab society	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Critical Pedagogy is a useful parenting skill.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

31. In your classroom, will your expectations of a student to think for herself depend on:

	Definitely will not	Probably will not	Don't know	Probably will	Definitely will
Her past results	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Her willingness to participate in class discussions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Her family's approval of this sort of behaviour	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Her ethnic origins	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Her tribal heritage	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Her piety	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Her family's connections with other families	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Whether she comes from a rural or urban area	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Where she lives	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The wealth of her family	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Her personal motivation to succeed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The risk-taking you model as her teacher	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

32 In 2003, the second Arab Human Development Report was entitled "Building a Knowledge Society". How much do you know about what it means to build a Knowledge Society?

- Nothing
- A little
- Some
- A Lot

33. In 2014, the Arab Knowledge Report, linked increased knowledge with progress and power. It talks about freedom of thinking, promotion of creativity in arts and sciences, equal opportunities for all citizens and developing the idea of life-long learning. If this is what is needed to build a "Knowledge Society", what is your opinion about the following statements?

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
These goals are important to His Majesty	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
These goals are reflected in government policy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My university lecturers remind students of the role of teachers in building a Knowledge society	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My father supports increased freedom of thinking and creativity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mother supports increased freedom of thinking and creativity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Religious scholars are supportive of a Knowledge Society	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Families must support this so that learning can begin before children go to school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The idea of thinking freely and creatively should only be introduced at university	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The idea of a Knowledge Society is an imposed Western concept.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A Knowledge Society will safeguard the future of Oman	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

34 Are there any other comments you would like to make about your role as a teacher of girls and your hopes for the future?

APPENDIX D: Excerpts from EFL Textbooks, Workbooks and Teacher Guides

1 Read and match.
 Read these police descriptions of the 3 spies. Match them to their police photographs. Write the name of each spy on their police photograph.

Brainy Janey has got short, black hair and green eyes. She's wearing a blue dress and a necklace.

Clever Trevor has got short, brown hair and blue eyes. He's wearing glasses and a green shirt.

Smart Bart has got short, grey hair and brown eyes. He's wearing a blue jacket and white shirt.

2 Draw and write.
 Draw 2 spies, a man and a woman. Write a description of each one. Show your work to a friend.

3 Read and think.
 Look at Sergeant Silly's report about the spies. He has made some mistakes. Can you see what they are?
 Now look at Sergeant Sensible's report.

Sergeant Silly's Report

- Smart Bart is writing a message in code.
- Brainy Janey is taking a photograph.
- Clever Trevor is listening to the radio.
- They are living at 27 Short Street.

Sgt Silly

Sergeant Sensible's Report

- Smart Bart isn't writing a message in code. He's taking a photograph.
- Brainy Janey isn't taking a photograph. She's listening to a message in code.
- Clever Trevor isn't listening to the radio. He's writing a message in code.
- They aren't living at 27 Short Street. They're living at 25 Short Street.

Sgt Sensible

4 Read and think.
 Remove cut-out page B from page 79 at the back of this book. Read Sergeant Silly's report about some of the people living in Short Street. He has made some mistakes. Can you correct them?

Show your work to your friends and your teacher. Make any changes and then put your work in your portfolio.

8

4

Read the poem below by a man remembering his childhood. Before you read, look at the picture. How is it related to the title? Listen to the poem, and follow it in your book as you listen. Discuss questions a, b and c under the poem.

I remember, I remember

Thomas Hood
(English poet, 1799 – 1845)

I remember, I remember
The house where I was born,
The little window where the sun
Came peeping in at morn;
He never came a wink too soon
Nor brought too long a day;
But now, I often wish the night
Had stole my breath away.

I remember, I remember
Where I used to swing,
I thought the air must rush as fresh
As swallows on the wing;
My spirit flew in feathers then
That is so heavy now.
The summer pools could hardly cool
The fever on my brow.

I remember, I remember
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky;
It was a childish ignorance;
But now 'tis little joy
To know I'm farther off from Heaven
Than when I was a boy.



- What things does the writer of the poem remember?
- Is he sadder or happier today than when he was a boy?
- How does the poem make you feel? (sad, happy)

5

Write a short poem in your exercise book describing a memory from your own childhood. Your poem can be about an event, or a person. You don't have to make your poem rhyme.

Students work with a partner and take two buildings each. They read the information about their buildings carefully. Tell them to cover up the information about their partner's buildings in order to focus on their own buildings.

Workbook, page 5, Activity 2

Students take turns to ask questions to find out information about their partner's buildings, based on the questions in their Workbooks.

Play Listening 1.2.1 as an example dialogue.

Listening Script 1.2.1

- Student A: Where's the SWFC?
- Student B: Shanghai.
- Student A: When was it completed?
- Student B: 2008.
- Student A: How tall is it?
- Student B: 492 metres.
- Student A: How many floors does it have?
- Student B: 101.
- Student A: How much did it cost?
- Student B: 1.2 billion US dollars.

Coursebook, page 4, Activity 2

As a lead-in to this activity, ask students if they have heard about the Kingdom Tower in Saudi Arabia, which, when completed, will be the newest tallest building in the world.

Discuss the article and photo with students. What do they think about the projected Kingdom Tower? Do they like/dislike it? Ask them to give their reasons.

Students read the newspaper article about the Kingdom Tower. Before they read, write a focus question on the board, such as:

What will the Kingdom Tower be used for?

When they have finished reading, elicit the answer to the focus question.

Answer to focus question:

A hotel, luxury apartments, offices and an observatory.

Ask a few quick comprehension questions to check understanding, such as:

1. Where is the Kingdom Tower going to be built? (On the outskirts of Jeddah)
2. Why was Adam Smith chosen as the architect of the Kingdom Tower? (He has the best experience of designing tall buildings in the Middle East, as he already designed the Burj Khalifa)

After reading, students make a list of the superlative adjectives the article contains in their exercise books. Give them time to do this, then elicit the superlative adjectives and write them on the board.

Superlative adjectives:

1. newest (paragraph 1)
2. tallest (paragraph 1)
3. most ambitious (paragraph 1)
4. tallest (paragraph 2)
5. highest (paragraph 2)
6. best (paragraph 2)
7. most elegant (paragraph 3)
8. most beautiful (paragraph 3)
9. quickest (paragraph 3)

Coursebook, page 5, Grammar Recall

Direct students' attention to the Grammar Recall box. This focuses on the formation of comparative and superlative adjectives. Refer students also to the Grammar Reference section for Theme 1 on page 75 at the back of their Workbooks for more information and examples of comparatives and superlatives.

Read through the example sentences on the left and ask students to match each sentence with the description of its usage on the right.

APPENDIX E: Supporting Statistics (Raw Data)

Motivation to Teach

Initial Factor Analysis: Motivation to Teach

	Component		
	1	2	3
3.1 Develop Oman by educating Omanis	-.035	.709	-.053
3.2 Good career for a woman	.041	.710	.141
3.3 Empower girls through education	.053	.796	.135
3.4 Teach children at home	.297	.414	-.584
3.5 Contribute financially to Family	.332	.225	.473
3.6 Be financially independent	.686	.034	.251
3.7 Teachers have high status	.775	.023	-.242
3.8 Help find good husband	.753	.108	.074
3.9 Added tutoring income	.674	-.089	.332
3.10 Meet new people and friends	.229	.284	.623

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

Motivation to Teach and the Effect of Graduate Status

MOTIVATION: Non-Parametric Test Statisticsa

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
3.1 Develop Oman by educating Omanis	7734.500	26070.500	-.002	.998
3.2 Good career for a woman	7030.500	10190.500	-.891	.373
3.3 Empower girls through education	6362.000	24698.000	-1.934	.053
3.4 Teach children at home	6289.000	24434.000	-1.875	.061
3.5 Contribute Financially to Family	7232.000	10392.000	-.224	.823
3.6 Be financially independent	7087.500	10247.500	-.742	.458
3.7 Teachers have high status	6994.000	24949.000	-1.010	.313
3.8 Help find good husband	7318.000	10558.000	-.499	.618
3.9 Added tutoring income	6283.000	9523.000	-2.308	.021
3.10 Meet new people and friends	6885.000	10125.000	-1.400	.162

Grouping Variable: Graduate Status

Ranks

	Graduate Status	N	Mean Rank	Sum of Ranks
3.1 Develop Oman by educating Omanis	.00	191	136.49	26070.50
	1.00	81	136.51	11057.50
	Total	272		
3.2 Good career for a woman	.00	189	136.80	25855.50
	1.00	79	128.99	10190.50
	Total	268		
3.3 Empower girls through education	.00	191	129.31	24698.00
	1.00	77	147.38	11348.00
	Total	268		
3.4 Teach children at home	.00	190	128.60	24434.00
	1.00	77	147.32	11344.00
	Total	267		
3.5 Contribute Financially to Family	.00	186	133.62	24853.00
	1.00	79	131.54	10392.00
	Total	265		
3.6 Be financially independent	.00	190	137.20	26067.50
	1.00	79	129.72	10247.50
	Total	269		
3.7 Teachers have high status	.00	189	132.01	24949.00
	1.00	80	142.08	11366.00
	Total	269		
3.8 Help find good husband	.00	190	136.98	26027.00
	1.00	80	131.98	10558.00
	Total	270		
3.9 Added tutoring income	.00	190	142.43	27062.00
	1.00	80	119.04	9523.00
	Total	270		
3.10 Meet new people and friends	.00	191	139.95	26731.00
	1.00	80	126.56	10125.00
	Total	271		

Motivation to Teach and the Effect of Broad Subject Disciplines

Test Statistics^{a,b}

	Chi-Square	df	Asymp. Sig.
3.1 Develop Oman by educating Omanis	10.121	4	.038
3.2 Good careere for a woman	3.289	4	.511
3.3 Empower girls through education	10.791	4	.029
3.4 Teach children at home	2.957	4	.565
3.5 Contribute Financially to Family	10.045	4	.040
3.6 Be financially independent	12.835	4	.012
3.7 Teachers have high status	11.450	4	.022
3.8 Help find good husband	14.040	4	.007
3.9 Added tutoring income	23.677	4	.000
3.10 Meet new people and friends	10.814	4	.029

a. Kruskal Wallis Test

b. Grouping Variable: Subjects according to broad disciplines

Ranks

	Subjects according to broad disciplines	N	Mean Rank
3.1 Develop Oman by educating Omanis	Humanities	97	120.17
	Maths/Science	80	146.25
	Physical Education	39	127.06
	InfoTech	22	114.41
	IslamicEducation	24	151.00
	Total	262	

	Subjects according to broad disciplines	N	Mean Rank
3.3 Empower girls through education	Humanities	96	113.77
	MathsScience	79	134.37
	Physical Education	39	142.76
	InfoTech	20	129.43
	IslamicEducation	24	154.92
	Total	258	
3.5 Contribute Financially to Family	Humanities	94	123.48
	MathsScience	79	121.94
	Physical Education	39	157.58
	InfoTech	21	112.33
	IslamicEducation	22	131.57
	Total	255	
3.6 Be financially independent	Humanities	96	126.36
	MathsScience	80	116.24
	Physical Education	38	165.96
	InfoTech	21	125.21
	IslamicEducation	24	137.69
	Total	259	
3.7 Teachers have high status	Humanities	96	140.05
	MathsScience	80	113.75
	Physical Education	39	149.17
	InfoTech	21	136.81
	IslamicEducation	23	105.85
	Total	259	

	Subjects according to broad disciplines	N	Mean Rank
3.8 Help find good husband	Humanities	96	134.67
	MathsScience	80	111.72
	Physical Education	39	163.06
	InfoTech	21	119.43
	IslamicEducation	24	133.19
	Total	260	
3.9 Added tutoring income	Humanities	96	131.80
	MathsScience	80	117.72
	Physical Education	39	178.44
	InfoTech	22	117.52
	IslamicEducation	23	100.65
	Total	260	
3.10 Meet new people and friends	Humanities	97	122.61
	MathsScience	80	128.52
	Physical Education	39	163.40
	InfoTech	21	132.64
	IslamicEducation	24	119.08
	Total	261	

Bivariate Analysis of Internet Use

Correlations

		7.1 Access sites in Arabic	7.2 Access sites in English	7.3 Follow events and friends on Social Media	7.4 Share my news on Social Media	7.5 Contact with friends overseas	7.6 Research for my studies	7.7 Prepare teacher resources	7.8 Follow News and current affairs	7.9 Down- load Music	7.10 Down- load Movies	7.11 Play on-line games	7.12 Blog my thoughts and opinions	7.13 Chat and discuss on line	7.14 Follow news of Middle East	7.15 Follow inter- national News	7.16 Follow current Islamic thinkers
7.1 Access sites in Arabic	Pearson Correlation Sig. (2-tailed) N	1 .000 270	.437** .000 270	.219** .000 270	.114 .062 269	-.053 .389 270	.085 .164 270	.273** .000 270	.097 .112 270	.029 .634 270	.059 .336 270	.070 .249 270	-.034 .575 270	-.039 .521 270	.123* .044 270	.097 .112 270	.153* .012 270
7.2 Access sites in English	Pearson Correlation Sig. (2-tailed) N	.437** .000 270	1 .000 270	.199** .001 270	.149* .015 269	.101 .097 270	.128* .036 270	.034 .580 270	.084 .171 270	.246** .000 270	.214** .000 270	.064 .295 270	.090 .141 270	.050 .414 270	.151* .013 270	.094 .123 270	.058 .343 270
7.3 Follow events and friends on Social Media	Pearson Correlation Sig. (2-tailed) N	.219** .000 270	.199** .001 270	1 .000 270	.375** .000 269	.288** .000 270	.087 .154 270	.128* .035 270	.044 .475 270	.218** .000 270	.130* .033 270	.196** .001 270	.076 .211 270	.103 .092 270	.149* .014 270	.120* .049 270	.082 .179 270
7.4 Share my news on Social Media	Pearson Correlation Sig. (2-tailed) N	.114 .062 269	.149* .015 269	.375** .000 269	1 .000 269	.182** .003 269	.171** .005 269	.089 .145 269	.088 .150 269	.132* .031 269	.116 .058 269	.148* .015 269	-.013 .832 269	.068 .263 269	.088 .149 269	.126* .038 269	.109 .074 269
7.5 Contact with friends overseas	Pearson Correlation Sig. (2-tailed) N	-.053 .389 270	.101 .097 270	.288** .000 270	.182** .003 269	1 .000 270	-.017 .778 270	.141* .020 270	.164** .007 270	.251** .000 270	.222** .000 270	.329** .000 270	.322** .000 270	.287** .000 270	.244** .000 270	.116 .056 270	.201** .001 270
7.6 Research for my studies	Pearson Correlation Sig. (2-tailed) N	.085 .164 270	.128* .036 270	.087 .154 270	.171** .005 269	-.017 .778 270	1 .045 270	.122* .032 270	.131* .032 270	.089 .145 270	.095 .119 270	.102 .095 270	-.130* .033 270	.051 .401 270	.014 .813 270	.081 .183 270	.039 .520 270
7.7 Prepare teacher resources	Pearson Correlation Sig. (2-tailed) N	.273** .000 270	.034 .580 270	.128* .035 270	.089 .145 269	.141* .020 270	.122* .045 270	1 .000 270	.249** .000 270	-.062 .312 270	.038 .530 270	.073 .230 270	.154* .011 270	.168** .006 270	.057 .348 270	.087 .155 270	.123* .044 270
7.8 Follow News and current affairs	Pearson Correlation Sig. (2-tailed) N	.097 .112 270	.084 .171 270	.044 .475 270	.088 .150 269	.164** .007 270	.131* .032 270	.249** .000 270	1 .235 270	.072 .012 270	.153* .012 270	.095 .119 270	.193** .001 270	.146* .016 270	.407** .000 270	.409** .000 270	.299** .000 270

		7.1 Access sites in Arabic	7.2 Access sites in English	7.3 Follow events and friends on Social Media	7.4 Share my news on Social Media	7.5 Contact with friends overseas	7.6 Research for my studies	7.7 Prepare teacher resources	7.8 Follow News and current affairs	7.9 Download Music	7.10 Download Movies	7.11 Play on-line games	7.12 Blog my thoughts and opinions	7.13 Chat and discuss on line	7.14 Follow news of Middle East	7.15 Follow international News	7.16 Follow current Islamic thinkers
7.9 Download Music	Pearson Correlation	.029	.246**	.218**	.132*	.251**	.089	-.062	.072	1	.495**	.284**	.158**	.170**	.161**	.155*	.050
	Sig. (2-tailed)	.634	.000	.000	.031	.000	.145	.312	.235		.000	.000	.009	.005	.008	.011	.412
	N	270	270	270	269	270	270	270	270	270	270	270	270	270	270	270	270
7.10 Download Movies	Pearson Correlation	.059	.214**	.130*	.116	.222**	.095	.038	.153*	.495**	1	.212**	.095	.142*	.167**	.198**	.018
	Sig. (2-tailed)	.336	.000	.033	.058	.000	.119	.530	.012	.000		.000	.118	.019	.006	.001	.766
	N	270	270	270	269	270	270	270	270	270	270	270	270	270	270	270	270
7.11 Play on-line games	Pearson Correlation	.070	.064	.196**	.148*	.329**	.102	.073	.095	.284**	.212**	1	.064	.123*	.086	.079	.131*
	Sig. (2-tailed)	.249	.295	.001	.015	.000	.095	.230	.119	.000	.000		.293	.044	.161	.196	.032
	N	270	270	270	269	270	270	270	270	270	270	270	270	270	270	270	270
7.12 Blog my thoughts and opinions	Pearson Correlation	-.034	.090	.076	-.013	.322**	-.130*	.154*	.193**	.158**	.095	.064	1	.272**	.155*	.173**	.076
	Sig. (2-tailed)	.575	.141	.211	.832	.000	.033	.011	.001	.009	.118	.293		.000	.011	.004	.214
	N	270	270	270	269	270	270	270	270	270	270	270	270	270	270	270	270
7.13 Chat and discuss on line	Pearson Correlation	-.039	.050	.103	.068	.287**	.051	.168**	.146*	.170**	.142*	.123*	.272**	1	.164**	.180**	.137**
	Sig. (2-tailed)	.521	.414	.092	.263	.000	.401	.006	.016	.005	.019	.044	.000		.007	.003	.025
	N	270	270	270	269	270	270	270	270	270	270	270	270	270	270	270	270
7.14 Follow news of Middle East	Pearson Correlation	.123*	.151*	.149*	.088	.244**	.014	.057	.407**	.161**	.167**	.086	.155*	.164**	1	.540**	.391**
	Sig. (2-tailed)	.044	.013	.014	.149	.000	.813	.348	.000	.008	.006	.161	.011	.007		.000	.000
	N	270	270	270	269	270	270	270	270	270	270	270	270	270	270	270	270
7.15 Follow international News	Pearson Correlation	.097	.094	.120*	.126*	.116	.081	.087	.409**	.155*	.198**	.079	.173**	.180**	.540**	1	.264**
	Sig. (2-tailed)	.112	.123	.049	.038	.056	.183	.155	.000	.011	.001	.196	.004	.003	.000		.000
	N	270	270	270	269	270	270	270	270	270	270	270	270	270	270	270	270
7.16 Follow current Islamic thinkers	Pearson Correlation	.153*	.058	.082	.109	.201**	.039	.123*	.299**	.050	.018	.131*	.076	.137*	.391**	.264**	1
	Sig. (2-tailed)	.012	.343	.179	.074	.001	.520	.044	.000	.412	.766	.032	.214	.025	.000	.000	
	N	270	270	270	269	270	270	270	270	270	270	270	270	270	270	270	270

** . Correlation is significant at the 0.01 level (2-tailed)

* . Correlation is significant at the 0.05 level (2-tailed).

Internet Use and Effect of Graduate Status

	Test Statistics ^a			
	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
7.1 Access sites in Arabic	5845.000	23990.000	-3.530	.000
7.2 Access sites in English	6875.000	25020.000	-1.443	.149
7.3 Follow events and friends on Social Media	7505.000	25650.000	-.191	.848
7.4 Share my news on Social Media	6891.500	10051.500	-1.371	.170
<i>7.5 Contact with friends overseas</i>	<i>6750.000</i>	<i>9990.000</i>	<i>-1.821</i>	<i>.069</i>
7.6 Research for my studies	7510.000	10750.000	-.356	.722
7.7 Prepare teacher resources	7140.000	25285.000	-.996	.319
7.8 Follow News and current affairs	7435.000	25580.000	-.326	.745
7.9 Download Music	7360.000	10600.000	-.506	.613
<i>7.10 Download Movies</i>	<i>6695.000</i>	<i>9935.000</i>	<i>-1.823</i>	<i>.068</i>
7.11 Play on-line games	7480.000	10720.000	-.290	.772
7.12 Blog my thoughts and opinions	7560.000	25705.000	-.099	.921
7.13 Chat and discuss on line	7345.000	10585.000	-.543	.587
7.14 Follow news of Middle East	7230.000	10470.000	-.760	.447
7.15 Follow international News	6410.000	9650.000	-2.346	.019
7.16 Follow current Islamic thinkers	7345.000	25490.000	-.554	.579
7.17 Another reason	7160.000	25305.000	-1.185	.236

a. Grouping Variable: Graduate Status

Ranks

	Graduate Status	N	Mean Rank	Sum of Ranks
7.1 Access sites in Arabic	UnderGraduate	190	126.26	23990.00
	Post-Graduate	80	157.44	12595.00
	Total	270		
<i>7.5 Contact with friends overseas</i>	<i>UnderGraduate</i>	190	<i>139.97</i>	<i>26595.00</i>
	Post-Graduate	80	124.88	9990.00
	Total	270		
<i>7.10 Download Movies</i>	<i>UnderGraduate</i>	190	<i>140.26</i>	<i>26650.00</i>
	Post-Graduate	80	124.19	9935.00
	Total	270		
7.15 Follow international News	UnderGraduate	190	141.76	26935.00
	Post-Graduate	80	120.63	9650.00
	Total	270		

Internet Use and Effect of Broad Subject Disciplines

Test Statistics^{a,b}

	Chi-Square	df	Asymp. Sig.
7.1 Access sites in Arabic	3.625	4	.459
7.2 Access sites in English	34.307	4	.000
7.3 Follow events and friends on Social Media	16.348	4	.003
7.4 Share my news on Social Media	5.984	4	.200
7.5 Contact with friends overseas	11.960	4	.018
7.6 Research for my studies	2.855	4	.582
7.7 Prepare teacher resources	9.466	4	.050
7.8 Follow News and current affairs	1.733	4	.785
7.9 Download Music	27.797	4	.000
7.10 Download Movies	13.167	4	.010
7.11 Play on-line games	19.558	4	.001
7.12 Blog my thoughts and opinions	4.332	4	.363
7.13 Chat and discuss on line	.619	4	.961
7.14 Follow news of Middle East	2.334	4	.675
7.15 Follow international News	1.984	4	.739
7.16 Follow current Islamic thinkers	4.735	4	.316
7.17 Another reason	5.873	4	.209

a. Kruskal Wallis Test

b. Grouping Variable: Subjects according to broad disciplines

Ranks

	Subjects according to broad disciplines	N	Mean Rank
7.2 Access sites in English	Humanities	97	153.74
	MathsScience	80	128.55
	Physical Education	39	106.88
	InfoTech	22	145.82
	IslamicEducation	24	78.33
	Total	262	
7.3 Follow events and friends on Social Media	Humanities	97	138.93
	MathsScience	80	111.45
	Physical Education	39	139.83
	InfoTech	22	165.64
	IslamicEducation	24	123.46
	Total	262	
7.5 Contact with friends overseas	Humanities	97	137.57
	MathsScience	80	119.20
	Physical Education	39	150.10
	InfoTech	22	140.64
	IslamicEducation	24	109.38
	Total	262	
7.7 Prepare teacher resources	Humanities	97	117.83
	MathsScience	80	137.75
	Physical Education	39	140.27
	<i>InfoTech</i>	22	<i>152.64</i>
	IslamicEducation	24	132.29
	Total	262	

	Subjects according to broad disciplines	N	Mean Rank
7.9 Download Music	Humanities	97	145.02
	MathsScience	80	113.93
	Physical Education	39	134.67
	InfoTech	22	168.41
	IslamicEducation	24	96.46
	Total	262	
7.10 Download Movies	Humanities	97	139.92
	MathsScience	80	116.53
	Physical Education	39	144.32
	InfoTech	22	151.95
	IslamicEducation	24	107.79
	Total	262	
7.11 Play on-line games	Humanities	97	126.61
	MathsScience	80	123.01
	Physical Education	39	152.03
	InfoTech	22	164.55
	IslamicEducation	24	115.92
	Total	262	

Bivariate Analysis of Home Library Contents

Correlations

		9.1 Holy Qur'an	9.2 Other religious texts	9.3 Poetry books	9.4 Fiction by Arabs	9.5 Fiction by international Muslim authors	9.6 Fiction by Western authors translated into Arabic	9.7 Ficiton in languages other than Arabic	9.8 Plays	9.9 Textbooks for school	9.10 Textbooks for University	9.11 Borrowed library books	9.12 E-books
9.1 Holy Qur'an	Pearson Correlation	1	.294**	-.014	.048	.075	.010	.070	.048	.164**	.212**	.013	.110
	Sig. (2-tailed)		.000	.815	.427	.220	.865	.251	.429	.007	.000	.825	.070
	N	273	273	273	273	273	273	273	273	273	273	273	273
9.2 Other religious texts	Pearson Correlation	.294**	1	.183**	.062	.094	.080	.009	.062	.248**	.093	.086	.076
	Sig. (2-tailed)	.000		.002	.309	.122	.189	.879	.307	.000	.125	.155	.212
	N	273	273	273	273	273	273	273	273	273	273	273	273
9.3 Poetry books	Pearson Correlation	-.014	.183**	1	.318**	.180**	.301**	.262**	.134*	.180**	.140*	.063	.055
	Sig. (2-tailed)	.815	.002		.000	.003	.000	.000	.027	.003	.021	.299	.362
	N	273	273	273	273	273	273	273	273	273	273	273	273
9.4 Fiction by Arabs	Pearson Correlation	.048	.062	.318**	1	.266**	.300**	.232**	.169**	.145*	.190**	.037	.110
	Sig. (2-tailed)	.427	.309	.000		.000	.000	.000	.005	.016	.002	.539	.071
	N	273	273	273	273	273	273	273	273	273	273	273	273
9.5 Fiction by international Muslim authors	Pearson Correlation	.075	.094	.180**	.266**	1	.101	.073	.110	.121*	.137*	.032	.073
	Sig. (2-tailed)	.220	.122	.003	.000		.095	.228	.070	.046	.024	.601	.232
	N	273	273	273	273	273	273	273	273	273	273	273	273

		9.1 Holy Qur'an	9.2 Other religious texts	9.3 Poetry books	9.4 Fiction by Arabs	9.5 Fiction by international Muslim authors	9.6 Fiction by Western authors translated into Arabic	9.7 Ficiton in languages other than Arabic	9.8 Plays	9.9 Textbooks for school	9.10 Textbooks for University	9.11 Borrowed library books	9.12 E- books
9.6 Fiction by Western authors translated into Arabic	Pearson Correlation Sig. (2-tailed) N	.010 .865 273	.080 .189 273	.301** .000 273	.300** .000 273	.101 .095 273	1 .000 273	.383** .000 273	.242** .000 273	.156** .010 273	.124* .040 273	-.002 .971 273	.059 .332 273
9.7 Ficiton in languages other than Arabic	Pearson Correlation Sig. (2-tailed) N	.070 .251 273	.009 .879 273	.262** .000 273	.232** .000 273	.073 .228 273	.383** .000 273	1 .000 273	.247** .000 273	.076 .213 273	.188** .002 273	-.128* .035 273	.141* .020 273
9.8 Plays	Pearson Correlation Sig. (2-tailed) N	.048 .429 273	.062 .307 273	.134* .027 273	.169** .005 273	.110 .070 273	.242** .000 273	.247** .000 273	1 .041 273	.124* .084 273	.105 .084 273	.068 .266 273	.108 .075 273
9.9 Textbooks for school	Pearson Correlation Sig. (2-tailed) N	.164** .007 273	.248** .000 273	.180** .003 273	.145* .016 273	.121* .046 273	.156** .010 273	.076 .213 273	.124* .041 273	1 .000 273	.260** .000 273	.080 .190 273	.155* .010 273
9.10 Textbooks for University	Pearson Correlation Sig. (2-tailed) N	.212** .000 273	.093 .125 273	.140* .021 273	.190** .002 273	.137* .024 273	.124* .040 273	.188** .002 273	.105 .084 273	.260** .000 273	1 .022 273	.138* .022 273	.296** .000 273
9.11 Borrowed library books	Pearson Correlation Sig. (2-tailed) N	.013 .825 273	.086 .155 273	.063 .299 273	.037 .539 273	.032 .601 273	-.002 .971 273	-.128* .035 273	.068 .266 273	.080 .190 273	.138* .022 273	1 .022 273	.177** .003 273

	9.1 Holy Qur'an	9.2 Other religious texts	9.3 Poetry books	9.4 Fiction by Arabs	9.5 Fiction by international Muslim authors	9.6 Fiction by Western authors translated into Arabic	9.7 Fiction in languages other than Arabic	9.8 Plays	9.9 Textbooks for school	9.10 Textbooks for University	9.11 Borrowed library books	9.12 E-books
9.12 E-books Pearson Correlation	.110	.076	.055	.110	.073	.059	.141*	.108	.155*	.296**	.177**	1
Sig. (2-tailed)	.070	.212	.362	.071	.232	.332	.020	.075	.010	.000	.003	
N	273	273	273	273	273	273	273	273	273	273	273	273

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Home Library: Reach and Frequency

HOME LIBRARY: Maximum Group Size: 5 - Reach and Frequency.

Variables	Statistics			
	Reach	Pct of Cases	Frequency	Pct of Responses
Books_Poetry, Books_Quran, Books_Religious, Books_SchText, Books_UniText	273	100.0	1148	59.1
Books_Arabfiction, Books_Poetry, Books_Quran, Books_Religious, Books_SchText	273	100.0	1082	55.7
Books_Poetry, Books_Quran, Books_Religious, Books_SchText, Books_ebooks	273	100.0	1071	55.1
Books_Arabfiction, Books_Poetry, Books_Quran, Books_Religious, Books_UniText	273	100.0	1065	54.8
Books_Arabfiction, Books_Poetry, Books_Quran, Books_SchText, Books_UniText	273	100.0	1042	53.7
Books_Library, Books_Poetry, Books_Quran, Books_Religious, Books_SchText	273	100.0	1037	53.4
Books_Poetry, Books_Quran, Books_Religious, Books_SchText, Books_Westauthor	273	100.0	1033	53.2
Books_Poetry, Books_Quran, Books_SchText, Books_UniText, Books_ebooks	273	100.0	1031	53.1
Books_Muslimauthor, Books_Poetry, Books_Quran, Books_Religious, Books_SchText	273	100.0	1020	52.5
Books_Library, Books_Poetry, Books_Quran, Books_Religious, Books_UniText	273	100.0	1020	52.5
Books_Poetry, Books_Quran, Books_Religious, Books_UniText, Books_Westauthor	273	100.0	1016	52.3
Books_NonArabfiction, Books_Poetry, Books_Quran, Books_Religious, Books_SchText	273	100.0	1012	52.1
Books_Library, Books_Poetry, Books_Quran, Books_SchText, Books_UniText	273	100.0	997	51.3

Variables: Books_Quran, Books_Religious, Books_Poetry, Books_Arabfiction, Books_Muslimauthor, Books_Westauthor, Books_NonArabfiction, Books_plays, Books_SchText, Books_UniText, Books_Library, Books_ebooks, Books_Other

Home Library and Effect of Graduate Status

Non-Parametric (No underlying assumptions made in calculating p) Test Statistics^a

	12.1 I quote the Qur'an every day	12.2 When I am worried, I turn to the Qur'an	12.3 Qur'an guides my teaching	12.4 I agree with my family on all religious matters	12.5 Pray 5 times/day	12.6 Misbehaviour corrected by Qur'an Knowledge	12.7 Attend an Informal religious group	12.8 Attend Formal Religious Group
Mann-Whitney U	7220.500	7426.000	7289.500	7556.000	7555.500	6607.000	7091.000	7244.000
Wilcoxon W	25365.500	25571.000	25055.500	10796.000	10876.500	24752.000	25046.000	25389.000
Z	-1.049	-.490	-.752	-.080	-.048	-2.010	-.840	-.629
Asymp. Sig. (2-tailed)	.294	.624	.452	.936	.962	.044	.401	.529

a. Grouping Variable: Post or Under Grad

Home Library and Effect of Broad Teaching Discipline

Test Statistics^{a,b}

	9.1 Holy Qur'an	9.2 Other religious texts	9.3 Poetry books	9.4 Fiction by Arabs	9.5 Fiction by international Muslim authors	9.6 Fiction by Western authors translated into Arabic	9.7 Fiction in languages other than Arabic	9.8 Plays	9.9 Textbooks for school	9.10 Textbooks for University	9.11 Borrowed library books	9.12 E-books	9.13 Other Books
Chi-Square	4.273	.050	9.374	1.603	2.048	9.720	26.174	7.539	4.138	2.762	17.633	12.817	7.221
df	4	4	4	4	4	4	4	4	4	4	4	4	4
Asymp. Sig.	.370	1.000	.052	.808	.727	.045	.000	.110	.388	.598	.001	.012	.125

a. Kruskal Wallis Test

b. Grouping Variable: Subjects according to broad disciplines

Ranks

	Subjects according to broad disciplines	N	Mean Rank
9.3 Poetry books	Humanities	97	146.69
	Maths/Science	80	122.28
	Physical Education	39	124.04
	InfoTech	22	113.05
	Islamic Education	24	129.92
	Total	262	
9.6 Fiction by Western authors translated into Arabic	Humanities	97	142.77
	Maths/Science	80	126.21
	Physical Education	39	139.10
	InfoTech	22	117.73
	Islamic Education	24	103.83
	Total	262	
9.7 Fiction in languages other than Arabic	Humanities	97	153.27
	Maths/Science	80	123.61
	Physical Education	39	129.45
	InfoTech	22	104.41
	Islamic Education	24	97.96
	Total	262	
9.11 Borrowed library books	Humanities	97	127.12
	Maths/Science	80	142.36
	Physical Education	39	132.24
	InfoTech	22	84.45
	Islamic/Education	24	154.92
	Total	262	
9.12 E-books	Humanities	97	133.58
	Maths/Science	80	142.24
	Physical Education	39	98.95
	InfoTech	22	127.50
	Islamic Education	24	143.88
	Total	262	

Home Library and Internet Use: Bivariate Correlations

Correlations

		9.1 Holy Qur'an	9.2 Other religious texts	9.3 Poetry books	9.4 Fiction by Arabs	9.5 Fiction by international Muslim authors	9.6 Fiction by Western authors translated into Arabic	9.7 Fiction in languages other than Arabic	9.8 Plays	9.9 Textbooks for school	9.10 Textbooks for University	9.11 Borrowed library books	9.12 E-books	9.13 Other Books
7.1 Access sites in Arabic	Pearson Correlation	.058	.048	.083	.204**	.042	.028	.089	.048	.004	.102	.121*	.157**	.018
	Sig. (2-tailed)	.345	.435	.173	.001	.494	.646	.144	.430	.943	.094	.048	.010	.772
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.2 Access sites in English	Pearson Correlation	.122*	.101	.201**	.194**	.083	.229**	.307**	.135*	.046	.034	.045	.263**	.016
	Sig. (2-tailed)	.045	.099	.001	.001	.172	.000	.000	.027	.454	.582	.457	.000	.791
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.3 Follow events and friends on Social Media	Pearson Correlation	.059	.050	.043	.074	.004	.132*	.216**	.085	.118	.201**	-.149*	.089	.067
	Sig. (2-tailed)	.337	.417	.479	.227	.943	.031	.000	.163	.054	.001	.015	.144	.276
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.4 Share my news on Social Media	Pearson Correlation	.174**	.045	-.039	.050	-.051	-.040	.145*	-.011	.217**	.112	-.102	.071	-.007
	Sig. (2-tailed)	.004	.460	.520	.413	.409	.514	.017	.851	.000	.068	.096	.243	.908
	N	269	269	269	269	269	269	269	269	269	269	269	269	269
7.5 Contact with friends overseas	Pearson Correlation	.070	.009	.067	.116	.154*	.067	.200**	.258**	.146*	.109	-.025	.067	.118
	Sig. (2-tailed)	.252	.881	.270	.057	.011	.274	.001	.000	.016	.074	.687	.270	.053
	N	270	270	270	270	270	270	270	270	270	270	270	270	270

		9.1 Holy Qur'an	9.2 Other religious texts	9.3 Poetry books	9.4 Fiction by Arabs	9.5 Fiction by international Muslim authors	9.6 Fiction by Western authors translated into Arabic	9.7 Fiction in languages other than Arabic	9.8 Plays	9.9 Textbooks for school	9.10 Textbooks for University	9.11 Borrowed library books	9.12 E-books	9.13 Other Books
7.6 Research for my studies	Pearson Correlation	.113	.272**	.083	.032	.093	.055	-.052	.082	.239**	.163**	.095	.190**	.012
	Sig. (2-tailed)	.063	.000	.175	.602	.129	.367	.396	.181	.000	.007	.119	.002	.850
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.7 Prepare teacher resources	Pearson Correlation	.087	.033	.118	.151*	.035	.081	.066	.075	.122*	.106	.105	.102	.077
	Sig. (2-tailed)	.153	.587	.053	.013	.563	.183	.282	.220	.044	.083	.085	.095	.210
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.8 Follow News and current affairs	Pearson Correlation	.111	.211**	.195**	.196**	.119	.072	.076	.138*	.158**	.133*	.032	.065	.140*
	Sig. (2-tailed)	.069	.000	.001	.001	.051	.236	.213	.024	.009	.028	.599	.289	.022
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.9 Download Music	Pearson Correlation	.073	.054	-.030	-.026	.039	.133*	.067	.046	-.002	-.012	-.137*	-.007	-.036
	Sig. (2-tailed)	.231	.377	.620	.666	.522	.029	.269	.453	.977	.846	.024	.910	.555
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.10 Download Movies	Pearson Correlation	.014	.121*	.049	.048	.189**	.150*	.131*	.076	.037	.064	-.130*	-.044	-.084
	Sig. (2-tailed)	.823	.047	.420	.430	.002	.014	.032	.214	.549	.292	.033	.475	.167
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.11 Play on-line games	Pearson Correlation	.055	.080	.093	-.034	.043	.046	.018	.248**	.048	.032	-.011	-.032	-.058
	Sig. (2-tailed)	.369	.190	.129	.574	.485	.450	.771	.000	.434	.603	.858	.599	.344
	N	270	270	270	270	270	270	270	270	270	270	270	270	270

		9.1 Holy Qur'an	9.2 Other religious texts	9.3 Poetry books	9.4 Fiction by Arabs	9.5 Fiction by international Muslim authors	9.6 Fiction by Western authors translated into Arabic	9.7 Fiction in languages other than Arabic	9.8 Plays	9.9 Textbooks for school	9.10 Textbooks for University	9.11 Borrowed library books	9.12 E-books	9.13 Other Books
7.12 Blog my thoughts and opinions	Pearson Correlation	-.037	.074	.141*	.176**	.050	.134*	.185**	.123*	.088	.061	.038	.118	.114
	Sig. (2-tailed)	.550	.229	.021	.004	.412	.027	.002	.043	.147	.321	.534	.053	.061
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.13 Chat and discuss on line	Pearson Correlation	.071	.013	.113	.113	.056	.103	.084	.185**	.058	.136*	.012	.050	.033
	Sig. (2-tailed)	.243	.834	.064	.063	.356	.090	.170	.002	.339	.025	.849	.411	.586
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.14 Follow news of Middle East	Pearson Correlation	.079	.071	.113	.089	.148*	.117	.133*	.215**	.141*	.162**	.072	.098	.012
	Sig. (2-tailed)	.194	.247	.065	.143	.015	.055	.029	.000	.020	.008	.239	.108	.848
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.15 Follow international News	Pearson Correlation	.032	.160**	.089	.101	.060	.054	.108	.053	.214**	.152*	.032	.127*	.008
	Sig. (2-tailed)	.598	.008	.145	.099	.324	.380	.076	.387	.000	.012	.605	.036	.896
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.16 Follow current Islamic thinkers	Pearson Correlation	.068	.038	.091	.105	.161**	.009	.011	.168**	.040	.135*	.035	.119	.062
	Sig. (2-tailed)	.269	.529	.134	.085	.008	.883	.861	.006	.511	.027	.568	.051	.313
	N	270	270	270	270	270	270	270	270	270	270	270	270	270
7.17 Another reason	Pearson Correlation	-.050	-.081	-.013	.060	.125*	.162**	.091	-.009	-.062	.040	.020	.092	.228**
	Sig. (2-tailed)	.409	.186	.829	.325	.039	.008	.138	.886	.310	.508	.745	.131	.000
	N	270	270	270	270	270	270	270	270	270	270	270	270	270

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Religiosity and Effect of Graduate Status

Non-Parametric Comparison of Religiosity based on Graduate Status: Ranks

	Graduate Status	N	Mean Rank	Sum of Ranks
12.1 I quote the Qur'an every day	.00	190	133.50	25365.50
	1.00	82	143.45	11762.50
	Total	272		
12.2 When I am worried, I turn to the Qur'an	.00	190	134.58	25571.00
	1.00	81	139.32	11285.00
	Total	271		
12.3 Qur'an guides my teaching	.00	188	133.27	25055.50
	1.00	82	140.60	11529.50
	Total	270		
12.4 I agree with my family on all religious matters	.00	190	135.73	25789.00
	1.00	80	134.95	10796.00
	Total	270		
12.5 Pray 5 times/day	.00	187	134.60	25169.50
	1.00	81	134.28	10876.50
	Total	268		
12.6 Misbehaviour corrected by Qur'an Knowledge	.00	190	130.27	24752.00
	1.00	81	149.43	12104.00
	Total	271		
12.7 Attend an Informal religious group	.00	189	132.52	25046.00
	1.00	80	140.86	11269.00
	Total	269		
12.8 Attend Formal Religious Group	.00	190	133.63	25389.00
	1.00	80	139.95	11196.00
	Total	270		

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
12.1 I quote the Qur'an every day	Equal variances assumed	2.439	.120	1.007	269	.315	.116	.115	-.111	.343
	Equal variances not assumed			.988	179.456	.325	.116	.118	-.116	.348
12.2 When I am worried, I turn to the Qur'an	Equal variances assumed	1.526	.218	.028	268	.977	.003	.110	-.213	.219
	Equal variances not assumed			.028	174.531	.978	.003	.112	-.219	.225
12.3 Qur'an guides my teaching	Equal variances assumed	.292	.589	.276	267	.782	.031	.114	-.193	.256
	Equal variances not assumed			.266	168.428	.791	.031	.118	-.202	.265
12.4 I agree with my family on all religious matters	Equal variances assumed	.124	.725	-.869	267	.386	-.099	.114	-.323	.125
	Equal variances not assumed			-.834	164.650	.406	-.099	.119	-.334	.136
12.5 Pray 5 times/day	Equal variances assumed	7.747	.006	-1.651	265	.100	-.123	.074	-.270	.024
	Equal variances not assumed			-1.532	152.859	.128	-.123	.080	-.281	.036
12.6 Misbehaviour corrected by Qur'an Knowledge	Equal variances assumed	.806	.370	.679	268	.498	.067	.099	-.128	.262
	Equal variances not assumed			.662	174.545	.509	.067	.102	-.133	.268
12.7 Attend an Informal religious group	Equal variances assumed	.306	.581	2.617	266	.009	.368	.141	.091	.645
	Equal variances not assumed			2.533	168.821	.012	.368	.145	.081	.655
12.8 Attend Formal Religious Group	Equal variances assumed	1.032	.311	2.431	267	.016	.364	.150	.069	.659
	Equal variances not assumed			2.370	171.837	.019	.364	.154	.061	.667

Modernity: Bivariate Correlation of Behaviours, Beliefs and Understanding

MODERNITY: Correlations

		14.1 Watch Hollywood movies	14.2 Watch Bollywood movies	14.3 Listen to Western music	14.4 Listen to Gulf music	14.5 Listen to African, Asian music	14.6 Sing	14.7 vote in elections	14.8 Become interested in female Muslim activists	14.9 Pursue a career	14.10 Concentrate on Family while husband works	14.11 Join a professional organisation	14.12 Start a business	14.13 Play sport or go to a gym	14.14 Make friends with people from other countries or religions	14.15 Follow Fashion trends	14.16 Go to the Theatre or Opera House	14.17 Join a Women's Organisation	14.18 Go out without a male chaperone
14.1 Watch Hollywood movies	Pearson Correlation Sig. (2-tailed) N	1 265	.652** .000 264	.641** .000 263	.433* .000 262	.459** .000 259	.386* .000 263	.118 .058 260	-.007 .916 261	.073 .246 256	.078 .219 249	.071 .255 259	.205** .001 261	.334* .000 262	.254** .000 260	.361** .000 259	.462** .000 257	.107 .086 258	.319** .000 261
14.2 Watch Bollywood movies	Pearson Correlation Sig. (2-tailed) N	.652** .000 264	1 265	.508** .000 263	.435* .000 262	.422** .000 260	.305* .000 263	.026 .671 260	-.010 .869 261	.089 .157 256	.000 .994 249	.157* .012 259	.181** .003 260	.260* .000 262	.144* .021 260	.297** .000 259	.314** .000 257	.203** .001 258	.150* .015 261
14.3 Listen to Western music	Pearson Correlation Sig. (2-tailed) N	.641** .000 263	.508** .000 263	1 267	.616* .000 265	.722** .000 262	.564* .000 265	.057 .356 262	.013 .833 263	.031 .618 258	-.042 .512 251	.096 .121 261	.166** .007 262	.326* .000 263	.270** .000 262	.368** .000 261	.537** .000 259	.125* .044 260	.298** .000 263
14.4 Listen to Gulf music	Pearson Correlation Sig. (2-tailed) N	.433** .000 262	.435** .000 262	.616** .000 265	1 266	.605** .000 261	.527* .000 265	.100 .106 262	.065 .296 263	.028 .651 258	.011 .866 251	.052 .403 261	.089 .149 262	.292* .000 263	.186** .003 262	.369** .000 261	.423** .000 260	.057 .364 260	.301** .000 263
14.5 Listen to African, Asian music	Pearson Correlation Sig. (2-tailed) N	.459** .000 259	.422** .000 260	.722** .000 262	.605* .000 261	1 263	.514* .000 263	.092 .138 259	.029 .642 260	-.029 .649 255	-.034 .597 248	.054 .388 259	.097 .119 259	.296* .000 260	.226** .000 260	.348** .000 258	.486** .000 256	.073 .241 257	.311** .000 260
14.6 Sing	Pearson Correlation Sig. (2-tailed) N	.386** .000 263	.305** .000 263	.564** .000 265	.527* .000 265	.514** .000 263	1 267	.035 .574 263	.002 .968 264	-.018 .773 259	-.106 .093 252	.024 .698 263	.173** .005 263	.241* .000 264	.244** .000 264	.354** .000 262	.420** .000 260	.010 .872 261	.256** .000 264

		14.1 Watch Holly- wood movie s	14.2 Watch Bolly- wood movie s	14.3 Listen to West- ern music	14.4 Listen to Gulf musi c	14.5 Listen to African , Asian music	14.6 Sing	14.7 vote in election s	14.8 Become intereste d in female Muslim activists	14.9 Pursue a career	14.10 Concentrate on Family while husband works	14.11 Join a professiona l organisa tion	14.12 Start a business	14.13 Play sport or go to a gym	14.14 Make friends with people from other countries or religions	14.15 Follow Fashio n trends	14.16 Go to the Theatre or Opera House	14.17 Join a Wome n's Organi sation	14.18 Go out without a male chaperone
14.7 vote in elections	Pearson Correlation Sig. (2-tailed) N	.118 .058 260	.026 .671 260	.057 .356 262	.100 .106 262	.092 .138 259	.035 .574 263	1 .247**	.177** .000 256	.248** .000 249	.138* .027 259	.077 .216 260	.134* .031 261	.168** .006 260	.140* .024 259	.209** .001 257	.145* .020 258	.145* .019 261	
14.8 Become interested in female Muslim activists	Pearson Correlation Sig. (2-tailed) N	-.007 .916 261	-.010 .869 261	.013 .833 263	.065 .296 263	.029 .642 260	.002 .968 264	1 .247**	.184** .003 257	.090 .155 250	.207** .001 260	.131* .035 261	.104 .092 262	.215** .000 261	.062 .321 260	.025 .691 258	.302** .000 259	.088 .155 263	
14.9 Pursue a career	Pearson Correlation Sig. (2-tailed) N	.073 .246 256	.089 .157 256	.031 .618 258	.028 .651 258	-.029 .649 255	-.018 .773 259	1 .177**	.184** .003 257	.376** .000 247	.153* .014 256	.289** .000 257	.156* .012 258	.086 .169 257	.154* .014 256	-.006 .926 254	.097 .122 255	.070 .262 257	
14.10 Concentrate on Family while husband works	Pearson Correlation Sig. (2-tailed) N	.078 .219 249	.000 .994 249	.042 .512 251	.011 .866 251	-.034 .597 248	-.106 .093 252	1 .248**	.090 .155 250	.376** .000 247	.215** .001 250	.165** .009 250	.157* .013 251	.150* .018 250	.094 .138 249	.063 .322 247	.248** .000 248	.100 .116 250	
14.11 Join a professional organisation	Pearson Correlation Sig. (2-tailed) N	.071 .255 259	.157* .012 259	.096 .121 261	.052 .403 261	.054 .388 259	.024 .698 263	1 .138*	.207** .001 260	.153* .014 256	.215** .001 250	.398** .000 261	.295** .000 262	.350** .000 262	.197** .001 260	.182** .003 258	.486** .000 259	.168** .007 261	
14.12 Start a business	Pearson Correlation Sig. (2-tailed) N	.205** .001 261	.181** .003 260	.166** .007 262	.089 .149 262	.097 .119 259	.173** .005 263	.077 .216 260	.131* .035 261	.289** .000 257	.165** .009 250	.398** .000 261	1 .376**	.346** .000 262	.308** .000 261	.155* .013 259	.301** .000 260	.152* .014 262	

		14.1 Watch Holly- wood movies	14.2 Watch Bolly- wood movies	14.3 Listen to Wes- tern music	14.4 Listen to Gulf music	14.5 Listen to Africa n, Asian music	14.6 Sing	14.7 vote in electi ons	14.8 inter ested in female Musli m activist s	14.9 Pursue a career	14.10 Concen- trate on Family while husband works	14.11 Join a pro- fessio nal organi- sation	14.12 Start a busines s	14.13 Play sport or go to a gym	14.14 Make friends with other countrie s or religions	14.15 Follo w Fashio n trends	14.16 Go to the Theatre or Opera House	14.17 Join a Wom en's Organ isatio n	14.18 Go out without a male chaper one
14.13 Play sport or go to a gym	Pearson Correlation Sig. (2-tailed) N	.334** .000 262	.260** .000 262	.326** .000 263	.292* .000 263	.296** .000 260	.241** .000 264	.134* .031 261	.104 .092 262	.156* .012 258	.157* .013 251	.295** .000 262	.376** .000 263	1 265	.413** .000 263	.462** .000 262	.364** .000 260	.286** .000 261	.276** .000 263
14.14 Make friends with people from other countries or religions	Pearson Correlation Sig. (2-tailed) N	.254** .000 260	.144* .021 260	.270** .000 262	.186* .003 262	.226** .000 260	.244** .000 264	.168** .006 260	.215** .000 261	.086 .169 257	.150* .018 250	.350** .000 262	.346** .000 262	.413** .000 263	1 264	.437** .000 261	.270** .000 259	.291** .000 260	.224** .000 262
14.15 Follow Fashion trends	Pearson Correlation Sig. (2-tailed) N	.361** .000 259	.297** .000 259	.368** .000 261	.369* .000 261	.348** .000 258	.354** .000 262	.140* .024 259	.062 .321 260	.154* .014 256	.094 .138 249	.197** .001 260	.308** .000 261	.462** .000 262	.437** .000 261	1 263	.453** .000 259	.244** .000 260	.375** .000 262
14.16 Go to the Theatre or Opera House	Pearson Correlation Sig. (2-tailed) N	.462** .000 257	.314** .000 257	.537** .000 259	.423* .000 260	.486** .000 256	.420** .000 260	.209** .001 257	.025 .691 258	-.006 .926 254	.063 .322 247	.182** .003 258	.155* .013 259	.364** .000 260	.270** .000 259	.453** .000 259	1 261	.263** .000 258	.405** .000 260
14.17 Join a Women's Organisation	Pearson Correlation Sig. (2-tailed) N	.107 .086 258	.203** .001 258	.125* .044 260	.057 .364 260	.073 .241 257	.010 .872 261	.145* .020 258	.302** .000 259	.097 .122 255	.248** .000 248	.486** .000 259	.301** .000 260	.286** .000 261	.291** .000 260	.244** .000 260	.263** .000 258	1 262	.092 .137 261
14.18 Go out without a male chaperone	Pearson Correlation Sig. (2-tailed) N	.319** .000 261	.150* .015 261	.298** .000 263	.301* .000 263	.311** .000 260	.256** .000 264	.145* .019 261	.088 .155 263	.070 .262 257	.100 .116 250	.168** .007 261	.152* .014 262	.276** .000 263	.224** .000 262	.375** .000 262	.405** .000 260	.092 .137 261	1 265

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Modernity and Effect of Graduate Status

NON-PARAMETRIC COMPARISON OF MODERNITY: Ranks

	Graduate Status	N	Mean Rank	Sum of Ranks
14.1 Watch Hollywood movies	.00	187	133.28	24924.00
	1.00	78	132.32	10321.00
	Total	265		
14.2 Watch Bollywood movies	.00	187	133.99	25056.50
	1.00	78	130.62	10188.50
	Total	265		
14.3 Listen to Western music	.00	188	138.39	26016.50
	1.00	79	123.56	9761.50
	Total	267		
14.4 Listen to Gulf music	.00	186	136.90	25462.50
	1.00	80	125.61	10048.50
	Total	266		
14.5 Listen to African, Asian music	.00	186	131.83	24519.50
	1.00	77	132.42	10196.50
	Total	263		
14.6 Sing	.00	187	138.63	25923.00
	1.00	80	123.19	9855.00
	Total	267		
14.7 vote in elections	.00	184	130.94	24093.50
	1.00	80	136.08	10886.50
	Total	264		
14.8 Become interested in female Muslim activists	.00	187	136.53	25531.50
	1.00	78	124.53	9713.50
	Total	265		

	Graduate Status	N	Mean Rank	Sum of Ranks
14.9 Pursue a career	.00	184	127.14	23393.00
	1.00	76	138.64	10537.00
	Total	260		
14.10 Concentrate on Family while husband works	.00	174	123.81	21542.50
	1.00	79	134.03	10588.50
	Total	253		
14.11 Join a professional organisation	.00	183	130.57	23893.50
	1.00	80	135.28	10822.50
	Total	263		
14.12 Start a business	.00	185	129.50	23957.00
	1.00	79	139.53	11023.00
	Total	264		
14.13 Play sport or go to a gym	.00	185	133.06	24616.00
	1.00	80	132.86	10629.00
	Total	265		
14.14 Make friends with people from other countries or religions	.00	184	135.46	24925.50
	1.00	80	125.68	10054.50
	Total	264		
14.15 Follow Fashion trends	.00	184	128.13	23576.00
	1.00	79	141.01	11140.00
	Total	263		
14.16 Go to the Theatre or Opera House	.00	184	131.49	24195.00
	1.00	77	129.82	9996.00
	Total	261		
14.17 Join a Women's Organisation	.00	183	127.14	23266.50
	1.00	79	141.60	11186.50
	Total	262		
14.18 Go out without a male chaperone	.00	187	131.90	24665.50
	1.00	78	135.63	10579.50
	Total	265		

Modernity and Effect of Graduate Status

Test Statistics^a

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
14.1 Watch Hollywood movies	7240.000	10321.000	-.096	.923
14.2 Watch Bollywood movies	7107.500	10188.500	-.335	.737
14.3 Listen to Western music	6601.500	9761.500	-1.526	.127
14.4 Listen to Gulf music	6808.500	10048.500	-1.157	.247
14.5 Listen to African, Asian music	7128.500	24519.500	-.065	.948
14.6 Sing	6615.000	9855.000	-1.553	.121
14.7 vote in elections	7073.500	24093.500	-.521	.602
14.8 Become interested in female Muslim activists	6632.500	9713.500	-1.216	.224
14.9 Pursue a career	6373.000	23393.000	-1.247	.212
14.10 Concentrate on Family while husband works	6317.500	21542.500	-1.099	.272
14.11 Join a professional organisation	7057.500	23893.500	-.483	.629
14.12 Start a business	6752.000	23957.000	-1.015	.310
14.13 Play sport or go to a gym	7389.000	10629.000	-.020	.984
14.14 Make friends with people from other countries or religions	6814.500	10054.500	-1.001	.317
14.15 Follow Fashion trends	6556.000	23576.000	-1.302	.193
14.16 Go to the Theatre or Opera House	6993.000	9996.000	-.177	.859
14.17 Join a Women's Organisation	6430.500	23266.500	-1.461	.144
14.18 Go out without a male chaperone	7087.500	24665.500	-.373	.709

a. Grouping Variable: Graduate Status

Modernity and Effect of Broad Subject Disciplines

Test Statistics^{a,b}

	Chi-Square	df	Asymp. Sig.
14.1 Watch Hollywood movies	30.594	4	.000
14.2 Watch Bollywood movies	22.508	4	.000
14.3 Listen to Western music	37.321	4	.000
14.4 Listen to Gulf music	22.841	4	.000
14.5 Listen to African, Asian music	25.846	4	.000
14.6 Sing	22.279	4	.000
14.7 vote in elections	2.190	4	.701
14.8 Become interested in female Muslim activists	12.589	4	.013
14.9 Pursue a career	3.059	4	.548
14.10 Concentrate on Family while husband works	3.748	4	.441
14.11 Join a professional organisation	8.599	4	.072
14.12 Start a business	5.576	4	.233
14.13 Play sport or go to a gym	52.628	4	.000
14.14 Make friends with people from other countries or religions	25.227	4	.000
14.15 Follow Fashion trends	15.134	4	.004
14.16 Go to the Theatre or Opera House	24.733	4	.000
14.17 Join a Women's Organisation	8.063	4	.089
14.18 Go out without a male chaperone	8.808	4	.066

a. Kruskal Wallis Test

b. Grouping Variable: Subjects according to broad disciplines

Ranks

	Subjects according to broad disciplines	N	Mean Rank
14.1 Watch Hollywood movies	Humanities	95	149.84
	MathsScience	77	109.25
	Physical Education	38	139.46
	InfoTech	20	136.30
	IslamicEducation	24	71.33
	Total	254	
14.2 Watch Bollywood movies	Humanities	95	137.41
	MathsScience	76	111.16
	Physical Education	38	154.00
	InfoTech	21	146.52
	IslamicEducation	24	81.42
	Total	254	
14.3 Listen to Western music	Humanities	96	155.55
	MathsScience	78	98.62
	Physical Education	38	144.79
	InfoTech	20	125.43
	IslamicEducation	24	94.19
	Total	256	
14.4 Listen to Gulf music	Humanities	96	144.40
	MathsScience	77	104.97
	Physical Education	37	149.08
	InfoTech	21	137.88
	IslamicEducation	24	95.15
	Total	255	

	Subjects according to broad disciplines	N	Mean Rank
14.5 Listen to African, Asian music	Humanities	95	145.59
	MathsScience	77	103.89
	Physical Education	38	142.11
	InfoTech	19	130.45
	IslamicEducation	23	94.28
	Total	252	
14.6 Sing	Humanities	96	153.34
	MathsScience	78	108.33
	Physical Education	38	130.47
	InfoTech	21	118.64
	IslamicEducation	23	98.96
	Total	256	
14.8 Become interested in female Muslim activists	Humanities	96	129.28
	MathsScience	76	106.03
	Physical Education	38	146.82
	InfoTech	20	140.18
	IslamicEducation	24	147.21
	Total	254	
14.13 Play sport or go to a gym	Humanities	95	142.61
	MathsScience	77	99.64
	Physical Education	37	187.20
	InfoTech	21	95.21
	IslamicEducation	24	93.29
	Total	254	

	Subjects according to broad disciplines	N	Mean Rank
14.14 Make friends with people from other countries or religions	Humanities	95	149.77
	MathsScience	77	101.84
	Physical Education	37	140.14
	InfoTech	21	96.62
	IslamicEducation	23	123.80
	Total	253	
14.15 Follow Fashion trends	Humanities	94	144.72
	MathsScience	76	104.29
	Physical Education	37	131.69
	InfoTech	21	132.69
	IslamicEducation	24	112.04
	Total	252	
14.16 Go to the Theatre or Opera House	Humanities	93	147.66
	MathsScience	76	107.90
	Physical Education	36	136.60
	InfoTech	21	114.12
	IslamicEducation	24	88.67
	Total	250	

Modernity and Religiosity: Bivariate Correlations

A TEST FOR BIVARIATE CORRELATIONS BETWEEN PERSONAL RELIGIOSITY AND MODERNITY

		14.1 Watch Holly- wood movies	14.2 Watch Bolly- wood movies	14.3 Listen to West- ern music	14.4 Listen to Gulf music	14.5 Listen to African, Asian music	14.6 Sing	14.7 vote in elec- tions	14.8 Become interested in female Muslim activists	14.9 Pur- sue a career	14.10 Concen- trate on Family while husband works	14.11 Join a pro- fess- ional organisa- tion	14.12 Start a busi- ness	14.13 Play sport or go to a gym	14.14 Make friends with people from other countries or religions	14.15 Follow Fashion trends	14.16 Go to the Theatre or Opera House	14.17 Join a Wom-en's Organisation	14.18 Go out without a male chap- erone
12.1 I quote the Qur'an every day	Pearson Correlation Sig. (2- tailed) N	-.151* .014 264	-.144* .019 264	-.155* .011 266	-.117 .058 265	-.128* .039 262	-.088 .150 266	.063 .311 263	.118 .055 264	.024 .698 259	.076 .232 252	.060 .336 262	.125* .043 263	-.033 .590 264	.097 .118 263	-.065 .292 262	-.048 .441 260	.076 .218 261	.006 .921 264
12.2 When I am worried, I turn to the Qur'an	Pearson Correlation Sig. (2- tailed) N	-.139* .024 263	-.051 .409 263	-.204** .001 265	-.165** .007 264	-.221** .000 261	-.195** .001 265	-.020 .744 262	.051 .406 263	.046 .461 259	.053 .401 251	.042 .503 261	.031 .616 262	-.037 .547 263	.081 .189 262	-.040 .516 261	-.169** .007 259	-.005 .931 260	-.123* .046 263
12.3 Qur'an guides my teaching	Pearson Correlation Sig. (2- tailed) N	-.039 .531 262	-.093 .133 262	-.147* .017 264	-.152* .013 263	-.125* .044 260	.159** .010 264	.153* .013 261	.042 .499 262	.141* .024 258	.288** .000 251	.033 .596 260	.036 .558 261	.038 .541 262	.128* .039 261	-.048 .439 260	-.104 .096 258	.013 .835 259	-.088 .157 262
12.4 I agree with my family on all religious matters	Pearson Correlation Sig. (2- tailed) N	-.016 .793 262	-.056 .364 262	-.099 .109 264	-.072 .241 263	-.063 .312 260	-.115 .061 264	.063 .311 261	.087 .161 262	.025 .689 258	.184** .004 250	-.007 .908 260	-.050 .423 261	-.056 .369 262	.053 .397 261	-.077 .214 260	-.180** .004 258	-.077 .217 259	-.133* .032 262
12.5 Pray 5 times/day	Pearson Correlation Sig. (2- tailed) N	-.109 .080 260	-.091 .145 260	-.161** .009 262	-.090 .148 261	-.147* .018 258	.175** .004 262	.041 .515 259	.074 .234 260	.177** .005 256	.140* .027 249	.024 .705 258	.045 .467 259	.012 .845 260	.051 .417 259	-.041 .508 258	-.239** .000 256	-.010 .875 257	-.109 .080 260
12.6 Misbehaviour corrected by Qur'an Knowledge	Pearson Correlation Sig. (2- tailed) N	-.005 .936 263	.024 .695 263	-.112 .068 265	-.094 .129 264	-.084 .177 261	.160** .009 265	.011 .863 262	.103 .094 263	.203** .001 259	.119 .060 251	.000 1.000 261	.125* .044 262	.025 .691 263	.100 .108 262	.065 .298 261	-.140* .024 259	.074 .234 260	-.001 .987 263

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Religiosity and the Effect of Graduate Status

Test Statistics^a

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
12.1 I quote the Qur'an every day	7220.500	25365.500	-1.049	.294
12.2 When I am worried, I turn to the Qur'an	7426.000	25571.000	-.490	.624
12.3 Qur'an guides my teaching	7289.500	25055.500	-.752	.452
12.4 I agree with my family on all religious matters	7556.000	10796.000	-.080	.936
12.5 Pray 5 times/day	7555.500	10876.500	-.048	.962
12.6 Misbehaviour corrected by Qur'an Knowledge	6607.000	24752.000	-2.010	.044
12.7 Attend an Informal religious group	7091.000	25046.000	-.840	.401
12.8 Attend Formal Religious Group	7244.000	25389.000	-.629	.529

a. Grouping Variable: Graduate Status

Ranks

	Graduate Status	N	Mean Rank	Sum of Ranks
12.6 Misbehaviour corrected by Qur'an Knowledge	UnderGraduate	190	130.27	24752.00
	Post-Graduate	81	149.43	12104.00
	Total	271		

Religiosity and the Effect of Broad Subject Disciplines

Test Statistics^{a,b}

	Chi-Square	df	Asymp. Sig.
12.1 I quote the Qur'an every day	8.961	4	.062
12.2 When I am worried, I turn to the Qur'an	10.734	4	.030
12.3 Qur'an guides my teaching	8.279	4	.082
12.4 I agree with my family on all religious matters	8.530	4	.074
12.5 Pray 5 times/day	8.161	4	.086
12.6 Misbehaviour corrected by Qur'an Knowledge	2.427	4	.658
12.7 Attend an Informal religious group	8.942	4	.063
12.8 Attend Formal Religious Group	14.184	4	.007

a. Kruskal Wallis Test

b. Grouping Variable: Subjects according to broad disciplines

Ranks

	Subjects according to broad disciplines	N	Mean Rank
12.2 When I am worried, I turn to the Qur'an	Humanities	96	123.41
	MathsScience	80	125.08
	Physical Education	39	128.17
	InfoTech	22	140.07
	IslamicEducation	23	173.74
	Total	260	
12.8 Attend Formal Religious Group	Humanities	95	113.01
	MathsScience	80	137.04
	Physical Education	39	154.65
	InfoTech	21	109.93
	IslamicEducation	24	151.27
	Total	259	

Personal Learning Preferences and Effect of Graduate Status

Test Statistics^a

	26.1 Expect Lecturer to give approved reading list for answers	26.2 Use texts by Muslim and non-Muslim authors to support my arguments	26.3 Afraid to suggest different ideas/interpretations because I might be judged	26.4 Believer that there is only one right answer	26.5 Argue with other students about interpretations	26.6 Make interdisciplinary connections	26.7 Search for different viewpoints and perspectives	26.8 Acknowledge I am biased	26.9 I am optimistic, flexible and participate spontaneously	26.10 Rely only on Omani sources for my research
Mann-Whitney U	6830.500	6787.000	7171.000	6647.000	7255.500	7271.000	6735.500	6958.500	7525.000	7569.000
Wilcoxon W	24408.500	24178.000	24191.000	9968.000	24646.500	24662.000	24126.500	24536.500	25291.000	10890.000
Z	-1.366	-1.349	-.510	-1.521	-.344	-.314	-1.141	-.786	-.162	-.086
Asymp. Sig. (2-tailed)	.172	.177	.610	.128	.731	.754	.254	.432	.871	.931

a. Grouping Variable: Graduate Status

Personal Learning Preference and Effect of Broad Teaching Disciplines

Test Statistics^{a,b}

	Chi-Square	df	Asymp. Sig.
26.1 Expect Lecturer to give approved reading list for answers	5.068	4	.280
26.2 Use texts by Muslim & nonMuslim authors to support my arguments	7.113	4	.130
26.3 Afraid to suggest different ideas/interpretations because I might be judged	5.772	4	.217
26.4 Believer that there is only one right answer	5.262	4	.261
26.5 Argue with other students about interpretations	18.961	4	.001
26.6 Make interdisciplinary connections	14.954	4	.005
26.7 Search for different viewpoints and perspectives	2.877	4	.579
26.8 Acknowledge I am biased	3.970	4	.410
26.9 I am optimistic, flexible and participate spontaneously	5.892	4	.207
26.10 Rely only on Omani sources for my research	2.095	4	.718

a. Kruskal Wallis Test

b. Grouping Variable: Subjects according to broad disciplines

Ranks

	Subjects according to broad disciplines	N	Mean Rank
26.5 Argue with other students about interpretations	Humanities	95	115.82
	MathsScience	77	125.47
	Physical Education	38	170.84
	InfoTech	22	131.32
	IslamicEducation	23	112.85
	Total	255	
26.6 Make interdisciplinary connections	Humanities	95	115.32
	MathsScience	77	144.18
	Physical Education	37	150.38
	InfoTech	22	114.09
	IslamicEducation	24	104.54
	Total	255	

Bivariate Correlations for Personal Learning Preferences

PERSONAL LEARNING PREFERENCES: Correlation Between Statements

		26.1 Expect Lecturer to give approved reading list for answers	26.2 Use texts by Muslim and non-Muslim authors to support my arguments	26.3 Afraid to suggest different ideas/interpretations because I might be judged	26.4 Believe that there is only one right answer	26.5 Argue with other students about interpretations	26.6 Make interdisciplinary connections	26.7 Search for different viewpoints and perspectives	26.8 Acknowledge I am biased	26.9 I am optimistic, flexible and participate spontaneously	26.10 Rely only on Omani sources for my research
26.1 Expect Lecturer to give approved reading list for answers	Pearson Correlation Sig. (2-tailed) N	1 268	.409** 267	-.013 .835 265	.040 .520 266	.269** .000 266	.275** .000 266	.236** .000 264	-.055 .377 265	.204** .001 268	.016 .794 268
26.2 Use texts by Muslim and non-Muslim authors to support my arguments	Pearson Correlation Sig. (2-tailed) N	.409** .000 267	1 267	-.006 .924 265	-.060 .331 265	.136* .027 265	.155* .012 265	.165** .007 263	-.023 .707 264	.099 .107 267	-.098 .108 267
26.3 Afraid to suggest different ideas/interpretations because I might be judged	Pearson Correlation Sig. (2-tailed) N	-.013 .835 265	-.006 .924 265	1 265	.145* .018 264	-.109 .076 264	.074 .233 263	.065 .295 261	.109 .079 262	-.064 .297 265	.230** .000 265
26.4 Believer that there is only one right answer	Pearson Correlation Sig. (2-tailed) N	.040 .520 266	-.060 .331 265	.145* .018 264	1 266	.015 .807 265	.023 .708 264	-.073 .240 263	.141* .022 263	-.006 .917 266	.282** .000 266
26.5 Argue with other students about interpretations	Pearson Correlation Sig. (2-tailed) N	.269** .000 266	.136* .027 265	-.109 .076 264	.015 .807 265	1 266	.581** .000 265	.369** .000 262	-.173** .005 264	.289** .000 266	-.084 .172 266
26.6 Make interdisciplinary connections	Pearson Correlation Sig. (2-tailed) N	.275** .000 266	.155* .012 265	.074 .233 263	.023 .708 264	.581** .000 265	1 266	.501** .000 262	-.140* .023 264	.228** .000 266	-.052 .401 266

		26.1 Expect Lecturer to give approved reading list for answers	26.2 Use texts by Muslim and non-Muslim authors to support my arguments	26.3 Afraid to suggest different ideas/interpretations because I might be judged	26.4 Believe that there is only one right answer	26.5 Argue with other students about interpretations	26.6 Make inter-disciplinary connections	26.7 Search for different viewpoints and perspectives	26.8 Acknowledge I am biased	26.9 I am optimistic, flexible and participate spontaneously	26.10 Rely only on Omani sources for my re-search
26.7 Search for different viewpoints and perspectives	Pearson Correlation Sig. (2-tailed) N	.236** .000 264	.165** .007 263	.065 .295 261	-.073 .240 263	.369** .000 262	.501** .000 262	1 .894 262	.228** .000 265	.025 .691 265	
26.8 Acknowledge I am biased	Pearson Correlation Sig. (2-tailed) N	-.055 .377 265	-.023 .707 264	.109 .079 262	.141* .022 263	-.173** .005 264	-.140* .023 264	.008 .894 262	1 .003 266	.309** .000 266	
26.9 I am optimistic, flexible and participate spontaneously	Pearson Correlation Sig. (2-tailed) N	.204** .001 268	.099 .107 267	-.064 .297 265	-.006 .917 266	.289** .000 266	.228** .000 266	.228** .000 265	-.181** .003 266	1 .641 269	
26.10 Rely only on Omani sources for my research	Pearson Correlation Sig. (2-tailed) N	.016 .794 268	-.098 .108 267	.230** .000 265	.282** .000 266	-.084 .172 266	-.052 .401 266	.025 .691 265	.309** .000 266	1 .641 269	

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Teaching Philosophy: Bivariate Correlations

		27.1 Important for Teachers in Oman to be Omani	27.2 Important for Teachers in Oman to be Arab	27.3 Important to Teachers in Oman to be Muslim	27.4 Teachers can expand the traditional roles of women	27.5 Teachers motivate girls to love learning	27.6 Teachers are to blame for poor student outcomes	27.7 Teachers are independent thinkers	27.8 Teachers are trusted agents of change	27.9 Teachers are loyal civil servants	27.10 Teachers shape the future in Oman
27.1 Important for Teachers in Oman to be Omani	Pearson Correlation Sig. (2-tailed) N	1 264	.574** 263	.419** 262	.079 .200 262	.150* .015 260	-.043 .493 262	-.022 .730 258	.103 .095 264	.023 .712 261	.141* .022 264
27.2 Important for Teachers in Oman to be Arab	Pearson Correlation Sig. (2-tailed) N	.574** .000 263	1 263	.551** .000 261	.137* .026 262	.163** .009 259	-.123* .047 261	-.034 .585 258	.074 .233 263	.022 .721 260	.100 .105 263
27.3 Important to Teachers in Oman to be Muslim	Pearson Correlation Sig. (2-tailed) N	.419** .000 262	.551** .000 261	1 262	.220** .000 260	.276** .000 258	.071 .254 260	.024 .707 256	.170** .006 262	.015 .810 259	.212** .001 262
27.4 Teachers can expand the traditional roles of women	Pearson Correlation Sig. (2-tailed) N	.079 .200 262	.137* .026 262	.220** .000 260	1 262	.478** .000 258	.142* .022 260	.402** .000 257	.396** .000 262	.336** .000 259	.383** .000 262
27.5 Teachers motivate girls to love learning	Pearson Correlation Sig. (2-tailed) N	.150* .015 260	.163** .009 259	.276** .000 258	.478** .000 258	1 260	.122 .051 258	.144* .021 254	.518** .000 260	.292** .000 257	.471** .000 260
27.6 Teachers are to blame for poor student outcomes	Pearson Correlation Sig. (2-tailed) N	-.043 .493 262	-.123* .047 261	.071 .254 260	.142* .022 260	.122 .051 258	1 262	.134* .032 256	.076 .218 262	.106 .088 259	.031 .612 262
27.7 Teachers are independent thinkers	Pearson Correlation Sig. (2-tailed) N	-.022 .730 258	-.034 .585 258	.024 .707 256	.402** .000 257	.144* .021 254	.134* .032 256	1 258	.394** .000 258	.354** .000 256	.251** .000 258

		27.1 Important for Teachers in Oman to be Omani	27.2 Important for Teachers in Oman to be Arab	27.3 Important to Teachers in Oman to be Muslim	27.4 Teachers can expand the traditional roles of women	27.5 Teachers motivate girls to love learning	27.6 Teachers are to blame for poor student outcomes	27.7 Teachers are independent thinkers	27.8 Teachers are trusted agents of change	27.9 Teachers are loyal civil servants	27.10 Teachers shape the future in Oman
27.8 Teachers are trusted agents of change	Pearson Correlation Sig. (2-tailed) N	.103 .095 264	.074 .233 263	.170** .006 262	.396** .000 262	.518** .000 260	.076 .218 262	.394** .000 258	1 .000 264	.478** .000 261	.651** .000 264
27.9 Teachers are loyal civil servants	Pearson Correlation Sig. (2-tailed) N	.023 .712 261	.022 .721 260	.015 .810 259	.336** .000 259	.292** .000 257	.106 .088 259	.354** .000 256	.478** .000 261	1 .000 261	.486** .000 261
27.10 Teachers shape the future in Oman	Pearson Correlation Sig. (2-tailed) N	.141* .022 264	.100 .105 263	.212** .001 262	.383** .000 262	.471** .000 260	.031 .612 262	.251** .000 258	.651** .000 264	.486** .000 261	1 .000 264

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Teaching Philosophy and Effect of Broad Teaching Discipline

Test Statistics^{a,b}

	27.1 Important for Teachers in Oman to be Omani	27.2 Important for Teachers in Oman to be Arab	27.3 Important to Teachers in Oman to be Muslim	27.4 Teachers can expand the traditional roles of women	27.5 Teachers motivate girls to love learning	27.6 Teachers are to blame for poor student outcomes	27.7 Teachers are independent thinkers	27.8 Teachers are trusted agents of change	27.9 Teachers are loyal civil servants	27.10 Teachers shape the future in Oman
Chi-Square	3.983	13.359	20.394	3.673	2.848	3.724	5.853	9.345	3.383	4.044
df	4	4	4	4	4	4	4	4	4	4
Asymp. Sig.	.408	.010	.000	.452	.584	.445	.210	.053	.496	.400

a. Kruskal Wallis Test b. Grouping Variable: Subjects according to broad disciplines

Ranks

	Subjects according to broad disciplines	N	Mean Rank
27.2 Important for Teachers in Oman to be Arab	Humanities	94	111.25
	MathsScience	76	148.45
	Physical Education	37	126.70
	InfoTech	21	108.38
	IslamicEducation	24	132.25
	Total	252	
27.3 Important to Teachers in Oman to be Muslim	Humanities	92	102.42
	MathsScience	77	135.77
	Physical Education	37	148.23
	InfoTech	21	121.98
	IslamicEducation	24	154.31
	Total	251	
27.8 Teachers are trusted agents of change	Humanities	94	120.52
	MathsScience	77	138.40
	Physical Education	37	134.42
	InfoTech	21	94.43
	IslamicEducation	24	132.88
	Total	253	

Teaching Philsophy and Effect of Graduate Status

Test Statistics^a

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
27.1 Important for Teachers in Oman to be Omani	7203.500	24408.500	-.188	.851
27.2 Important for Teachers in Oman to be Arab	7251.500	24271.500	-.030	.976
27.3 Important to Teachers in Oman to be Muslim	7090.500	10250.500	-.259	.796
27.4 Teachers can expand the traditional roles of women	6671.500	9752.500	-.989	.323
27.5 Teachers motivate girls to love learning	6842.500	9923.500	-.526	.599
27.6 Teachers are to blame for poor student outcomes	7044.000	10204.000	-.343	.732
27.7 Teachers are independent thinkers	6403.000	9329.000	-1.017	.309
27.8 Teachers are trusted agents of change	6980.500	10140.500	-.651	.515
27.9 Teahcers are loyal civil servants	6718.000	23554.000	-.794	.427
27.10 Teachers shape the future in Oman	6954.500	24159.500	-.683	.495

a. Grouping Variable: Graduate Status

Influences on Teaching Practice and Effect of Graduate Status

Test for Significance based on Graduate Status^a

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
28.1 Influenced by example of my own school teachers	7196.000	24401.000	-.216	.829
28.2 Influenced by Learning experiences at Uni	7128.500	24148.500	-.092	.926
28.3 Influenced by father's beliefs	6801.000	9882.000	-.622	.534
28.4 Influenced by mother's beliefs	6777.000	9780.000	-.145	.885
28.5 Influenced by husband's beliefs	5984.500	20349.500	-1.066	.286
28.6 Influenced by ed. philosophy of colleagues	6611.500	9537.500	-.150	.881
28.7 Influenced by philosophy of school principal	6574.500	9655.500	-.841	.401
28.8 Influenced by ed. policies of MoE	6137.000	9218.000	-1.418	.156
28.9 Influenced by sense of what it is to be a respected Omani woman	6015.000	9018.000	-1.810	.070
28.10 Influenced by community support for new methods	6237.000	9318.000	-1.447	.148
28.11 Influenced by parental concerns about threat of new methods	6961.500	23251.500	-.111	.911
28.12 Influenced by students' learning outcomes	6090.500	22561.500	-1.861	.063

a. Grouping Variable: Graduate Status

Influences on Teaching Practice and Effect of Broad Teaching Discipline

Test Statistics^{a,b}

	28.1 Influenced by example of my own school teachers	28.2 Influenced by Learning experiences at Uni	28.3 Influenced by father's beliefs	28.4 Influenced by mother's beliefs	28.5 Influenced by husband's beliefs	28.6 Influenced by ed. philosophy of colleagues	28.7 Influenced by philosophy of school principal	28.8 Influenced by ed. policies of MoE	28.9 Influenced by sense of what it is to be a respected Omani woman	28.10 Influenced by community support for new methods	28.11 Influenced by parental concerns about threat of new methods	28.12 Influenced by students' learning outcomes
Chi-Square	2.834	2.261	7.023	4.258	6.458	.846	3.511	5.126	7.267	3.992	3.552	5.150
df	4	4	4	4	4	4	4	4	4	4	4	4
Asymp. Sig.	.586	.688	.135	.372	.167	.932	.476	.275	.122	.407	.470	.272

a. Kruskal Wallis Test

b. Grouping Variable: Subjects according to broad disciplines

Influences on Teaching Practice: Bivariate Correlations

Correlations

		28.1 Influenced by example of my own school teachers	28.2 Influenced by Learning experiences at Uni	28.3 Influenced by father's beliefs	28.4 Influenced by mother's beliefs	28.5 Influenced by husband's beliefs	28.6 Influenced by ed. philosophy of colleagues	28.7 Influenced by philosophy of school principal	28.8 Influenced by ed. policies of MoE	28.9 Influenced by sense of what it is to be a respected Omani woman	28.10 Influenced by community support for new methods	28.11 Influenced by parental concerns about threat of new methods	28.12 Influenced by students' learning outcomes
28.1 Influenced by example of my own school teachers	Pearson Correlation Sig. (2- tailed) N	1 264	.333** .000 261	.103 .099 260	.094 .137 254	.028 .662 245	.104 .100 251	.148* .018 257	.192** .002 253	.296** .000 256	.133* .033 256	.067 .286 257	.207** .001 258
28.2 Influenced by Learning experiences at Uni	Pearson Correlation Sig. (2- tailed) N	.333** .000 261	1 262	.155* .012 261	.123 .051 254	.142* .026 246	.218** .001 252	.195** .002 257	.235** .000 254	.323** .000 256	.169** .007 257	.053 .396 257	.252** .000 259
28.3 Influenced by father's beliefs	Pearson Correlation Sig. (2- tailed) N	.103 .099 260	.155* .012 261	1 261	.846** .000 253	.579** .000 245	.284** .000 251	.221** .000 256	.037 .555 253	.094 .134 255	-.119 .058 256	.108 .085 256	.048 .444 258
28.4 Influenced by mother's beliefs	Pearson Correlation Sig. (2- tailed) N	.094 .137 254	.123 .051 254	.846** .000 253	1 255	.622** .000 241	.343** .000 246	.207** .001 252	.006 .931 248	.128* .043 251	-.109 .086 251	.068 .281 251	.102 .106 252

		28.1 Influenced by example of my own school teachers	28.2 Influenced by Learning experiences at Uni	28.3 Influenced by father's beliefs	28.4 Influenced by mother's beliefs	28.5 Influenced by husband's beliefs	28.6 Influenced by ed. philosophy of colleagues	28.7 Influenced by philosophy of school principal	28.8 Influenced by ed. policies of MoE	28.9 Influenced by sense of what it is to be a respected Omani woman	28.10 Influenced by community support for new methods	28.11 Influenced by parental concerns about threat of new methods	28.12 Influenced by students' learning outcomes
28.5 Influenced by husband's beliefs	Pearson Correlation Sig. (2- tailed) N	.028 .662 245	.142* .026 246	.579** .000 245	.622** .000 241	1 .000 246	.413** .000 238	.271** .000 245	.071 .270 241	.066 .310 241	-.017 .797 243	.131* .042 243	.142* .027 244
28.6 Influenced by ed. philosophy of colleagues	Pearson Correlation Sig. (2- tailed) N	.104 .100 251	.218** .001 252	.284** .000 251	.343** .000 246	.413** .000 238	1 .000 252	.690** .000 249	.323** .000 247	.116 .066 250	.065 .306 250	.062 .329 250	.122 .054 250
28.7 Influenced by philosophy of school principal	Pearson Correlation Sig. (2- tailed) N	.148* .018 257	.195** .002 257	.221** .000 256	.207** .001 252	.271** .000 245	.690** .000 249	1 .000 258	.562** .000 251	.183** .004 253	.141* .025 254	.088 .159 255	.142* .023 255
28.8 Influenced by ed. policies of MoE	Pearson Correlation Sig. (2- tailed) N	.192** .002 253	.235** .000 254	.037 .555 253	.006 .931 248	.071 .270 241	.323** .000 247	.562** .000 251	1 .000 254	.321** .000 250	.212** .001 251	.099 .117 251	.165** .009 253

		28.1 Influenced by example of my own school teachers	28.2 Influenced by Learning experiences at Uni	28.3 Influenced by father's beliefs	28.4 Influenced by mother's beliefs	28.5 Influenced by husband's beliefs	28.6 Influenced by ed. philosophy of colleagues	28.7 Influenced by philosophy of school principal	28.8 Influenced by ed. policies of MoE	28.9 Influenced by sense of what it is to be a respected Omani woman	28.10 Influenced by community support for new methods	28.11 Influenced by parental concerns about threat of new methods	28.12 Influenced by students' learning outcomes
28.9 Influenced by sense of what it is to be a respected Omani woman	Pearson Correlation Sig. (2- tailed) N	.296** .000 256	.323** .000 256	.094 .134 255	.128* .043 251	.066 .310 241	.116 .066 250	.183** .004 253	.321** .000 250	1 .000 257	.314** .000 253	.131* .037 253	.240** .000 254
28.10 Influenced by community support for new methods	Pearson Correlation Sig. (2- tailed) N	.133* .033 256	.169** .007 257	-.119 .058 256	-.109 .086 251	-.017 .797 243	.065 .306 250	.141* .025 254	.212** .001 251	.314** .000 253	1 .000 257	.316** .000 254	.286** .000 255
28.11 Influenced by parental concerns about threat of new methods	Pearson Correlation Sig. (2- tailed) N	.067 .286 257	.053 .396 257	.108 .085 256	.068 .281 251	.131* .042 243	.062 .329 250	.088 .159 255	.099 .117 251	.131* .037 253	.316** .000 254	1 .000 258	.232** .000 255
28.12 Influenced by students' learning outcomes	Pearson Correlation Sig. (2- tailed) N	.207** .001 258	.252** .000 259	.048 .444 258	.102 .106 252	.142* .027 244	.122 .054 250	.142* .023 255	.165** .009 253	.240** .000 254	.286** .000 255	.232** .000 255	1 .000 259

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Classroom Practice (Pedagogy): Bivariate Correlations

		29.1 Concentrate on learning what is in the textbook	29.2 Complete tasks that have more than one right answer	29.3 Students expect you to know everything	29.4 Students self-select content for further independent study	29.5 Use what you say to generate own research questions	29.6 Expose students to multi-cultural, multi-religious /value differences	29.7 Students will connect ideas to raise a challenge or question	29.8 Students will recognize relationships and identify contradictions	29.9 Students will distinguish between fact and opinion	29.10 Examine a range of ideas, decide which is best and explain why	29.11 Publicly evaluate own and others' work	29.12 Make you change your lesson plan if interested in another topic	29.13 Punished if they achieve unsatisfactory results
29.1 Concentrate on learning what is in the textbook	Pearson Correlation Sig. (2-tailed)	1	.438**	.221**	-.003	.035	-.013	.026	.070	.078	.118	.079	-.006	.116
			.000	.000	.959	.573	.840	.675	.263	.219	.059	.209	.927	.062
	N	265	259	260	258	256	256	254	256	253	255	255	257	258
29.2 Complete tasks that have more than one right answer	Pearson Correlation Sig. (2-tailed)	.438**	1	.142*	.130*	.225**	.223**	.233**	.295**	.256**	.303**	.246**	.175**	.104
		.000		.023	.038	.000	.000	.000	.000	.000	.000	.000	.005	.097
	N	259	259	257	254	253	254	251	254	251	253	253	254	256
29.3 Students expect you to know everything	Pearson Correlation Sig. (2-tailed)	.221**	.142*	1	.045	-.055	.019	.049	.070	.058	.033	-.024	.021	.005
		.000	.023		.473	.384	.761	.434	.266	.357	.603	.706	.740	.932
	N	260	257	260	255	254	254	252	254	252	254	253	255	256
29.4 Students self-select content for further independent study	Pearson Correlation Sig. (2-tailed)	-.003	.130*	.045	1	.299**	.326**	.212**	.066	.078	.217**	.197**	.341**	.110
		.959	.038	.473		.000	.000	.001	.298	.221	.001	.002	.000	.079
	N	258	254	255	258	253	253	251	253	250	252	252	254	255
29.5 Use what you say to generate own research questions	Pearson Correlation Sig. (2-tailed)	.035	.225**	-.055	.299**	1	.590**	.587**	.443**	.434**	.421**	.306**	.106	.008
		.573	.000	.384	.000		.000	.000	.000	.000	.000	.000	.092	.897
	N	256	253	254	253	256	252	250	252	249	251	251	252	254

		29.1 Concent rate on learning what is in the text- book	29.2 Complete tasks that have more than one right answer	29.3 Students expect you to know every- thing	29.4 Students self-select content for further independ- ent study	29.5 Use what you say to generate own research questions	29.6 Expose students to multi- cultural, multi- religious /value differences	29.7 Students will connect ideas to raise a challenge or question	29.8 Students will recognize relation- ships and identify contra- dictions	29.9 Students will distinguish between fact and opinion	29.10 Examine a range of ideas, decide which is best and explain why	29.11 Publicly evaluate own and others' work	29.12 Make you change your lesson plan if interested in another topic	29.13 Punished if they achieve un- satisfac- tory results
29.6 Expose students to multicultural, multi-religious/value differences	Pearson Correlation Sig. (2-tailed)	-.013	.223**	.019	.326**	.590**	1	.562**	.477**	.432**	.452**	.313**	.131*	.073
		.840	.000	.761	.000	.000		.000	.000	.000	.000	.000	.037	.244
	N	256	254	254	253	252	256	250	253	250	252	252	253	255
29.7 Students will connect ideas to raise a challenge or question	Pearson Correlation Sig. (2-tailed)	.026	.233**	.049	.212**	.587**	.562**	1	.618**	.447**	.449**	.314**	.110	.097
		.675	.000	.434	.001	.000	.000	.000	.000	.000	.000	.000	.082	.125
	N	254	251	252	251	250	250	254	251	248	250	250	251	253
29.8 Students will recognize relationships and identify contradictions	Pearson Correlation Sig. (2-tailed)	.070	.295**	.070	.066	.443**	.477**	.618**	1	.542**	.495**	.317**	.098	.013
		.263	.000	.266	.298	.000	.000	.000	.000	.000	.000	.000	.118	.831
	N	256	254	254	253	252	253	251	256	252	253	253	254	256
29.9 Students will distinguish between fact and opinion	Pearson Correlation Sig. (2-tailed)	.078	.256**	.058	.078	.434**	.432**	.447**	.542**	1	.599**	.500**	.173**	-.030
		.219	.000	.357	.221	.000	.000	.000	.000	.000	.000	.000	.006	.632
	N	253	251	252	250	249	250	248	252	253	251	250	252	253
29.10 Examine a range of ideas, decide which is best and explain why	Pearson Correlation Sig. (2-tailed)	.118	.303**	.033	.217**	.421**	.452**	.449**	.495**	.599**	1	.600**	.242**	.028
		.059	.000	.603	.001	.000	.000	.000	.000	.000	.000	.000	.000	.654
	N	255	253	254	252	251	252	250	253	251	255	252	254	255
29.11 Publicly evaluate own and others' work	Pearson Correlation Sig. (2-tailed)	.079	.246**	-.024	.197**	.306**	.313**	.314**	.317**	.500**	.600**	1	.239**	.037
		.209	.000	.706	.002	.000	.000	.000	.000	.000	.000	.000	.000	.554
	N	255	253	253	252	251	252	250	253	250	252	255	253	255

		29.1 Concent rate on learning what is in the text- book	29.2 Complete tasks that have more than one right answer	29.3 Students expect you to know every- thing	29.4 Students self-select content for further independ- ent study	29.5 Use what you say to generate own research questions	29.6 Expose students to multi- cultural, multi- religious /value differences	29.7 Students will connect ideas to raise a challenge or question	29.8 Students will recognize relation- ships and identify contra- dictions	29.9 Students will distinguish between fact and opinion	29.10 Examine a range of ideas, decide which is best and explain why	29.11 Publicly evaluate own and others' work	29.12 Make you change your lesson plan if interested in another topic	29.13 Punished if they achieve unsatisfact- ory results
29.12 Make you change your lesson plan if interested in another topic	Pearson Correlation Sig. (2-tailed)	-.006	.175**	.021	.341**	.106	.131*	.110	.098	.173**	.242**	.239**	1	.139*
		.927	.005	.740	.000	.092	.037	.082	.118	.006	.000	.000	.027	
	N	257	254	255	254	252	253	251	254	252	254	253	257	256
29.13 Punished if they achieve unsatisfactory results	Pearson Correlation Sig. (2-tailed)	.116	.104	.005	.110	.008	.073	.097	.013	-.030	.028	.037	.139*	1
		.062	.097	.932	.079	.897	.244	.125	.831	.632	.654	.554	.027	
	N	258	256	256	255	254	255	253	256	253	255	255	256	258

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Classroom Practice (Pedagogy) Factor Analysis 1 - Table of Communalities:

Communalities: CLASSROOM PRACTICE

	Extraction
29.1 Concentrate on learning what is in the textbook	.675
29.2 Complete tasks that have more than one right answer	.588
29.3 Students expect you to know everything	.423
29.4 Students self-select content for further independent study	.672
29.5 Use what you say to generate own research questions	.687
29.6 Expose students to multicultural, multi-religious/value differences	.716
29.7 Students will connect ideas to raise a challenge or question	.711
29.8 Students will recognize relationships and identify contradictions	.618
29.9 Students will distinguish between fact and opinion	.676
29.10 Examine a range of ideas, decide which is best and explain why	.708
29.11 Publicly evaluate own and others' work	.688
29.12 Make you change your lesson plan if interested in another topic	.674
29.13 Punished if they achieve unsatisfactory results	.323

Extraction Method: Principal Component Analysis.

Classroom Practice (Pedagogy) and Effect of Broad Teaching Disciplines

Test Statistics^{a,b}

	29.1 Concentrate on learning what is in the textbook	29.2 Complete tasks that have more than one right answer	29.3 Students expect you to know everything	29.4 Students self-select content for further independent study	29.5 Use what you say to generate own research questions	29.6 Expose students to multicultural, multi-religious/value differences	29.7 Students will connect ideas to raise a challenge or question	29.8 Students will recognize relationships and identify contradictions	29.9 Students will distinguish between fact and opinion	29.10 Examine a range of ideas, decide which is best and explain why	29.11 Publicly evaluate own and others' work	29.12 Make you change your lesson plan if interested in another topic	29.13 Punished if they achieve unsatisfactory results
Chi-Square	3.332	2.542	2.775	3.965	3.322	6.496	1.889	4.263	5.434	1.477	6.471	2.359	3.186
df	4	4	4	4	4	4	4	4	4	4	4	4	4
Asymp. Sig.	.504	.637	.596	.411	.505	.165	.756	.372	.246	.831	.167	.670	.527

a. Kruskal Wallis Test

b. Grouping Variable: Subjects according to broad disciplines

Classroom Practice (Pedagogy) and Effect of Graduate Status

Test Statistics^a

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
29.1 Concentrate on learning what is in the textbook	7060.500	10463.500	-.812	.417
29.2 Complete tasks that have more than one right answer	6945.500	10185.500	-.412	.680
29.3 Students expect you to know everything	6914.500	23024.500	-.627	.530
29.4 Students self-select content for further independent study	6637.000	9877.000	-.895	.371
29.5 Use what you say to generate own research questions	5619.500	8622.500	-2.467	.014
29.6 Expose studentst to multicultural, multi-religious/value differences	5442.000	8682.000	-3.111	.002
29.7 Students will connect ideas to raise a challenge or question	6097.500	9178.500	-1.525	.127
29.8 Students will recognize relationships and identify contradictions	6830.000	9990.000	-.326	.744
29.9 Students will distinguish between fact and opinion	5961.000	9121.000	-1.845	.065
29.10 Examine a range of ideas, decide which is best and explain why	6965.000	10205.000	-.068	.945
29.11 Publicly evaluate own and others' work	6518.500	9758.500	-.956	.339
29.12 Make you change your lesson plan if interested in another topic	6982.000	22735.000	-.184	.854
29.13 Punished if they achieve unsatisfactory results	6890.500	10130.500	-.425	.671

a. Grouping Variable: Graduate Status

Ranks

	Graduate Status	N	Mean Rank	Sum of Ranks
29.5 Use what you say to generate own research questions	UnderGraduate	179	135.61	24273.50
	Post-Graduate	77	111.98	8622.50
	Total	256		
29.6 Expose studentst to multicultural, multi-religious/value differences	UnderGraduate	176	137.58	24214.00
	Post-Graduate	80	108.53	8682.00
	Total	256		

EFFECT OF GRADUATE STATUS ON CLASSROOM PRACTICE (PEDAGOGY) - Ranks

	Graduate Status	N	Mean Rank	Sum of Ranks
29.5 Use what you say to generate own research questions	Under-Graduate	179	135.61	24273.50
	Post-Graduate	77	111.98	8622.50
	Total	256		
29.6 Expose students to multicultural, multi-religious/value differences	Under-Graduate	176	137.58	24214.00
	Post-Graduate	80	108.53	8682.00
	Total	256		
	Total	256		
29.9 Students will distinguish between fact and opinion	Under-Graduate	174	132.24	23010.00
	Post-Graduate	79	115.46	9121.00
	Total	253		

Attitudes to Critical Pedagogy: Bivariate Correlations

Correlations

		30.1 Critical Pedagogy is a Western Idea that IS APPROPRIATE to Omani girls/women	30.2 Crit Ped related to ijthihad	30.3 Crit Ped part of Taqleed - imitation	30.4 Crit Ped IS Islamic	30.5 Crit Ped is important for life long learning	30.6 Crit Ped is necessary for an authentic Omani society	30.7 Crit Ped is integral to Oman's future security	30.8 Crit Ped is relevant in an authentic Arab society	30.9 Crit Ped is useful parenting skill
30.1 Critical Pedagogy is a Western Idea that IS APPROPRIATE to Omani girls/women	Pearson Correlation Sig. (2-tailed) N	1 262	-.057 .358 258	-.497** .000 258	.590** .000 254	.373** .000 258	.486** .000 256	.137* .027 259	.595** .000 260	.227** .000 258
30.2 Crit Ped related to ijthihad	Pearson Correlation Sig. (2-tailed) N	-.057 .358 258	1 258	.068 .277 256	.089 .159 252	.221** .000 255	-.055 .383 253	.124* .048 256	.052 .407 257	.228** .000 256
30.3 Crit Ped part of Taqleed - imitation	Pearson Correlation Sig. (2-tailed) N	-.497** .000 258	.068 .277 256	1 258	-.516** .000 252	-.265** .000 255	-.405** .000 253	-.119 .058 256	-.460** .000 257	-.203** .001 256
30.4 Crit Ped IS Islamic	Pearson Correlation Sig. (2-tailed) N	.590** .000 254	.089 .159 252	-.516** .000 252	1 254	.375** .000 252	.564** .000 250	.157* .013 252	.623** .000 253	.319** .000 252
30.5 Crit Ped is important for life long learning	Pearson Correlation Sig. (2-tailed) N	.373** .000 258	.221** .000 255	-.265** .000 255	.375** .000 252	1 258	.366** .000 254	.457** .000 257	.388** .000 258	.456** .000 256

		30.1 Critical Pedagogy is a Western Idea that IS APPROPRIATE to Omani girls/women	30.2 Crit Ped related to ijthihad	30.3 Crit Ped part of Taqleed - imitation	30.4 Crit Ped IS Islamic	30.5 Crit Ped is important for life long learning	30.6 Crit Ped is necessary for an authentic Omani society	30.7 Crit Ped is integral to Oman's future security	30.8 Crit Ped is relevant in an authentic Arab society	30.9 Crit Ped is useful parenting skill
30.6 Crit Ped is necessary for an authentic Omani society	Pearson Correlation Sig. (2-tailed) N	.486** .000 256	-.055 .383 253	-.405** .000 253	.564** .000 250	.366** .000 254	1 256	.174** .005 255	.638** .000 256	.301** .000 254
30.7 Crit Ped is integral to Oman's future security	Pearson Correlation Sig. (2-tailed) N	.137* .027 259	.124* .048 256	-.119 .058 256	.157* .013 252	.457** .000 257	.174** .005 255	1 259	.183** .003 259	.398** .000 257
30.8 Crit Ped is relevant in an authentic Arab society	Pearson Correlation Sig. (2-tailed) N	.595** .000 260	.052 .407 257	-.460** .000 257	.623** .000 253	.388** .000 258	.638** .000 256	.183** .003 259	1 260	.231** .000 258
30.9 Crit Ped is useful parenting skill	Pearson Correlation Sig. (2-tailed) N	.227** .000 258	.228** .000 256	-.203** .001 256	.319** .000 252	.456** .000 256	.301** .000 254	.398** .000 257	.231** .000 258	1 258

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Attitudes to Critical Pedagogy: Factor Analysis 1 – Table of Communalities

Communalities: ATTITUDES TO CRITICAL PEDAGOGY

	Extraction
30.1 Critical Pedagogy is a Western Idea that IS APPROPRIATE to Omani girls/women	.660
30.2 Critical Pedagogy related to <i>ijtihad</i>	.326
30.3 Critical Pedagogy part of <i>taqleed</i> - imitation	.488
30.4 Critical Pedagogy IS Islamic	.677
30.5 Critical Pedagogy is important for lifelong learning	.625
30.6 Critical Pedagogy is necessary for an authentic Omani society	.612
30.7 Critical Pedagogy is integral to Oman's future security	.548
30.8 Critical Pedagogy is relevant in an authentic Arab society	.706
30.9 Critical Pedagogy is useful parenting skill	.603

Extraction Method: Principal Component Analysis.

Attitudes to Critical Pedagogy and Effect of Graduate Status

COMPARISON BETWEEN UNDER- AND POST-GRADUATES: Test Statistics^a

	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
30.1 Critical Pedagogy is a Western Idea that IS APPROPRIATE to Omani girls/women	6569.000	22859.000	-1.494	.135
30.2 Critical Pedagogy related to <i>ijtihad</i>	6349.000	9509.000	-1.429	.153
30.3 Critical Pedagogy part of <i>taqleed</i> - imitation	6029.000	9269.000	-2.061	.039
30.4 Critical Pedagogy IS Islamic	6461.500	22037.500	-.782	.434
30.5 Critical Pedagogy is important for lifelong learning	6336.500	22446.500	-1.450	.147
30.6 Critical Pedagogy is necessary for an authentic Omani society	6153.500	21729.500	-1.692	.091
30.7 Critical Pedagogy is integral to Oman's future security	6825.000	22756.000	-.728	.466
30.8 Critical Pedagogy is relevant in an authentic Arab society	6787.000	22897.000	-.858	.391
30.9 Critical Pedagogy is useful parenting skill	7085.500	23016.500	-.066	.947

a. Grouping Variable: Graduate Status

Ranks

	Graduate Status	N	Mean Rank	Sum of Ranks
30.3 Crit Ped part of Taqleed - imitation	UnderGraduate	178	135.63	24142.00
	Post-Graduate	80	115.86	9269.00
	Total	258		
30.6 Crit Ped is necessary for an authentic Omani society	UnderGraduate	176	123.46	21729.50
	Post-Graduate	80	139.58	11166.50
	Total	256		

Attitudes to Critical Pedagogy and Effect of Teaching Disciplines

Test Statistics^{a,b}

	30.1 Critical Pedagogy is a Western Idea that IS APPROPRIATE to Omani girls/women	30.2 Crit Ped related to ijtihad	30.3 Crit Ped part of Taqleed - imitation	30.4 Crit Ped IS Islamic	30.5 Crit Ped is important for life long learning	30.6 Crit Ped is necessary for an authentic Omani society	30.7 Crit Ped is integral to Oman's future security	30.8 Crit Ped is relevant in an authentic Arab society	30.9 Crit Ped is useful parenting skill
Chi-Square	4.684	2.963	5.487	13.996	4.010	23.653	.792	15.367	9.347
df	4	4	4	4	4	4	4	4	4
Asymp. Sig.	.321	.564	.241	.007	.405	.000	.940	.004	.053

a. Kruskal Wallis Test

b. Grouping Variable: Subjects according to broad disciplines

Ranks

	Subjects according to broad disciplines	N	Mean Rank
30.4 Critical Pedagogy IS Islamic	Humanities	90	135.61
	Maths/Science	76	126.57
	Physical Education	34	91.28
	InfoTech	22	127.34
	Islamic Education	22	98.23
	Total	244	
30.6 Critical Pedagogy is necessary for an authentic Omani society	Humanities	92	139.63
	Maths/Science	77	130.07
	Physical Education	34	94.26
	InfoTech	21	127.14
	Islamic Education	22	74.77
	Total	246	
30.8 Critical Pedagogy is relevant in an authentic Arab society	Humanities	92	140.94
	Maths/Science	78	127.69
	Physical Education	35	90.96
	InfoTech	22	129.55
	Islamic Education	23	105.02
	Total	250	
30.9 Critical Pedagogy is a useful parenting skill	Humanities	91	136.42
	Maths/Science	77	120.89
	Physical Education	35	110.66
	InfoTech	22	138.64
	Islamic Education	23	96.98
	Total	248	

Teacher Expectations of Students to Think Independently: Bivariate Correlations

EXPECTATIONS OF STUDENTS TO THINK INDEPENDENTLY: Correlations

		31.1 Expect to think based on past results	31.2 Expect to think based on willingness to participate in discussion	31.3 Expect to think based on Family's approval of this behaviour	31.4 Expect to think based on ethnic origins	31.5 Expect to think based on tribal heritage	31.6 Expect to think given her piety	31.7 Expect to think based on family connections	31.8 Expect to think based on rural or urban origins	31.9 Expect to think based on where she lives	31.10 Expect to think based on family wealth	31.11 Expect to think based on personal motivation to Succeed	31.12 Expect to think based on teacher as a role model
31.1 Expect to think based on past results	Pearson Correlation Sig. (2- tailed) N	1 257	.443** 256	.383** 254	.119 .059 253	.154* .014 253	.094 .134 253	.198** 252	.275** 254	.271** 253	.234** 254	.318** 251	.137* .029 255
31.2 Expect to think based on willingness to participate in discussion	Pearson Correlation Sig. (2- tailed) N	.443** 256	1 256	.344** 253	.123 .051 252	.146* .020 252	.135* .032 252	.177** 251	.121 .054 253	.187** 252	.108 .085 253	.344** 250	.232** 254
31.3 Expect to think based on Family's approval of this behaviour	Pearson Correlation Sig. (2- tailed) N	.383** 254	.344** 253	1 254	.397** 251	.386** 251	.342** 251	.358** 250	.365** 252	.322** 251	.244** 252	.167** 249	.293** 253
31.4 Expect to think based on ethnic origins	Pearson Correlation Sig. (2- tailed) N	.119 .059 253	.123 .051 252	.397** 251	1 253	.809** 250	.489** 250	.427** 249	.363** 251	.395** 251	.477** 251	-.102 .109 249	.256** 252
31.5 Expect to think based on tribal heritage	Pearson Correlation Sig. (2- tailed) N	.154* 253	.146* 252	.386** 251	.809** 250	1 253	.514** 251	.431** 251	.341** 252	.482** 251	.556** 252	-.019 .762 250	.268** 253
31.6 Expect to think given her piety	Pearson Correlation Sig. (2- tailed) N	.094 .134 253	.135* 252	.342** 251	.489** 250	.514** 251	1 253	.497** 250	.371** 252	.395** 251	.348** 252	.142* 249	.315** 253

		31.1 Expect to think based on past results	31.2 Expect to think based on willingness to participate in discussion	31.3 Expect to think based on Family's approval of this behaviour	31.4 Expect to think based on ethnic origins	31.5 Expect to think based on tribal heritage	31.6 Expect to think given her piety	31.7 Expect to think based on family connections	31.8 Expect to think based on rural or urban origins	31.9 Expect to think based on where she lives	31.10 Expect to think based on family wealth	31.11 Expect to think based on personal motivation to Succeed	31.12 Expect to think based on teacher as a role model
31.7 Expect to think based on family connections	Pearson Correlation Sig. (2- tailed) N	.198** .002 252	.177** .005 251	.358** .000 250	.427** .000 249	.431** .000 251	.497** .000 250	1 252	.499** .000 251	.546** .000 250	.382** .000 251	.078 .222 249	.279** .000 252
31.8 Expect to think based on rural or urban origins	Pearson Correlation Sig. (2- tailed) N	.275** .000 254	.121 .054 253	.365** .000 252	.363** .000 251	.341** .000 252	.371** .000 252	.499** .000 251	1 254	.718** .000 252	.454** .000 253	.184** .003 250	.325** .000 254
31.9 Expect to think based on where she lives	Pearson Correlation Sig. (2- tailed) N	.271** .000 253	.187** .003 252	.322** .000 251	.395** .000 251	.482** .000 251	.395** .000 251	.546** .000 250	.718** .000 252	1 253	.591** .000 253	.202** .001 250	.331** .000 253
31.10 Expect to think based on family wealth	Pearson Correlation Sig. (2- tailed) N	.234** .000 254	.108 .085 253	.244** .000 252	.477** .000 251	.556** .000 252	.348** .000 252	.382** .000 251	.454** .000 253	.591** .000 253	1 254	.020 .753 250	.207** .001 254
31.11 Expect to think based on personal motivation to Succeed	Pearson Correlation Sig. (2- tailed) N	.318** .000 251	.344** .000 250	.167** .008 249	-.102 .109 249	-.019 .762 250	.142* .026 249	.078 .222 249	.184** .003 250	.202** .001 250	.020 .753 250	1 251	.234** .000 251
31.12 Expect to think based on teacher as a role model	Pearson Correlation Sig. (2- tailed) N	.137* .029 255	.232** .000 254	.293** .000 253	.256** .000 252	.268** .000 253	.315** .000 253	.279** .000 252	.325** .000 254	.331** .000 253	.207** .001 254	.234** .000 251	1 255

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Teacher Expectations of Students and Effect of Teaching Discipline

Test Statistics^{a,b}

	31.1 Expect to think based on past results	31.2 Expect to think based on willingness to participate in discussion	31.3 Expect to think based on Family's approval of this behaviour	31.4 Expect to think based on ethnic origins	31.5 Expect to think based on tribal heritage	31.6 Expect to think given her piety	31.7 Expect to think based on family connections	31.8 Expect to think based on rural or urban origins	31.9 Expect to think based on where she lives	31.10 Expect to think based on family wealth	31.11 Expect to think based on personal motivation to Succeed	31.12 Expect to think based on teacher as a role model
Chi-Square	7.470	5.830	4.104	3.729	1.841	1.720	3.954	4.733	6.990	.121	3.590	6.211
df	4	4	4	4	4	4	4	4	4	4	4	4
Asymp. Sig.	.113	.212	.392	.444	.765	.787	.412	.316	.136	.998	.464	.184

a. Kruskal Wallis Test

b. Grouping Variable: Subjects according to broad disciplines

Teacher Expectations and the Effect of Graduate Status

Test Statistics^a

	31.1 Expect to think based on past results	31.2 Expect to think based on willingnes to participate in discussion	31.3 Expect to think based on Family's approval of this behaviour	31.4 Expect to think based on ethnic origins	31.5 Expect to think based on tribal heritage	31.6 Expect to think given her piety	31.7 Expect to think based on family connections	31.8 Expect to think based on rural or urban origins	31.9 Expect to think based on where she lives	31.10 Expect to think based on family wealth	31.11 Expect to think based on personal motivation to Succeed	31.12 Expect to think based on teacher as a role model
Mann-Whitney U	5945.000	6276.500	6076.500	5961.000	6474.000	5180.000	6264.500	5876.000	6164.500	6912.500	5702.000	5991.000
Wilcoxon W	9266.000	9516.500	9316.500	9282.000	9714.000	8340.000	9504.500	9036.000	9404.500	10152.500	8942.000	9231.000
Z	-2.293	-1.588	-1.698	-1.912	-.853	-3.285	-1.198	-2.014	-1.479	-.090	-2.315	-1.974
Asymp. Sig. (2-tailed)	.022	.112	.089	.056	.394	.001	.231	.044	.139	.928	.021	.048

a. Grouping Variable: Graduate Status

Ranks

	Graduate Status	N	Mean Rank	Sum of Ranks
31.1 Expect to think based on past results	Under-Graduate	176	135.72	23887.00
	Post-Graduate	81	114.40	9266.00
	Total	257		
31.4 Expect to think based on ethnic origins	Under-Graduate	172	132.84	22849.00
	Post-Graduate	81	114.59	9282.00
	Total	253		
31.6 Expect to think given her piety	Under-Graduate	174	136.73	23791.00
	Post-Graduate	79	105.57	8340.00
	Total	253		
31.8 Expect to think based on rural or urban origins	Under-Graduate	175	133.42	23349.00
	Post-Graduate	79	114.38	9036.00
	Total	254		
31.11 Expect to think based on personal motivation to Succeed	Under-Graduate	171	132.65	22684.00
	Post-Graduate	80	111.78	8942.00
	Total	251		
31.12 Expect to think based on teacher as a role model	Under-Graduate	175	133.77	23409.00
	Post-Graduate	80	115.39	9231.00
	Total	255		

Teacher Expectations: Factor Analysis 1 – Table of Communalities

Communalities: TEACHER EXPECTATIONS OF STUDENTS TO THINK INDEPENDENTLY

	Extraction
31.1 Expect to think based on past results	.540
31.2 Expect to think based on willingness to participate in discussion	.689
31.3 Expect to think based on Family's approval of this behaviour	.566
31.4 Expect to think based on ethnic origins	.826
31.5 Expect to think based on tribal heritage	.814
31.6 Expect to think given her piety	.476
31.7 Expect to think based on family connections	.535
31.8 Expect to think based on rural or urban origins	.733
31.9 Expect to think based on where she lives	.790
31.10 Expect to think based on family wealth	.537
31.11 Expect to think based on personal motivation to Succeed	.565
31.12 Expect to think based on teacher as a role model	.324

Extraction Method: Principal Component Analysis.

A Knowledge Society for Oman: Bivariate Correlations

		33.1 Know Society part of HM's vision	33.2 Know Society reflected in Govt policy	33.3 Know Society - Uni Lecturers remind students of teacher's role	33.4 Know Society - father supports inc freedom of thinking andcreativity	33.5 Know Society - mother supports inc freedom of thinking and creativity	33.6 Know Society - supported by Islamic Scholars	33.7 Know Society - families begin before children go to school	33.8 Know Society - thinking freely and creatively should only begin at Uni	33.9 Know Society - imposed Western concept	33.10 Know Society - safeguard Oman's future
33.1 Know Society part of HM's vision	Pearson Correlation	1	.554**	.358**	.328**	.280**	.307**	.415**	-.075	-.149*	.373**
	Sig. (2-tailed)		.000	.000	.000	.000	.000	.000	.238	.019	.000
	N	252	251	250	249	251	252	251	248	250	252
33.2 Know Society reflected in Govt policy	Pearson Correlation	.554**	1	.408**	.333**	.370**	.328**	.355**	-.004	-.027	.337**
	Sig. (2-tailed)	.000		.000	.000	.000	.000	.000	.956	.666	.000
	N	251	251	249	248	250	251	250	247	249	251
33.3 Know Society - Uni Lecturers remind students of teacher's role	Pearson Correlation	.358**	.408**	1	.340**	.340**	.390**	.367**	-.022	-.016	.315**
	Sig. (2-tailed)	.000	.000		.000	.000	.000	.000	.727	.800	.000
	N	250	249	250	247	249	250	249	246	248	250
33.4 Know Society - father supports inc freedom of thinking andcreativity	Pearson Correlation	.328**	.333**	.340**	1	.680**	.262**	.368**	-.109	-.062	.274**
	Sig. (2-tailed)	.000	.000	.000		.000	.000	.000	.088	.329	.000
	N	249	248	247	249	249	249	248	245	247	249
33.5 Know Society - mother supports inc freedom of thinking and creativity	Pearson Correlation	.280**	.370**	.340**	.680**	1	.320**	.435**	-.029	-.041	.301**
	Sig. (2-tailed)	.000	.000	.000	.000		.000	.000	.652	.521	.000
	N	251	250	249	249	251	251	250	247	249	251
33.6 Know Society - supported by Islamic Scholars	Pearson Correlation	.307**	.328**	.390**	.262**	.320**	1	.304**	.196**	.051	.367**
	Sig. (2-tailed)	.000	.000	.000	.000	.000		.000	.002	.424	.000
	N	252	251	250	249	251	252	251	248	250	252
33.7 Know Society - families begin before children go to school	Pearson Correlation	.415**	.355**	.367**	.368**	.435**	.304**	1	-.123	-.131*	.479**
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000		.054	.039	.000
	N	251	250	249	248	250	251	251	247	249	251
33.8 Know Society - thinking freely and creatively should only begin at Uni	Pearson Correlation	-.075	-.004	-.022	-.109	-.029	.196**	-.123	1	.599**	-.031
	Sig. (2-tailed)	.238	.956	.727	.088	.652	.002	.054		.000	.625
	N	248	247	246	245	247	248	247	248	246	248

		33.1 Know Society part of HM's vision	33.2 Know Society reflected in Govt policy	33.3 Know Society - Uni Lecturers remind students of teacher's role	33.4 Know Society - father supports inc freedom of thinking andcreativity	33.5 Know Society - mother supports inc freedom of thinking and creativity	33.6 Know Society - supported by Islamic Scholars	33.7 Know Society - families begin before children go to school	33.8 Know Society - thinking freely and creatively should only begin at Uni	33.9 Know Society - imposed Western concept	33.10 Know Society - safeguard Oman's future
33.9 Know Society - imposed Western concept	Pearson Correlation	-.149*	-.027	-.016	-.062	-.041	.051	-.131*	.599**	1	-.223**
	Sig. (2-tailed)	.019	.666	.800	.329	.521	.424	.039	.000		.000
	N	250	249	248	247	249	250	249	246	250	250
33.10 Know Society - safeguard Oman's future	Pearson Correlation	.373**	.337**	.315**	.274**	.301**	.367**	.479**	-.031	-.223**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.625	.000	
	N	252	251	250	249	251	252	251	248	250	252

** . Correlation is significant at the 0.01 level (2-tailed). * . Correlation is significant at the 0.05 level (2-tailed).

A Knowledge Society for Oman and Effect of Graduate Status

Test Statistics^a

	33.1 Know Society part of HM's vision	33.2 Know Society reflected in Govt policy	33.3 Know Society - Uni Lecturers remind students of teacher's role	33.4 Know Society - father supports inc freedom of thinking andcreativity	33.5 Know Society - mother supports inc freedom of thinking and creativity	33.6 Know Society - supported by Islamic Scholars	33.7 Know Society - families begin before children go to school	33.8 Know Society - thinking freely and creatively should only begin at Uni	33.9 Know Society - imposed Western concept	33.10 Know Society - safeguard Oman's future
Mann-Whitney U	6289.500	6119.000	6483.000	6570.000	6675.000	6529.500	6683.000	6401.500	6177.500	6619.000
Wilcoxon W	9529.500	20825.000	21189.000	9810.000	9915.000	9769.500	21389.000	9482.500	9337.500	21497.000
Z	-1.180	-1.458	-.550	-.396	-.340	-.694	-.323	-.451	-1.135	-.518
Asymp. Sig. (2-tailed)	.238	.145	.583	.692	.734	.488	.747	.652	.256	.605

a. Grouping Variable: Graduate Status

A Knowledge Society for Oman and Effect of Broad Teaching Disciplines

Test Statistics^{a,b}

	33.1 Know Society part of HM's vision	33.2 Know Society reflected in Govt policy	33.3 Know Society - Uni Lecturers remind students of teacher's role	33.4 Know Society - father supports inc freedom of thinking andcreativity	33.5 Know Society - mother supports inc freedom of thinking and creativity	33.6 Know Society - supported by Islamic Scholars	33.7 Know Society - families begin before children go to school	33.8 Know Society - thinking freely and creatively should only begin at Uni	33.9 Know Society - imposed Western concept	33.10 Know Society - safeguard Oman's future
Chi-Square	2.389	2.014	25.448	5.663	5.986	2.674	.257	1.424	5.204	.377
df	4	4	4	4	4	4	4	4	4	4
Asymp. Sig.	.665	.733	.000	.226	.200	.614	.992	.840	.267	.984

a. Kruskal Wallis Test

b. Grouping Variable: Subjects according to broad disciplines

Ranks

	Subjects according to broad disciplines	N	Mean Rank
33.3 Know Society - Uni Lecturers remind students of teacher's role	Humanities	91	96.85
	Maths/Science	74	128.00
	Physical Education	31	154.63
	InfoTech	22	118.73
	Islamic Education	22	146.77
	Total	240	

A Knowledge Society for Oman and Attitudes to Critical Pedagogy: Bivariate Correlations

Correlations

	30.1 Critical Pedagogy is a Western Idea that IS APPROPRIATE to Omani girls/women	30.2 Crit Ped related to ijthihad	30.3 Crit Ped part of Taqleed - imitation	30.4 Crit Ped IS Islamic	30.5 Crit Ped is important for life long learning	30.6 Crit Ped is necessary for an authentic Omani society	30.7 Crit Ped is integral to Oman's future security	30.8 Crit Ped is relevant in an authentic Arab society	30.9 Crit Ped is useful parenting skill
33.1 Know Society part of HM's vision	.102 .105 252	.120 .058 250	-.131 .039 250	.126 .049 245	.272 .000 250	.130 .041 248	.278 .000 251	.148 .019 252	.324 .000 250
33.2 Know Society reflected in Govt policy	-.009 .884 251	.061 .336 249	-.008 .895 249	-.012 .857 244	.203 .001 249	.009 .885 247	.237 .000 250	-.036 .568 251	.176 .005 249
33.3 Know Society - Uni Lecturers remind students of teacher's role	.009 .893 250	-.025 .697 249	-.030 .632 249	-.022 .736 244	.216 .001 248	.055 .392 246	.315 .000 249	.042 .508 250	.098 .122 249
33.4 Know Society - father supports inc freedom of thinking andcreativity	.060 .342 249	.066 .301 247	-.137 .031 247	.063 .328 242	.195 .002 247	.030 .636 246	.315 .000 248	.101 .111 249	.312 .000 247
33.5 Know Society - mother supports inc freedom of thinking and creativity	.103 .105 251	.108 .089 249	-.069 .279 249	.065 .310 244	.285 .000 249	-.034 .597 247	.328 .000 250	.085 .177 251	.334 .000 249
33.6 Know Society - supported by Islamic Scholars	.009 .892 252	.085 .180 250	-.028 .654 250	.007 .915 245	.202 .001 250	-.016 .804 248	.303 .000 251	.060 .345 252	.194 .002 250
33.7 Know Society - families begin before children go to school	.056 .378 251	.088 .166 249	-.075 .236 249	.026 .690 244	.293 .000 249	-.030 .640 247	.269 .000 250	.060 .343 251	.295 .000 249

	30.1 Critical Pedagogy is a Western Idea that IS APPROPRIATE to Omani girls/women	30.2 Crit Ped related to ijthihad	30.3 Crit Ped part of Taqleed - imitation	30.4 Crit Ped IS Islamic	30.5 Crit Ped is important for life long learning	30.6 Crit Ped is necessary for an authentic Omani society	30.7 Crit Ped is integral to Oman's future security	30.8 Crit Ped is relevant in an authentic Arab society	30.9 Crit Ped is useful parenting skill
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33.8 Know Society - thinking freely and creatively should only begin at Uni	-.315	.077	.171	-.206	-.103	-.275	.034	-.294	-.104
	.000	.226	.007	.001	.107	.000	.593	.000	.104
	248	247	246	241	246	244	247	248	246
33.9 Know Society - imposed Western concept	-.357	.039	.255	-.388	-.232	-.404	-.160	-.409	-.182
	.000	.544	.000	.000	.000	.000	.011	.000	.004
	250	248	248	243	248	246	249	250	248
33.10 Know Society - safeguard Oman's future	.092	.154	-.151	.159	.372	.048	.320	.129	.332
	.146	.015	.017	.013	.000	.455	.000	.040	.000
	252	250	250	245	250	248	251	252	250

A Knowledge Society and Teacher Expectations of Students: Bivariate Correlations

	33.1 Know Society part of HM's vision	33.2 Know Society reflected in Govt policy	33.3 Know Society - Uni Lecturers remind students of teacher's role	33.4 Know Society - father supports inc freedom of thinking andcreativity	33.5 Know Society - mother supports inc freedom of thinking and creativity	33.6 Know Society - supported by Islamic Scholars	33.7 Know Society - families begin before children go to school	33.8 Know Society - thinking freely and creatively should only begin at Uni	33.9 Know Society - imposed Western concept	33.10 Know Society - safeguard Oman's future
31.1 Expect to think based on past results	.285 .000 250	.137 .031 249	.139 .029 248	.121 .057 247	.173 .006 249	.044 .492 250	.241 .000 249	-.028 .657 246	.017 .787 248	.172 .006 250
31.2 Expect to think based on willingness to participate in discussion	.296 .000 249	.189 .003 248	.262 .000 247	.118 .064 246	.165 .009 248	.115 .070 249	.205 .001 248	.003 .965 245	-.005 .938 247	.143 .024 249
31.3 Expect to think based on Family's approval of this behaviour	.115 .070 248	.065 .311 247	.103 .107 246	.054 .400 245	.132 .039 247	.135 .033 248	.142 .025 247	.150 .019 244	.153 .017 246	.020 .749 248
31.4 Expect to think based on ethnic origins	-.061 .337 247	-.081 .207 246	-.002 .970 245	-.094 .144 244	-.083 .195 246	-.057 .376 247	.006 .922 246	.174 .006 243	.259 .000 245	-.100 .116 247
31.5 Expect to think based on tribal heritage	.016 .803 247	-.046 .472 246	.047 .461 245	-.054 .399 245	-.062 .337 246	-.009 .882 247	.001 .983 246	.143 .025 244	.268 .000 245	-.003 .961 247
31.6 Expect to think given her piety	-.003 .959 247	.026 .688 246	.059 .360 245	-.072 .265 244	.002 .971 246	.041 .526 247	.005 .933 246	.188 .003 243	.118 .066 245	-.019 .766 247
31.7 Expect to think based on family connections	.012 .847 246	.043 .502 245	.085 .183 244	.046 .472 243	-.029 .652 245	.053 .408 246	.038 .554 245	.211 .001 243	.191 .003 244	.056 .382 246
31.8 Expect to think based on rural or urban origins	.093 .142 248	.065 .306 247	.000 .997 246	.057 .375 245	.022 .733 247	-.084 .189 248	.061 .337 247	.035 .587 244	.098 .125 246	.062 .333 248
31.9 Expect to think based on where she lives	.131 .039 247	.106 .097 246	.042 .510 245	.041 .527 244	.009 .888 246	-.014 .829 247	.085 .184 246	.090 .162 243	.104 .105 245	.106 .098 247
31.10 Expect to think based on family wealth	.087 .170 248	.050 .433 247	.065 .307 246	-.060 .346 245	-.130 .042 247	-.054 .393 248	.052 .417 247	.122 .058 244	.191 .003 246	.031 .626 248

	33.1 Know Society part of HM's vision	33.2 Know Society reflected in Govt policy	33.3 Know Society - Uni Lecturers remind students of teacher's role	33.4 Know Society - father supports inc freedom of thinking andcreativity	33.5 Know Society - mother supports inc freedom of thinking and creativity	33.6 Know Society - supported by Islamic Scholars	33.7 Know Society - families begin before children go to school	33.8 Know Society - thinking freely and creatively should only begin at Uni	33.9 Know Society - imposed Western concept	33.10 Know Society - safeguard Oman's future
31.11 Expect to think based on personal motivation to Succeed	.344 .000 246	.238 .000 245	.143 .025 244	.200 .002 243	.311 .000 245	.031 .625 246	.299 .000 245	-.154 .016 243	-.133 .038 244	.210 .001 246
31.12 Expect to think based on teacher as a role model	.033 .601 249	.087 .171 248	.072 .257 247	.015 .812 246	.026 .689 248	-.029 .646 249	.008 .904 248	.139 .029 245	.076 .231 247	.062 .327 249

APPENDIX F: Supporting Statistics (Meta-Analysis)

Critical Thinking and a Knowledge Society for Oman: Bivariate Correlations

Correlations

		33.1 Know Society part of HM's vision	33.2 Know Society reflected in Govt policy	33.3 Know Society - Uni Lecturers remind students of teacher's role	33.4 Know Society - father supports inc freedom of thinking andcreativity	33.5 Know Society - mother supports inc freedom of thinking and creativity	33.6 Know Society - supported by Islamic Scholars	33.7 Know Society - families begin before children go to school	33.8 Know Society - thinking freely and creatively should only begin at Uni	33.9 Know Society - imposed Western concept	33.10 Know Society - safeguard Oman's future	
Critical Thinking	Pearson Correlation	1	.139*	.106	.247**	.287**	.251**	.204**	.155*	.085	.053	.248**
	Sig. (2-tailed)		.031	.101	.000	.000	.000	.001	.016	.188	.412	.000
	N	259	243	242	242	241	242	243	242	240	241	243

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Critical Thinking and Teacher Expectations of Students

		31.1 Expect to think based on past results	31.2 Expect to think based on willingness to participate in discussion	31.3 Expect to think based on Family's approval of this behaviour	31.4 Expect to think based on ethnic origins	31.5 Expect to think based on tribal heritage	31.6 Expect to think given her piety	31.7 Expect to think based on family connections	31.8 Expect to think based on rural or urban origins	31.9 Expect to think based on where she lives	31.10 Expect to think based on family wealth	31.11 Expect to think based on personal motivation to Succeed	31.12 Expect to think based on teacher as a role model
CRITICAL THINKING	Pearson Correlation	.178**	.206**	.033	-.068	.036	.040	.083	-.059	.024	.011	.124	.132*
	Sig. (2-tailed)	.005	.001	.610	.292	.579	.530	.194	.353	.709	.869	.054	.039
	N	248	247	246	244	246	245	244	246	245	246	243	247

Critical Thinking and Teaching Philosophy

		27.1 Important for Teachers in Oman to be Omani	27.2 Important for Teachers in Oman to be Arab	27.3 Important to Teachers in Oman to be Muslim	27.4 Teachers can expand the traditional roles of women	27.5 Teachers motivate girls to love learning	27.6 Teachers are to blame for poor student outcomes	27.7 Teachers are independent thinkers	27.8 Teachers are trusted agents of change	27.9 Teachers are loyal civil servants	27.10 Teachers shape the future in Oman
CRITICAL THINKING	Pearson Correlation	.031	.048	.060	.262**	.304**	.016	.200**	.341**	.155*	.297**
	Sig. (2-tailed)	.624	.450	.342	.000	.000	.800	.001	.000	.014	.000
	N	255	255	253	254	251	253	253	255	253	255

Critical Thinking and Internet Use: Bivariate Correlations

Correlations

	7.1 Access sites in Arabic	7.2 Access sites in English	7.3 Follow events and friends on Social Media	7.4 Share my news on Social Media	7.5 Contact with friends overseas	7.6 Research for my studies	7.7 Prepare teacher resources	7.8 Follow News and current affairs	7.9 Download Music	7.10 Download Movies	7.11 Play online games	7.12 Blog my thoughts and opinions	7.13 Chat and discuss online	7.14 Follow news of Middle East	7.15 Follow international News	7.16 Follow current Islamic thinkers	7.17 Another reason
CRITICAL THINKING	.041	-.063	.050	.055	.018	.157*	.195**	.088	-.112	-.120	-.083	.120	.136*	.021	.134*	.035	-.152*
Pearson Correlation																	
Sig. (2-tailed)	.511	.313	.431	.383	.775	.012	.002	.160	.074	.056	.185	.055	.030	.744	.033	.582	.015
N	255	255	255	254	255	255	255	255	255	255	255	255	255	255	255	255	255

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Critical Thinking and Modernity: Bivariate Correlations

Correlations

		14.1 Watch Hollywo od movies	14.2 Watch Bollywo od movies	14.3 Listen to Wester n music	14.4 Liste n to Gulf musi c	14.5 Listen to Africa n, Asian music	14.6 Sing	14.7 vote in electio ns	14.8 Becom e inter ested in femal e Musli m activis ts	14.9 Pursu e a caree r	14.10 Concentra te on Family while husband works	14.11 Join a profession al organisati on	14.12 Start a busine ss	14.13 Play spor t or go to a gym	14.14 Make friends with people from other countri es or religion s	14.15 Follo w Fashio n trends	14.16 Go to the Theatr e or Opera House	14.17 Join a Women's Organisati on	14.18 Go out without a male chaperone
CRITICAL THINKING	Pearson Correlation	.092	.136*	.023	-.009	.049	-.079	.252**	.242**	.105	.156*	.164**	.061	.120	.149*	.157*	.107	.188**	.137*
	Sig. (2-tailed)	.145	.032	.713	.890	.441	.212	.000	.000	.097	.015	.009	.340	.057	.018	.013	.093	.003	.029
	N	251	251	253	253	250	254	252	252	249	241	250	251	252	251	251	249	250	253

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

Correlation between Pursuit of a Career and Variables Relating to Family

CORRELATION BETWEEN PURSUIT OF A CAREER AND VARIABLES RELATING TO FAMILY

		14.9 Pursue a career	33.4 Know Society - father supports inc freedom of thinking andcreativity	33.5 Know Society - mother supports inc freedom of thinking and creativity	28.3 Influenced by father's beliefs	28.4 Influenced by mother's beliefs	28.5 Influenced by husband's beliefs	12.4 I agree with my family on all religious matters
14.9 Pursue a career	Pearson Correlation	1	.176**	.255**	.006	.012	.097	.025
	Sig. (2-tailed)		.007	.000	.928	.848	.140	.689
	N	260	238	240	250	244	235	258
33.4 Know Society - father supports inc freedom of thinking andcreativity	Pearson Correlation	.176**	1	.680**	.208**	.122	.052	.168**
	Sig. (2-tailed)	.007		.000	.001	.059	.429	.008
	N	238	249	249	243	239	230	246
33.5 Know Society - mother supports inc freedom of thinking and creativity	Pearson Correlation	.255**	.680**	1	.165**	.158*	.138*	.221**
	Sig. (2-tailed)	.000	.000		.010	.014	.036	.000
	N	240	249	251	245	240	232	248
28.3 Influenced by father's beliefs	Pearson Correlation	.006	.208**	.165**	1	.846**	.579**	.126*
	Sig. (2-tailed)	.928	.001	.010		.000	.000	.044
	N	250	243	245	261	253	245	258
28.4 Influenced by mother's beliefs	Pearson Correlation	.012	.122	.158*	.846**	1	.622**	.095
	Sig. (2-tailed)	.848	.059	.014	.000		.000	.132
	N	244	239	240	253	255	241	252

		14.9 Pursue a career	33.4 Know Society - father supports inc freedom of thinking andcreativity	33.5 Know Society - mother supports inc freedom of thinking and creativity	28.3 Influenced by father's beliefs	28.4 Influenced by mother's beliefs	28.5 Influenced by husband's beliefs	12.4 I agree with my family on all religious matters
28.5 Influenced by husband's beliefs	Pearson Correlation	.097	.052	.138*	.579**	.622**	1	.118
	Sig. (2-tailed)	.140	.429	.036	.000	.000		.065
	N	235	230	232	245	241	246	243
12.4 I agree with my family on all religious matters	Pearson Correlation	.025	.168**	.221**	.126*	.095	.118	1
	Sig. (2-tailed)	.689	.008	.000	.044	.132	.065	
	N	258	246	248	258	252	243	270
14.9 Pursue a career	Pearson Correlation	1	.176**	.255**	.006	.012	.097	
	Sig. (2-tailed)		.007	.000	.928	.848	.140	
	N	260	238	240	250	244	235	
33.4 Know Society - father supports inc freedom of thinking andcreativity	Pearson Correlation	.176**	1	.680**	.208**	.122	.052	
	Sig. (2-tailed)	.007		.000	.001	.059	.429	
	N	238	249	249	243	239	230	
33.5 Know Society - mother supports inc freedom of thinking and creativity	Pearson Correlation	.255**	.680**	1	.165**	.158*	.138*	
	Sig. (2-tailed)	.000	.000		.010	.014	.036	
	N	240	249	251	245	240	232	

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

		14.9 Pursue a career	33.4 Know Society - father supports inc freedom of thinking andcreativity	33.5 Know Society - mother supports inc freedom of thinking and creativity	28.3 Influenced by father's beliefs	28.4 Influenced by mother's beliefs	28.5 Influenced by husband's beliefs
33.5 Know Society - mother supports inc freedom of thinking and creativity	Pearson Correlation Sig. (2-tailed) N	.255** .000 240	.680** .000 249	1 251	.165** .010 245	.158* .014 240	.138* .036 232
28.3 Influenced by father's beliefs	Pearson Correlation Sig. (2-tailed) N	.006 .928 250	.208** .001 243	.165** .010 245	1 261	.846** .000 253	.579** .000 245
28.4 Influenced by mother's beliefs	Pearson Correlation Sig. (2-tailed) N	.012 .848 244	.122 .059 239	.158* .014 240	.846** .000 253	1 255	.622** .000 241
28.5 Influenced by husband's beliefs	Pearson Correlation Sig. (2-tailed) N	.097 .140 235	.052 .429 230	.138* .036 232	.579** .000 245	.622** .000 241	1 246

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Traditional Cognitions, Behaviour and Attitudes: Bivariate Correlations

		26.3 Afraid to suggest different ideas/interpretations because I might be judged	26.10 Rely only on Omani sources for my research	27.1 Important for Teachers in Oman to be Omani	27.2 Important for Teachers in Oman to be Arab	27.3 Important to Teachers in Oman to be Muslim	29.3 Students expect you to know every-thing	29.13 Punished if they achieve unsatisfactory results	30.3 Crit Ped part of Taqleed - imitation	30.6 Crit Ped is necessary for an authentic Omani society	30.8 Crit Ped is relevant in an authentic Arab society	33.8 Know Society - thinking freely and creatively should only begin at Uni	33.9 Know Society - imposed Western concept
26.3 Afraid to suggest different ideas/interpretations because I might be judged	Pearson Correlation Sig. (2-tailed) N	1 265	.230** .000 265	.040 .520 261	.049 .431 260	.149* .017 259	-.054 .392 257	.128* .041 255	.192** .002 255	-.064 .310 254	-.125* .045 257	.130* .042 246	.138* .030 247
26.10 Rely only on Omani sources for my research	Pearson Correlation Sig. (2-tailed) N	.230** .000 265	1 269	.139* .024 264	.163** .008 263	.116 .062 262	-.121 .051 259	.100 .109 257	.318** .000 257	-.281** .000 255	-.382** .000 259	.246** .000 247	.311** .000 249
27.1 Important for Teachers in Oman to be Omani	Pearson Correlation Sig. (2-tailed) N	.040 .520 261	.139* .024 264	1 264	.574** .000 263	.419** .000 262	-.026 .681 256	-.046 .467 255	.054 .387 255	-.043 .497 253	-.032 .613 257	-.025 .697 246	.096 .131 247
27.2 Important for Teachers in Oman to be Arab	Pearson Correlation Sig. (2-tailed) N	.049 .431 260	.163** .008 263	.574** .000 263	1 263	.551** .000 261	.066 .294 256	-.037 .558 254	-.018 .771 254	-.064 .309 252	-.068 .277 256	.164** .010 245	.178** .005 246
27.3 Important to Teachers in Oman to be Muslim	Pearson Correlation Sig. (2-tailed) N	.149* .017 259	.116 .062 262	.419** .000 262	.551** .000 261	1 262	.089 .160 254	.064 .307 253	.085 .177 253	-.059 .351 251	-.137* .029 255	.151* .019 244	.140* .029 245
29.3 Students expect you to know everything	Pearson Correlation Sig. (2-tailed) N	-.054 .392 257	-.121 .051 259	-.026 .681 256	.066 .294 256	.089 .160 254	1 260	.005 .932 256	-.124* .047 256	.006 .920 252	.101 .108 256	.013 .841 245	.035 .588 247
29.13 Punished if they achieve unsatisfactory results	Pearson Correlation Sig. (2-tailed) N	.128* .041 255	.192** .002 255	-.064 .310 254	-.125* .045 257	.138* .030 247	.318** .000 257	-.281** .000 255	-.382** .000 259	.246** .000 247	.311** .000 249	.164** .010 245	.178** .005 246

		26.3 Afraid to suggest different ideas/interpretations because I might be judged	26.10 Rely only on Omani sources for my research	27.1 Important for Teachers in Oman to be Omani	27.2 Important for Teachers in Oman to be Arab	27.3 Important to Teachers in Oman to be Muslim	29.3 Students expect you to know every-thing	29.13 Punished if they achieve unsatisfactory results	30.3 Crit Ped part of Taqleed - imitation	30.6 Crit Ped is necessary for an authentic Omani society	30.8 Crit Ped is relevant in an authentic Arab society	33.8 Know Society - thinking freely and creatively should only begin at Uni	33.9 Know Society - imposed Western concept
30.3 Crit Ped part of Taqleed - imitation	Pearson Correlation Sig. (2-tailed) N	.192** .002 255	.318** .000 257	.054 .387 255	-.018 .771 254	.085 .177 253	-.124* .047 256	.143* .022 255	1 258	-.405** .000 253	-.460** .000 257	.171** .007 246	.255** .000 248
30.6 Crit Ped is necessary for an authentic Omani society	Pearson Correlation Sig. (2-tailed) N	-.064 .310 254	-.281** .000 255	-.043 .497 253	-.064 .309 252	-.059 .351 251	.006 .920 252	-.121 .055 252	-.405** .000 253	1 256	.638** .000 256	-.275** .000 244	-.404** .000 246
30.8 Crit Ped is relevant in an authentic Arab society	Pearson Correlation Sig. (2-tailed) N	-.125* .045 257	-.382** .000 259	-.032 .613 257	-.068 .277 256	-.137* .029 255	.101 .108 256	-.173** .006 256	-.460** .000 257	.638** .000 256	1 260	-.294** .000 248	-.409** .000 250
33.8 Know Society - thinking freely and creatively should only begin at Uni	Pearson Correlation Sig. (2-tailed) N	.130* .042 246	.246** .000 247	-.025 .697 246	.164** .010 245	.151* .019 244	.013 .841 245	.216** .001 245	.171** .007 246	-.275** .000 244	-.294** .000 248	1 248	.599** .000 246
33.9 Know Society - imposed Western concept	Pearson Correlation Sig. (2-tailed) N	.138* .030 247	.311** .000 249	.096 .131 247	.178** .005 246	.140* .029 245	.035 .588 247	.273** .000 247	.255** .000 248	-.404** .000 246	-.409** .000 250	.599** .000 246	1 250

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Personal Learning Preference Factors, Pedagogy and Government Policy for a Knowledge Society: Bivariate Correlations

TEST FOR CORRELATION BETWEEN THINKING, PEDAGOGY AND GOVERNMENT POLICY: Correlations

		Critical Thinking	Lack of Confidence	Dependent Learning	Critical Pedagogy	Textbook Centred	Flexible Planning	33.2 Knowledge Society reflected in Govt policy
Critical Thinking	Pearson Correlation	1	.000	.000	.166*	.245**	.114	.106
	Sig. (2-tailed)		1.000	1.000	.013	.000	.089	.101
	N	259	259	259	225	225	225	242
Lack of Confidence	Pearson Correlation	.000	1	.000	-.010	.036	.293**	-.081
	Sig. (2-tailed)	1.000		1.000	.885	.588	.000	.210
	N	259	259	259	225	225	225	242
Dependent Learning	Pearson Correlation	.000	.000	1	.054	.196**	-.034	.249**
	Sig. (2-tailed)	1.000	1.000		.417	.003	.616	.000
	N	259	259	259	225	225	225	242
Critical Pedagogy	Pearson Correlation	.166*	-.010	.054	1	.000	.000	.078
	Sig. (2-tailed)	.013	.885	.417		1.000	1.000	.248
	N	225	225	225	229	229	229	220
Textbook Centred	Pearson Correlation	.245**	.036	.196**	.000	1	.000	.233**
	Sig. (2-tailed)	.000	.588	.003	1.000		1.000	.000
	N	225	225	225	229	229	229	220

		Critical Thinking	Lack of Confidence	Dependent Learning	Critical Pedagogy	Textbook Centred	Flexible Planning	33.2 Knowledge Society reflected in Govt policy
Flexible Planning	Pearson Correlation	.114	.293**	-.034	.000	.000	1	.008
	Sig. (2-tailed)	.089	.000	.616	1.000	1.000		.907
	N	225	225	225	229	229	229	220
33.2 Know Society reflected in Govt policy	Pearson Correlation	.106	-.081	.249**	.078	.233**	.008	1
	Sig. (2-tailed)	.101	.210	.000	.248	.000	.907	
	N	242	242	242	220	220	220	251

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

Critical Pedagogy: Supplementary Data – Initial Factor Analysis

Rotated Component Matrixa

	Component			
	1	2	3	4
28.12 Influenced by students' learning outcomes	-.014	-.042	.021	.746
29.1 Concentrate on learning what is in the textbook	-.045	.875	-.052	-.043
29.2 Complete tasks that have more than one right answer	.243	.777	.111	.064
29.4 Students self-select content for further independent study	.203	.007	.826	-.183
29.5 Use what you say to generate own research questions	.770	.009	.221	-.209
29.6 Expose students to multicultural, multi-religious/value differences	.792	.000	.211	-.127
29.7 Students will connect ideas to raise a challenge or question	.818	.023	.047	-.053
29.8 Students will recognize relationships and identify contradictions	.767	.098	-.105	.183
29.9 Students will distinguish between fact and opinion	.679	.135	-.004	.393
29.10 Examine a range of ideas, decide which is best and explain why	.668	.243	.161	.342
29.11 Publicly evaluate own and others' work	.497	.242	.251	.403
29.12 Make you change your lesson plan if interested in another topic	.015	.051	.758	.339

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

Communalities: CRITICAL PEDAGOGY – Initial Factor Analysis	
	Extraction
27.5 Teachers motivate girls to love learning	.432
27.6 Teachers are to blame for poor student outcomes	.426
27.7 Teachers are independent thinkers	.528
28.12 Influenced by students' learning outcomes	.582
29.2 Complete tasks that have more than one right answer	.456
29.3 Students expect you to know everything	.737
29.4 Students self-select content for further independent study	.646
29.5 Use what you say to generate own research questions	.726
29.6 Expose studentst to multicultural, multi-religious/value differences	.713
29.7 Students will connect ideas to raise a challenge or question	.674
29.8 Students will recognize relationships and identify contradictions	.606
29.9 Students will distinguish between fact and opinion	.659
29.10 Examine a range of ideas, decide which is best and explain why	.721
29.11 Publicly evaluate own and others' work	.639
29.12 Make you change your lesson plan if interested in another topic	.665
31.12 Expect to think based on teacher as a role model	.333
Extraction Method: Principal Component Analysis.	

Family – Initial Factor Analysis

Communalities

	Extraction
3.5 Contribute Financially to Family	.229
28.3 Influenced by father's beliefs	.840
28.4 Influenced by mother's beliefs	.868
28.5 Influenced by husband's beliefs	.639
33.4 Know Society - father supports inc freedom of thinking &creativity	.831
33.5 Know Society - mother supports inc freedom of thinking & creativity	.773

Extraction Method: Principal Component Analysis.

Family: Final Factor Analysis, Table of Variance

Total Variance Explained						
Component	Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.483	49.662	49.662	2.351	47.030	47.030
2	1.590	31.809	81.470	1.722	34.440	81.470

Extraction Method: Principal Component Analysis.

Social Capital - Teacher Identity: Bivariate Correlations

		Correlations								
		27.1 Important for Teachers in Oman to be Omani	27.2 Important for Teachers in Oman to be Arab	27.3 Important to Teachers in Oman to be Muslim	27.7 Teachers are independent thinkers	27.8 Teachers are trusted agents of change	27.9 Teachers are loyal civil servants	27.10 Teachers shape the future in Oman	28.9 Influenced by sense of what it is to be a respected Omani woman	30.1 Critical Pedagogy is a Western Idea that IS APPROPRIATE to Omani girls/women
27.1 Important for Teachers in Oman to be Omani	Pearson Correlation	1	.574**	.419**	-.022	.103	.023	.141*	.140*	-.100
	Sig. (2-tailed)		.000	.000	.730	.095	.712	.022	.025	.108
	N	264	263	262	258	264	261	264	256	258
27.2 Important for Teachers in Oman to be Arab	Pearson Correlation	.574**	1	.551**	-.034	.074	.022	.100	.073	-.151*
	Sig. (2-tailed)	.000		.000	.585	.233	.721	.105	.245	.015
	N	263	263	261	258	263	260	263	255	257
27.3 Important to Teachers in Oman to be Muslim	Pearson Correlation	.419**	.551**	1	.024	.170**	.015	.212**	.100	-.166**
	Sig. (2-tailed)	.000	.000		.707	.006	.810	.001	.114	.008
	N	262	261	262	256	262	259	262	254	256
27.7 Teachers are independent thinkers	Pearson Correlation	-.022	-.034	.024	1	.394**	.354**	.251**	.208**	.106
	Sig. (2-tailed)	.730	.585	.707		.000	.000	.000	.001	.092
	N	258	258	256	258	258	256	258	252	253
27.8 Teachers are trusted agents of change	Pearson Correlation	.103	.074	.170**	.394**	1	.478**	.651**	.387**	.082
	Sig. (2-tailed)	.095	.233	.006	.000		.000	.000	.000	.189
	N	264	263	262	258	264	261	264	256	258
27.9 Teachers are loyal civil servants	Pearson Correlation	.023	.022	.015	.354**	.478**	1	.486**	.251**	.070
	Sig. (2-tailed)	.712	.721	.810	.000	.000		.000	.000	.262
	N	261	260	259	256	261	261	261	254	256
27.10 Teachers shape the future in Oman	Pearson Correlation	.141*	.100	.212**	.251**	.651**	.486**	1	.409**	.048
	Sig. (2-tailed)	.022	.105	.001	.000	.000	.000		.000	.439
	N	264	263	262	258	264	261	264	256	258
28.9 Influenced by sense of what it is to be a respected Omani woman	Pearson Correlation	.140*	.073	.100	.208**	.387**	.251**	.409**	1	.059
	Sig. (2-tailed)	.025	.245	.114	.001	.000	.000	.000		.346
	N	256	255	254	252	256	254	256	257	253
30.1 Critical Pedagogy is a Western Idea that IS APPROPRIATE to Omani girls/women	Pearson Correlation	-.100	-.151*	-.166**	.106	.082	.070	.048	.059	1
	Sig. (2-tailed)	.108	.015	.008	.092	.189	.262	.439	.346	
	N	258	257	256	253	258	256	258	253	262

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Social Capital: Teacher Awareness of Personal Bias and Expectations of Students: Bivariate Correlations

	31.1 Expect to think based on past results	31.2 Expect to think based on willingness to participate in discussion	31.3 Expect to think based on Family's approval of this behaviour	31.4 Expect to think based on ethnic origins	31.5 Expect to think based on tribal heritage	31.6 Expect to think given her piety	31.7 Expect to think based on family connections	31.8 Expect to think based on rural or urban origins	31.9 Expect to think based on where she lives	31.10 Expect to think based on family wealth	31.11 Expect to think based on personal motivation to Succeed	31.12 Expect to think based on teacher as a role model	
26.8 Acknowledge I am biased	Pearson Correlation	.044	-.113	.116	.245**	.174**	.007	.068	.071	.133*	.206**	-.114	-.006
	Sig. (2-tailed)	.486	.074	.066	.000	.006	.910	.281	.263	.036	.001	.073	.923
	N	254	253	251	250	251	251	250	252	251	252	249	253

Independent Predictive Variables: Bivariate Correlations

		ISLAM		FAMILY		SOCIAL/SYMBOLIC CAPITAL				THE STATE		SQU		
		Religiosity - PRIVATE	Religiosity - PUBLIC	Beliefs	Family support for KS	Identity	Expectations Family, Wasta	Expectations Ethnicity and Tribe	Expectation Individual Qualities	The State - Teacher role and responsibility	The State - National Vision	SQU - National Vision	SQU - Role of Faculty	SQU - Girls' Education
Religiosity - PRIVATE	Pearson Correlation	1	.000	.134*	.247**	.060	-.043	-.066	.100	.299**	.167*	-.133*	.251**	.255**
	Sig. (2-tailed)		1.000	.049	.000	.356	.518	.319	.127	.000	.010	.047	.000	.000
	N	262	262	216	216	242	232	232	232	237	237	222	222	222
Religiosity - PUBLIC	Pearson Correlation	.000	1	.180**	-.094	.032	-.079	.200**	-.118	-.063	-.098	-.215**	.055	-.078
	Sig. (2-tailed)	1.000		.008	.170	.618	.231	.002	.072	.336	.131	.001	.415	.245
	N	262	262	216	216	242	232	232	232	237	237	222	222	222
Beliefs	Pearson Correlation	.134*	.180**	1	.000	-.052	.001	.227**	-.012	.087	.047	-.159*	.045	.009
	Sig. (2-tailed)	.049	.008		1.000	.449	.985	.001	.865	.195	.486	.021	.520	.898
	N	216	216	225	225	216	212	212	212	223	223	211	211	211
Family support for KS	Pearson Correlation	.247**	-.094	.000	1	-.064	.047	-.159*	.200**	.367**	.332**	.054	.294**	.261**
	Sig. (2-tailed)	.000	.170	1.000		.347	.500	.020	.003	.000	.000	.434	.000	.000
	N	216	216	225	225	216	212	212	212	223	223	211	211	211
Identity	Pearson Correlation	.060	.032	-.052	-.064	1	.078	.066	.117	.011	.030	-.135*	.075	.272**
	Sig. (2-tailed)	.356	.618	.449	.347		.239	.317	.078	.864	.650	.044	.264	.000
	N	242	242	216	216	251	229	229	229	236	236	223	223	223
Expectations Family, Wasta	Pearson Correlation	-.043	-.079	.001	.047	.078	1	.000	.000	.029	.077	-.051	.020	.164*
	Sig. (2-tailed)	.518	.231	.985	.500	.239		1.000	1.000	.666	.242	.447	.767	.015
	N	232	232	212	212	229	241	241	241	231	231	222	222	222

		ISLAM		FAMILY		SOCIAL/SYMBOLIC CAPITAL			THE STATE		SQU			
		Religiosity - PRIVATE	Religiosity - PUBLIC	Beliefs	Family support for KS	Identity	Expectations Family, Wasta	Expectations Ethnicity and Tribe	Expectation Individual Qualities	The State - Teacher role and responsibility	The State - National Vision	SQU - National Vision	SQU - Role of Faculty	SQU - Girls' Education
Expectations Ethnicity and Tribe	Pearson Correlation	-.066	.200**	.227**	-.159*	.066	.000	1	.000	-.040	-.142*	-.312**	.000	-.267**
	Sig. (2-tailed)	.319	.002	.001	.020	.317	1.000		1.000	.546	.031	.000	.999	.000
	N	232	232	212	212	229	241	241	241	231	231	222	222	222
Expectation Individual Qualities	Pearson Correlation	.100	-.118	-.012	.200**	.117	.000	.000	1	.186**	.239**	.023	.054	.462**
	Sig. (2-tailed)	.127	.072	.865	.003	.078	1.000	1.000		.005	.000	.734	.423	.000
	N	232	232	212	212	229	241	241	241	231	231	222	222	222

Predictive Variables and Effect of Graduate Status

	Test Statistics ^a			
	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
CRITICAL THINKING	6783.000	23254.000	-.338	.735
PRIVATE	6793.000	23813.000	-.683	.495
PUBLIC	6832.000	23852.000	-.613	.540
Critical practices in classroom	4501.000	6779.000	-2.030	.042
Beliefs	5479.500	17107.500	-.150	.881
Family support for KS	5149.500	7850.500	-.873	.383
Official nationalistic vision	6235.000	20600.000	-.201	.840
Official role of teachers	6177.000	20542.000	-.316	.752
Nationalism and role of women	6588.000	9514.000	-.117	.907
Identity	6591.000	21991.000	-.112	.911
National vision	5206.000	17767.000	-1.030	.303
SQU faculty role	5109.000	17670.000	-1.237	.216
SQU Education of girls	4984.000	7612.000	-1.504	.132
Expectations Family, Wasta	5334.500	8337.500	-1.941	.052
Expectations Ethnicity and Tribe	6277.500	9280.500	-.072	.942
Expectation Individual Qualities	4833.500	7836.500	-2.934	.003

a. Grouping Variable: Graduate Status

Predictive Variables and Effect of Broad Subject Disciplines

Test Statistics^{a,b}

	Chi-Square	df	Asymp. Sig.
CRITICAL THINKING	14.939	4	.005
Critical practices in classroom	7.166	4	.127
PRIVATE	9.377	4	.052
PUBLIC	10.010	4	.040
Beliefs	2.787	4	.594
Family support for KS	9.031	4	.060
Official nationalistic vision	1.684	4	.794
Official role of teachers	9.161	4	.057
Nationalism and role of women	3.944	4	.414
National vision	14.351	4	.006
SQU faculty role	7.517	4	.111
SQU Education of girls	2.496	4	.645
Expectations Family, Wasta	6.283	4	.179
Expectations Ethnicity and Tribe	4.222	4	.377
Expectation Individual Qualities	5.691	4	.223

a. Kruskal Wallis Test

b. Grouping Variable: Subjects according to broad disciplines

Ranks

	Subjects according to broad disciplines	N	Mean Rank
CRITICAL THINKING	Humanities	94	112.70
	Maths/Science	74	129.74
	Physical Education	37	160.38
	InfoTech	21	111.81
	Islamic Education	21	102.48
	Total	247	
PRIVATE	Humanities	93	122.38
	Maths/Science	78	118.93
	Physical Education	38	140.57
	InfoTech	21	108.90
	Islamic Education	22	163.27
	Total	252	
PUBLIC	Humanities	93	108.37
	Maths/Science	78	137.04
	Physical Education	38	144.54
	InfoTech	21	126.19
	Islamic Education	22	134.91
	Total	252	
<i>Official role of teachers</i>	Humanities	90	109.20
	Maths/Science	70	129.26
	Physical Education	31	124.02
	InfoTech	21	89.10
	Islamic Education	23	136.43
	Total	235	
National vision	Humanities	86	124.83
	Maths/Science	69	111.01
	Physical Education	27	83.56
	InfoTech	19	114.89
	Islamic Education	19	77.66
	Total	220	

Critical Thinking: Multiple Regression Analysis – Supplementary Data

INDEPENDENT VARIABLES: Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	-.005	.064		-.081	.935		
Religiosity - PRIVATE	.209	.086	.173	2.447	.015	.822	1.217
Religiosity - PUBLIC	.173	.067	.176	2.559	.011	.871	1.148
Family support for KS	.155	.076	.146	2.045	.042	.806	1.241
Expectation Individual Qualities	.141	.076	.140	1.865	.064	.727	1.375
The State - Teacher role and responsibility	.179	.078	.174	2.284	.024	.710	1.408
Beliefs	.012	.067	.012	.178	.859	.908	1.101
Identity	-.022	.068	-.023	-.329	.743	.843	1.186
Expectations Family, Wasta	-.096	.066	-.098	-1.463	.145	.918	1.089
Expectations Ethnicity and Tribe	.007	.070	.007	.096	.924	.783	1.277
The State - National Vision	.005	.079	.005	.066	.947	.740	1.351
SQU - National Vision	-.019	.072	-.019	-.265	.791	.825	1.212
SQU - Role of Faculty	.089	.076	.089	1.179	.240	.725	1.379
SQU - Girls' Education	.203	.097	.188	2.104	.037	.514	1.945

a. Dependent Variable: Critical Thinking

FINAL REGRESSION ANALYSIS FOR CRITICAL THINKING: Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	-1.2001253	1.1265839	.0536761	.50793231	195
Std. Predicted Value	-2.468	2.112	.000	1.000	195
Standard Error of Predicted Value	.061	.272	.137	.040	195
Adjusted Predicted Value	-1.2679760	1.1112922	.0534094	.50924760	195
Residual	-1.88504803	2.18175817	.00000000	.80471802	195
Std. Residual	-2.312	2.676	.000	.987	195
Stud. Residual	-2.360	2.713	.000	1.004	195
Deleted Residual	-1.96337914	2.24195600	.00026667	.83217034	195
Stud. Deleted Residual	-2.389	2.760	.000	1.009	195
Mahal. Distance	.106	20.637	4.974	3.532	195
Cook's Distance	.000	.061	.006	.009	195
Centered Leverage Value	.001	.106	.026	.018	195

a. Dependent Variable: Critical Thinking

PREDICTIVE MODEL FOR CRITICAL THINKING: Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.534 ^a	.285	.266	.81529296	.285	15.060	5	189	.000

a. Predictors: (Constant), The State - Teacher role and responsibility, Religiosity - PUBLIC, Expectation Individual Qualities, Religiosity - PRIVATE, Family support for KS

b. Dependent Variable: Critical Thinking

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	-.059	.075		-.781	.436		
Religiosity - PRIVATE	.107	.102	.084	1.055	.293	.833	1.200
Religiosity - PUBLIC	-.142	.078	-.142	-1.816	.071	.870	1.149
Beliefs	.191	.078	.189	2.438	.016	.888	1.126
Family support for KS	.129	.088	.116	1.465	.145	.846	1.182
Identity	-.108	.081	-.106	-1.337	.183	.849	1.178
Expectations Family, Wasta	-.033	.076	-.033	-.434	.665	.911	1.097
Expectations Ethnicity and Tribe	-.061	.083	-.062	-.736	.463	.755	1.324
Expectation Individual Qualities	-.003	.090	-.003	-.034	.973	.762	1.312
The State - Teacher role and responsibility	.150	.094	.131	1.596	.113	.794	1.259
The State - National Vision	-.097	.093	-.088	-1.046	.297	.749	1.335
SQU - National Vision	-.087	.081	-.087	-1.071	.286	.810	1.234
SQU - Role of Faculty	-.047	.089	-.045	-.529	.598	.746	1.340
SQU - Girls' Education	.241	.114	.201	2.123	.035	.595	1.681

a. Dependent Variable: Critical practices in classroom

Critical Pedagogy: Multiple Regression Analysis – Supplementary Data

CRITICAL PEDAGOGY: Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.298 ^a	.089	.080	.94803917	.089	9.437	2	193	.000

a. Predictors: (Constant), The State - Teacher role and responsibility, Beliefs, b. Dependent Variable: Critical practices in classroom

FINAL PREDICTIVE MODEL FOR CRITICAL PEDAGOGY: Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	-.8581522	.7608500	.0114802	.29495140	196
Std. Predicted Value	-2.948	2.541	.000	1.000	196
Standard Error of Predicted Value	.068	.260	.113	.033	196
Adjusted Predicted Value	-.9118092	.7644020	.0103578	.29582172	196
Residual	-2.73773575	2.02338815	.00000000	.94316490	196
Std. Residual	-2.888	2.134	.000	.995	196
Stud. Residual	-2.904	2.150	.001	1.003	196
Deleted Residual	-2.76827264	2.05694103	.00112246	.95914486	196
Stud. Deleted Residual	-2.962	2.170	.000	1.009	196
Mahal. Distance	.003	13.708	1.990	1.890	196
Cook's Distance	.000	.074	.006	.011	196
Centered Leverage Value	.000	.070	.010	.010	196

a. Dependent Variable: Critical practices in classroom

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