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THE EDUCATIONAL PHILOSOPHIES OF TEACHERS IN THE UNITED ARAB EMIRATES

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CHAPTER ONE

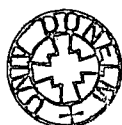
INTRODUCTION

There has been recently a growing interest among the different nations of the world in improving the preparation of their teachers. This interest has grown out of the awareness of the key role which teachers play in shaping the minds and personalities of the younger generations, who will ultimately determine the future of their nations.

In fact, what teachers believe about education is likely to influence not only their methods of teaching but also the quantity and quality of what they teach. Furthermore, teachers are the output of their cultures, and their educational philosophies tend to reflect the beliefs, attitudes, and values of such cultures, and vice versa.

Cultures tend to be the source of basic differences in individual philosophies. It is believed that cultural differences are reflected in the educational philosophies of teachers from various cultures. Thus, knowledge of the educational philosophies of teachers is valuable in understanding their cultures.

The Arabian peninsula is about one-fourth the area of Europe and one-third the area of the United States. It is considered by historians as the cradle of the Semitic peoples of ancient history who migrated to the North and settled in the Fertile Crescent. They include the Babylonians, the Assyrians, the Phoenicians, and the Hebrews. In medieval times, this peninsula gave birth to the religion of Islam under whose banner the Arabs built not only a great empire but also a culture and a civilisation as well.



The Arabs became heirs of the ancient civilisations that flourished on the banks of the Euphrates and the Tigris, in the Nile Valley, and on the eastern shores of the Mediterranean. They adapted and assimilated most of the features of the Persian and Greco-Roman cultures and later acted as contributors to the European Renaissance.

After the fall of the 'Abbasid caliphate around the middle of the thirteenth century, the Arabs came under foreign rule for several centuries. They first came under the Mamluks' rule for about three centuries. The Mamluks were slaves of various nationalities and races who formed a military oligarchy in the Arab lands. Then they came under the Ottoman rule which lasted five centuries until the First World War; and finally they came under European occupation which lasted until the Second World War.

During the later parts of the Ottoman rule and the European occupation, the Arabs were denied their cultural heritage and the new cultural and scientific developments taking place in Europe at the time. Their foreign rulers paid very little attention to the welfare and education of the people. They ruled the Arab countries through sultans or viceroys whose main interest was to satisfy their greedy appetites, and who also in turn appointed feudal lords to govern the local districts and collect taxes from the tillers of the soil.

The result was inevitable: the bulk of the people remained illiterate and poor. The fruits of their sweat and toil were finally taken by the tax collectors. The Islamic-Arab scientific spirit receded into the background and into the foreground came superstitions and the spiritual and mystical life which still occupy a prominent place in the Arab mentality.

Islam has much in common with Judaism and Christianity. The three monotheistic religions are products of one spiritual Semitic life, and both the Arabs and the West are sharers of the Greco-Roman cultures. In the course of history, these cultures acted upon each other, and each left its impact on the other in art, in literature, in science, in theology, and in other branches of knowledge. While we find the stimulus and the influence of Greek ideas on Moslem thinkers during the Middle Ages, we find on the other hand the stimulus and influence of Moslem thought and sciences on Western thinkers. Dante's Divine Comedy, as Hitti (1956, p. 114) points out, has its origin in the prophet's nocturnal journey to heaven which is described in the Holy Koran; Chaucer's The Squire's Tale is an Arabian Nights story; Adelard of Bath, who translated certain Arabic works on astronomy and geometry, visited Spain and Syria in the early twelfth century; and St. Thomas Aquinas, one of the greatest Christian theologians, was influenced by some ideas of the Moslem mystic thinker Al-Ghazzali (Hitti, 1956, p. 662), to mention but few examples.

Thus, "this forgotten culture of the Arabs," as Arberry calls it, which seems foreign to the "discriminating public," is not completely alien to Western cultures (Landau, 1958, p.1).

In modern times, the Arabs began to reawaken from their long slumber under Western stimulus. By the end of the nineteenth century, the American and Western ideas about nationalism, freedom, and equality had reached the Arab world and made themselves felt in the writings of some Arab thinkers of that period and in the revolts of the Arabs against foreign rulers. The seeds of Arab nationalism were sown.

In the second decade of the twentieth century, the Arabs co-operated with the Allies in World War I and revolted against the Turks in the hope of overthrowing their oppressive rulers and gaining independence, only to find their countries divided and occupied by the Allies with whom they co-operated. This brought the Arabs under the direct influence of Western cultures.

The educational systems in the Arab countries were modelled after the European systems, mainly British and French. Educational ideas and theories about the nature of man, the nature of learning, and the nature of knowledge, particularly Locke's theory of formal discipline, were exported to the Arab world.

However, the most recent and the most important influence on Arab education came after World War II from America, particularly from the progressive education movement under the leadership of John Dewey. This influence was manifest in the shift from the European system based on four years of elementary and seven years of secondary education to the American system based on the 6-3-3 years for elementary, the preparatory (junior high), and the secondary (senior high), respectively.

The reader who is interested in the Arab World will find the following authors helpful in giving a vivid picture of the background of Arab history and culture: Atiya (1955), Badeau (1959), Berger (1958, 1962), Kirk (1962), Rifaat (1952), Safran (1961), and Totah (1926).

In the light of what has been said so far, it is important to know what differences and similarities exist between the various cultures through the analysis of the educational philosophies of certain groups of teachers from the various cultures. For it

is mainly through such knowledge that we can understand other cultures. By discovering differences we may find the means to help students in the United Arab Emirates (and other similar societies such as the Gulf States) to acquire a sound and appropriate education. Thus, it has been felt that the teachers' educational beliefs and values merit a special study.

The Problem

The Ministry of Education in the United Arab Emirates relies heavily on teachers from other countries to educate UAE children. Teachers come mainly from five groups, the United States, Britain, India, Pakistan, Egypt and some other countries. Local UAE teachers constitute only a small percentage of the whole population of teachers in the country. In addition, most, if not all, private schools do not have any local UAE teachers on their staff at all.

The purpose of this study is to discover and identify the differences and similarities between the educational philosophies of certain groups of prospective teachers in the United Arab Emirates. The study will focus on four main issues associated with teachers' philosophy: curriculum development issues, bilingual-multilingual issues, traditional and progressive views on education, and religious issues. In the UAE, these four issues have received little attention in the past as being too sensitive even to discuss. It is also intended to determine the most dominant variables (philosophies) that are present under each issue, and as expressed by the various groups of teachers.

The study will attempt to answer several specific questions that are thought to influence the philosophies of teachers in the UAE. Personal interviews with parents revealed that in general a certain stereotype mentality exists with regard to the influence of the origin of teachers on education. Parents think that more Western teachers should be appointed in private schools than other nationalities such as Arabs, or Indians. On the other hand, parents who take their children to public schools strongly agree that more Arabs should be appointed. We also notice that there are some schools that rely solely on certain nationalities (the Indian school relies on only Indians, the Pakistani school relies solely on Pakistanis and so on). For these reasons the study will attempt to find out if teachers from different nationalities differ in their views with regard to the four issues that are the main focus of this research. More specifically, the study will attempt to answer the following questions:

1. Do (Arab and non-Arab teachers; Western and non-western teachers) differ in their views with regard to issues related to curriculum development?
2. Do (Arab and non-Arab teachers; Western and non-western teachers) differ in their views with regard to issues related to bilingual and multi-lingual teaching?
3. Do (Arab and non-Arab teachers; Western and non-western teachers) differ in their views with regard to issues related to religious subjects or topics in teaching?
4. Do (Arab and non-Arab teachers; Western and non-western teachers) differ in their views with regard to issues related to traditional and progressive views on education in teaching?

In interviews with people from the Office of the Vice Chancellor for Student Affairs of the UAE University, they provided some indicators that in general those students who join the university from public schools get better grades in most courses. They also feel that the background of teachers in private schools along with the more Western-type style of teaching might play an essential role in the quality of outcome of these schools (mainly the students). It is also noticed from figures provided by the Ministry of Education that more Local UAE parents prefer to send their children to private school. As a result, this study will also attempt to find out if teachers from public or private schools differ in their educational philosophies with regard to the four main issues which are the focus of this study. More specifically, the study will attempt to answer the following questions:

5. Do teachers in private schools differ in their views with regard to issues related to curriculum development?
6. Do teachers in private schools differ in their views with regard to issues related to religious subjects or topics in teaching?
7. Do teachers in private schools differ in their views with regard to issues related to traditional and progressive views in education in teaching?
8. Do teachers in private schools differ in their views with regard to issues related to bilingual and multi-lingual teaching?

Figures reveal that there is a shortage of male teachers in private schools. Meanwhile, it is true that the Ministry of Education has not been successful in encouraging male nationals to join public schools. Besides using the questionnaire,

extensive interviews are also used to solicit information and better understand the problem (this will be discussed later in chapter 3). With regard to female students, parents seem to be satisfied with girl-public schools. They feel that national teachers are "sincere" and well qualified. On the other hand, in general, these same parents think that male teachers do not show the same sincerity as female teachers do. For example, some parents noted that male teachers (especially non-nationals) are busy giving private lessons and making more money. In other words, as one parent said, "they do not do well in their morning jobs because they want to get more students for their evening jobs". As a result, those parents prefer sending their children to private schools where there are more female teachers, and where the law of teachers not giving private lessons is better enforced. As one parent puts it, "it is a matter of teacher's philosophy". As a result, this study will also attempt to find out if male teachers and female teachers differ in their educational philosophies with regard to the four main issues which are the focus of this study. More specifically, the study will attempt to answer the following questions:

9. Do male and female teachers differ in their views with regard to issues related to curriculum- development?
10. Do male and female teachers differ in their views with regard to issues related to religious subjects or topics in teaching?
11. Do male and female teachers differ in their views with regard to issues related to traditional and progressive views in education in teaching?

12. Do male and female teachers differ in their views with regard to issues related to bilingual and multi-lingual teaching?

In the past five years, the Ministry of Education has introduced a program to develop the teaching skills of teachers who do not have Bachelor degrees (or not university graduates). Through a two year compulsory program that is offered by the UAE University faculty members, the teachers are asked to "go back to school" and attend several courses in the various fields of education according to their specialisation. As of 1998, this program has graduated more than 3,671 Students. To date, there has been no study to see whether teachers who have university degrees and teachers who do not have them are different with regard to their teaching philosophies. It is reasonable for this research to study the effect of type of degree on the teaching philosophy of teachers. More specifically, the study will attempt to answer the following questions:

13. Does the type of degree a teacher is holding affect his/her views with regard to issues related to curriculum development?

14. Does the type of degree a teacher is holding affect his/her views with regard to issues related to religious subjects or topics in teaching?

15. Does the type of degree a teacher is holding affect his/her views with regard to issues related to traditional and progressive views in education in teaching?

16. Does the type of degree a teacher is holding affect his/her views with regard to issues related to bilingual and multi-lingual teaching?

Religion is a very sensitive issue in the UAE education system. The Ministry of Education in the UAE does not accredit any school that does not include Islamic religion in its curriculum. Some schools feel that their curriculum is strong enough and hence, feel that such accreditation is not needed. However, most parents require schools to teach their religion (Islam, Christianity, Hinduism, etc.) if requested. Of course, if the school is keen to keep these students it has to comply with these demands. In public schools, only the Islamic religion is taught. It is felt in this study that the time might be right to address the teacher's religion issue with regard to teacher's philosophies. More specifically, the study will attempt to answer the following questions:

17. Does the religion of the teacher have an effect on his/her views with regard to issues related to curriculum development?

18. Does the religion of the teacher have an effect on his/her views with regard to issues related to religious subjects or topics in teaching?

19. Does the religion of the teacher have an effect on his/her views with regard to issues related to traditional and progressive views in education in teaching?

20. Does the religion of the teacher have an effect on his/her views with regard to issues related to bilingual and multi-lingual teaching?

Importance and Justification of the Study

To date, there has been no study on the educational philosophies of teachers of different backgrounds in the United Arab Emirates. The importance of this study is in determining the nature of the differences and similarities between the educational

philosophies of certain groups of teachers from different cultures. Moreover, determining the variables (philosophies) that are conceived differently by the various group of teachers will provide authorities in the Ministry of Education with valuable information that could help them to better understand the educational system in the UAE. Moreover, the identification of these variables will help in the design and planning of a more efficient educational system.

These assumed differences might reflect the outlook of the different subjects (for example, Arabs are believed to be traditional, while Westerners are believed to be liberal). In addition, these differences might bring us closer to knowing the effects of the various cultures on influencing the teachers they produce.

Different philosophies mean different educational goals on the part of the providers (teachers). As a result, the way education is communicated to the receivers (students) is greatly affected. The educational authorities in the UAE work very hard to spell out the rules of teaching and design the different educational programmes for the children, but such planning and designing might not be effective without knowing the true philosophies of the teachers who transmit the intended messages on their behalf.

Students in the same school are generally faced with instructors who vary in their educational goals as well as their methods. Such different philosophies can present problems to the students and must be studied and addressed.

On the other hand, some philosophies might be similar which might provide a basis for mutual understanding and communication. These similarities might be utilised

as the building blocks that could be used for better cross-cultural understanding and communication.

In the next chapter we will attempt to highlight some important research that is related to the study in hand. More specifically, the purpose of the literature review chapter will be to report and analyse those works which address the same research questions as this study; to identify specific issues which relate to the four broad issues, with a view to designing a questionnaire; and to see whether and to what extent the research/hypotheses we have established as important for the UAE have been answered in the existing literature. The other function of the literature review chapter will be to look at the research methods other people have used to investigate the same questions as this study, or similar questions. This aspect of the literature review will be included in the chapter on methodology. The next chapter will focus on related methodological issues. After identifying the approaches used by other researchers, an explanation of the methods we decided to use in this study and the reasons for using them will be provided. A critique of the strengths and weaknesses of these methods (including a discussion of the notions of reliability and validity and to what extent the questionnaire is valid and reliable) will be provided. The methodology chapter will also state the specific hypotheses that we are going to test. Next, in chapter four, we will analyse the data and identify the results. Finally in chapter five, we will summarise the results and recommendations.

CHAPTER TWO

REVIEW OF THE LITERATURE: ATTITUDES, VALUES AND PHILOSOPHIES OF EDUCATION

Introduction

This chapter will attempt to provide a broader view of the research done in this field and to prove that a need exists for this study. Furthermore, it will provide an opportunity to compare the results and methodology of this investigation with those of other studies in order to facilitate the interpretation of the results.

A review of classical studies on the philosophies of education that have received quite a few citations in recent studies discloses a great deal of research on attitudes, beliefs, interests, and values. The studies which the review uncovered, are grouped under three main categories. First, studies concerned with cross-cultural comparisons in general; second, studies that deal with a single culture; third, cross-cultural studies that compared Arab subjects with other subjects. Each group is treated with regard to three main points: general discussion, research results of non-educational philosophical studies, and research results of educational philosophical studies. Although these studies are not comparable in design to the present investigation, some of them shed light on the cultural and social background of Arab or other cultures' beliefs and values; and some others have bearing on some of the findings of the present study and its procedure.

It may be helpful to begin with some studies which deal with the background of other societies' values and culture. They might reveal some important characteristics of these value systems and some of the factors, which play a vital role in shaping their

social life and philosophy of education. It should be mentioned also that most of these studies deal with the American context.

The literature review will focus on the four main areas of interest in this study with regard to teachers' philosophy: curriculum development, bilingual-multilingual teaching, traditional-progressive views on education, and religion in education. First, the more general studies will be reviewed, and then the more specific studies dealing with the four issues will be highlighted.

Cross-cultural studies

(a) Studies of value orientations

A cross-cultural study may be defined as that study or investigation that deals with or offers a comparison between two or more different cultures or cultural areas. A majority of these studies were concerned with comparisons of American cultures with non-Arab cultures. In general, the purpose of these studies was to determine the differences and similarities among cultures. Most of the samples used in these studies consisted of American students on the one hand, and foreign students studying in the United States on the other.

Sentha (1964) performed a cross-national comparison of certain moral, social, and religious values as expressed by groups of female and male graduate students from the United States, India, and Thailand. The instrument used for the study was a questionnaire of 100 phrases with a scale of five points ranging from "highly accept" to "highly reject". The Chi-Square statistical model was utilized for the analysis of the data. The findings of the study revealed significant differences between American and Asian students as far as moral values are concerned. The American students tended to be easier on matters of dress, dating, drinking, gambling, and sex. Asian students appeared to be very severe in their judgements on these moral values, particularly on expressing love openly. Asian women showed more rigid judgement on moral values than Asian men. American students believed in giving children a greater degree of

freedom than did Asian students. An interesting finding showed that Asian groups seemed to accept the materialistic way of life more than the American groups. Another result showed that more Americans than Asians seemed to consider religious practices as a necessary part of their life.

A study of moral judgement as a function of cultural differences was conducted by Retting and Pasamanick (1959). They repeated part of a previous unpublished study in which no significant differences were found in the severity of moral judgement between American and South Korean students studying at Ohio University, nor were there significant differences between the two groups in the hierarchical arrangement of the various morally prohibited activities. The absence of significant differences between the two groups, which was attributed to the fact that the Korean students studying in the United States were a "highly" selected sample, compelled the two investigators to use a sample of South Korean students studying at Seoul University. This study was significant because in such a comparison of value judgements the cultural differences were large. The Korean students were predominantly non-English speaking students, the majority of whom professed no religion. The American students, on the other hand, in a great majority professed some form of religious preferences.

The comparative severity of judgement was measured by the t-test for each item separately. The overall severity was measured by the Mann-Whitney U-test. The comparative hierarchical order of judgement was tested by the rank order correlation between the judgements of the two groups.

The results revealed that there were significant differences in the overall severity of moral judgement between the American and Korean subjects with males and females considered separately. The differences were more pronounced for the females than for the males. It was found that, with the exception of the items related to religion, the moral code of the Korean subjects, who were predominantly atheists, was significantly more severe than that of the American subjects. Furthermore, the findings showed that

the females in both samples judged more severely than the males in the same sample. The difference in severity of the judgement between the two sexes was somewhat larger in the Korean than in the American sample.

In another study (1962) the same authors made a comparison of the results of the two factorial analyses of the moral judgement of the previously mentioned American and Korean college students.

The factor analysis revealed that there was a considerable congruence in the factorial structure of the American and Korean moral judgements, especially in general morality and religious morality. The investigators concluded that the structure of moral judgements on a specific set of moral values was invariant across two different cultures, one representing the West and the other representing the East.

Another study (1960) by the same investigators compared the moral codes of American and foreign academic intellectuals in an American university. The samples consisted of American, Indian, Korean, and mixed groups of subjects studying at Ohio State University. The results revealed that the Indian and the mixed group of students tended to be most severe in their responses to the 35 items of morally prohibited actions included in the questionnaire. The Americans and South Koreans were less severe.

The impact of cultural values upon attitudes and behaviour is revealed in the study by Whitehill (1964). He employed as subjects a group of workers in Japan and another group in the United States. The study showed a sharp difference between the workers from the two cultures. It was found that the Japanese workers, despite the absence of incentives, demonstrated an amazing will to work, whereas American workers did not show the same will.

Morris (1956) in a study entitled "Varieties of Human Values" made an analysis of the reactions of college students in the various cultures to a list of thirteen

conceptions of the good life, or variously stated, thirteen possible ways to live. A scale of seven points was used to measure the subjects' responses.

The main samples for the study represented three cultures: China, India, and the United States. Three small samples representing Japan, Norway, and Canada were also included in the study. Despite the large differences in the acceptance and rejection of the various ways in the three cultural samples, the ratings revealed an underlying value structure which was much the same in the three culturally diverse groups of students.

Some studies that dealt with sub-cultural comparisons, mainly black and white students, are mentioned because they employ data gathering and analysis in a manner similar to that required for cross-cultural studies. Lott and Lott (1963) conducted a psychological study of black and white youth in a broader state community. The major purpose of that study was to explore the values and goals of black and white high school students in areas relevant to their educational and vocational choices. Two black high schools and two white high schools were selected as sources from which the subjects for the study were drawn. Three main instruments were employed by the investigators for gathering the data. The first was "Goal Preference Inventory". The second instrument was developed by Levy for experimental purposes from Allport, Vernon, and Lindzey's "Study of Values". It attempts to measure the relative prominence of six basic interests or motives in personality: theoretical, economic, aesthetic, social, political, and religious. The third instrument, developed by French, was a measure of insight. It measures achievement and affiliation. The statistical procedure used involved the computation of the means and standard deviations, as well as analysis of variance. In general, the study revealed a significant pattern of motivational differences between black and white youth. With respect to some personal goals and values, it was found that black and white youth were indistinguishable, despite a clear difference in objective and perceived socio-economic position. It appeared that there was general "community culture," for it was found that black and

white youth who lived in the same town had many similar goals and values. They both showed interest in religion and other people. They were similar in their evaluation of the relative goodness of social, political, and aesthetic pursuits.

Other findings revealed some sex differences. There was a greater similarity in values and goals between black boys and girls than between white boys and girls. The white boys scored higher than the white females on theoretical, political, and economic values; and the females scored higher than the males on religious, social, and aesthetic values. The black sexes differed significantly only on the economic values. Differences between the black and white females were greater than those between the boys, with the black girls tending to show a more male orientation toward the theoretical and political values and less toward the aesthetic, love and affection, and religious values.

In summary, the main findings relate to the fact that the studies all seem to find differences between cultures and between sexes; but some also find a common structure of values. These findings suggest that we would expect to find similarities as well as differences in the data. In other words, the literature has alerted to possible insights and ways of explaining the data.

(b) Studies of perfection in teaching

In this section we are going to look at studies of perfection in teaching. This review will help us better understand the issues, the methodologies used, and the four main philosophies that are the focus of our research.

Kelly (1962) made an investigation for evaluating the knowledge of good teaching practices as exhibited by white and black teachers. 209 teachers of five school districts in the State of Arkansas were employed as subjects for the study. The instrument used by the investigator was "How I Teach Inventory."

The statistical analysis included the computation of the means and standard deviation for each sample, and the computation of the correlation coefficients between the item scores. The finding showed that white teachers scored significantly higher

than black teachers (the mean scores were higher). The years of experience were not significantly related to scores on the instrument, nor was there significant correlation between the scores and the teachers' sex. The districts differed in the mean scores of the responses of their teachers. The conclusion was that the quality of instruction offered to black and white students differed accordingly. Thus, it seems that the findings of this study are consistent with the general belief that the teacher's knowledge determines largely the quality and quantity of what he/she teaches.

A study of teachers' characteristics was made by Biggs (1963). He studied the educational beliefs of teachers in order to identify some patterns that might characterise their behaviour. In the first stage of his study he assembled a collection of belief statements by employing an open-ended questionnaire. From the analysis of these statements he was able to postulate three principle viewpoints: truth-centred, individual-centred, and society-centred.

The second stage was concerned with the development of an instrument, "Educational Viewpoint Inventory," which could be used to assess the postulated patterns of beliefs. The final questionnaire consisted of 150 items. It was administered to 180 graduate education students in four universities. The principal component method was used for the analysis of the item-responses and three scoring keys for the educational viewpoint inventory were developed on the basis of factor loading and conceptual similarities. The scores on the three scales yielded split-half reliability and inter-correlation which were considered adequate.

The third stage involved the investigation of the correlation of the three educational viewpoints. The results showed that adherents to the individual-centred viewpoint did not tend to endorse dogmatic statements or traditional educational attitude statements. Adherents to the truth-centred viewpoint did not tend to endorse dogmatic statements, they tended to endorse the role of "disciplinarian" and reject the role of counsellor. Adherents to the society-centred viewpoint tended to endorse

dogmatic statements, and statements supported by rationalisations; in addition, they tended to endorse advice-giving and information-giving roles.

The investigators concluded that the results tended to lend support to the conceptualisation of the three educational viewpoints, and that there was evidence that they can be measured objectively.

Again, the studies reviewed seem to find differences between teachers' background, characteristics, and beliefs. They also identified some of the statistical methods used. They all reported the "mean" to make their point clearer. In our study, we will also utilise the mean score to reflect the degree of agreement with the specific philosophy.

In the next section we will overview the many studies which suggest that among the potentially important constituents of teachers' educational philosophies are those that are concerned with curriculum development, bilingual/multilingual language teaching, traditional and progressive views on education, and religious values / secular values in education. Thus, the intention of this part of this chapter is to review the most recent research available with regard to these constituents. Moreover, this part will contribute to the development of a questionnaire, which is well-grounded in research. This method will also strengthen the reliability of the questionnaire for use by other researchers who might attempt to work towards similar objectives.

Religious Values Research

The Ministry of Education in the UAE, in its bylaws, stresses the importance of teachers' philosophy with regard to teaching religion in schools (mainly the Islamic religion). Of course and as expected, many private schools do not accept these bylaws fully, and hence, do not screen teacher candidates on the basis of their beliefs with regard to the matter.

As we shall see, there are many studies that deal with the question of whether religion should be taught in schools as separate classes in public and private schools. In the UAE, Islamic religion is taught in all public schools, while it is taught to selected students in private schools. In most cases, the Ministry of Education does not accredit private schools that don't include Islamic religion as part of their curriculum. Private schools also teach Christianity to selected students. This section will attempt to identify those studies that deal with teaching religion.

There are many studies that discuss the effect of teachers' philosophy with regard to teaching religion or teaching about religion in schools on the development of the students' value system. Parington (1990) warned that many parents prefer certain schools based on the schools philosophy with regard to religion education. More specifically, he finds Protestant fundamentalists and Muslims in England, Australia, and the United States turning away from government schools due to finding official policies antithetical to their beliefs. He argues that traditional Judaeo-Christian beliefs have been replaced by the antinomianism of those opposed to any universal moral law. He suggests that the present system indicates the supremacy of moral relativism over traditional norms. Student figures in the UAE reveal that private schools that do not offer religion as part of their curriculum have the minimum number of local UAE students. Further, those private schools employ teachers with no weight or importance given to their philosophies with regard to teaching religion.

Rowell (1989) stresses the importance of teachers' philosophy with regard to religious values in education. He uses the opening of a new elementary school to reflect on how the community and teachers' religious values implicitly influence the curriculum and a school's daily operation. He suggests that in a multicultural, religiously pluralistic society these values must be made explicit. He argues for an intentional dialogue between teachers and parents about explicit values and morality. In addition, he argues

that teaching religion and values are dependent on each other. He stresses the importance of both parents and teachers in value education.

Similarly, Childers (1989) agrees with Rowell that both parents and teachers have important roles to play with regard to value education. He summarised that a 2-day conference on teaching moral values in American schools resulted in a report called "Moral Education and Character" which highlights the views of participants from a variety of fields. This brief paper is a synopsis of the issues and arguments presented in that report. Moral education concerns learning about good conduct. It is about the development of character, the stable qualities of a person that are revealed in his or her actions. The parents are the first moral educators of a child. Teachers also play a major role in moral education once a child begins school. Certain qualities of character, such as honesty, are universally accepted. Such features of morality are so taken for granted that people tend to focus on the controversial aspects, such as the role religion should or should not play in moral education and overlook what everyone accepts. The Supreme Court has made a constitutional distinction between teaching religion and teaching about religion. The latter is constitutional, but in practice, it may be difficult to do one and not the other. He argues that moral education could be introduced into the school curriculum in a number of ways: (1) through a distinct course or classroom activity, (2) as a part of a literature course, or (3) in co-operative learning activities, to name a few. Childers's recommendations and views might have some importance for the current study depending on the results of the analysis phase of the study.

Stressing the importance of teaching religion, Edinger (1994) argues that in America, religion should be taught as a separate class in public schools. Reasons for teaching religion include: (1) religious beliefs affect human behaviour in strong observable ways; (2) churches abound in number throughout the United States; (3) different religions tend to teach a somewhat common core of values while values and morality are neglected greatly in the public school curriculum; (4) a study of religion is

classical in nature and possesses values for its own sake; (5) religious views express a culture; (6) expressions from holy books abound in society; and (7) holy books contain content on selected academic disciplines such as geography, history, literature, economics, sociology, and anthropology. An interdisciplinary curriculum may be emphasised in teaching units of study on major religions on the planet earth. In discussing the qualifications for teachers, the article suggests that teachers for religion courses should be of the highest calibre with a major in philosophy and religion. Teachers of religion classes must be objective in presenting content as well as in answering questions. Continuous in-service is needed for each teacher in being truthful and fair about each religion being taught. Teachers need to guide students to identify and solve problems in the area of religions. Teachers of secondary level religion classes should attempt to select key ideas pertaining to each unit taught. Ethnocentrism results when students do not understand religious beliefs of others. Public school students need ample opportunities to experience relevant objectives, learning opportunities, and appraisal procedures on religion.

There are many studies and in many cultures that stress the difference between moral education and religious education. Woodhouse (1985) analysed traditional Nigerian education and its approach to moral education. The epistemological underpinnings of traditional moral education as well as the social institutions supporting it are examined. It is argued the moral and religious education are different and independent. The aims of Nigerian moral education are discussed. Blackham (1983) observed that the distinctive aims and methods of moral education and religious education indicate that they may be complementary. Moral reasoning is concerned with the assumptions and conditions of morality and with situation realities as well as imperatives. Religious beliefs play the same role in decision making as moral principles. Creer (1983) discussed that religious and moral education have a close relationship; they should be planned together and not conceived as separate subjects in the school

curriculum. Religious education cannot avoid a moral dimension, and moral education must be based on some kind of an ideology, religious commitment, or naturalistic stance for living. Stopes-Roe (1983) proposed that to help young people develop a secure foundation of values and convictions which will inform and guide their lives (life stance education), moral education should be taught in British state schools. Religion also can be taught but only as part of an objective, fair, and balanced life stance education. Kaplan (1989) stated that there is a growing agreement that the moral relativism or value neutral education of the 1970s has been a failure, and many groups and individuals are calling for values education to become part of school curriculum. This paper focuses on the administration of values education and discusses the public policy debate surrounding it. Several institutions, through publications, conferences, and curriculum guides, advocate bringing values education back into the classroom. Most notable is People for the American Way, a public interest organisation that sponsored a 1987 national conference on values education, and addressed some of the common concerns aroused by values-education.

There are many other studies that attempt to relate teachers' philosophy with regard to teaching religion to other dependent issues as moral education. These studies include Haynes, 1994; Carr, 1992; Doyle, 1993; Pulley, 1989; Sprinthall, 1987; Oppewal, 1985; Nicci, 1984; Cox, 1983; and Lealman, 1983.

In the UAE, private schools that do not stress the teaching of religion argue that they stress on teaching about values and not religion, because they believe that value and religion are two separate things. They also stress that when teachers are interviewed, their philosophy with regard to values education is discussed. Public school teachers are interviewed and selected by the Ministry of Education. The Ministry has the view that values and religion are two faces of the same coin; and therefore, teacher's philosophy with regard to both values education and religion education should be of the highest priority in the selection process of teachers.

Some studies identified the relationship between religion and culture and how teaching religion shapes the cultural values of students. For example in a report, the North Carolina State Department (1989) charged a committee with two tasks: (1) to examine the state recommended sequence of study and the recommended textbooks for purposes of determining whether or not North Carolina's students were afforded adequate opportunities to study the roles of religion in shaping the human heritage in the United States and the larger world; (2) to report its findings and to make appropriate recommendations to the State Board of Education. The report contains background material about the importance of education about religion for understanding culture and history, textbook content, the legal issue of separation of church and state and its implications for teaching religion as opposed to teaching about religion in the public schools, pedagogical issues, and curriculum in areas other than social studies. Recommendations of the committee include: (1) adopting suggested revisions to the social studies section of the curriculum and the teacher handbook that accompanies it; (2) altering textbook publishers and the state textbook commission of the changes; (3) taking steps to acquaint school administrators, school boards and teachers with the law pertaining to teaching about religion in the school and with approaches to dealing with questions; (4) linking curriculum revision with provision for state wide staff development programmes; and (5) considering the need for examining the teaching about religion in other curriculum areas. The committee suggests that history and social studies cannot be taught adequately without significant reference to the role of religion.

Some studies strongly debate teaching religion in public schools. Suhor (1992) debates the values being taught in American public schools. He considers whether moral, ethical, social, and religious values of any kind should be taught or inculcated in the public school setting; more specifically, should the values embodied in the literature typically read in English literature classrooms be advocated by the teachers, or ought

the literary and historical discussion of meaningful texts be used by teachers as an opportunity to help students work towards clarity about their own values? The debate presented is another engagement in the ongoing struggle to shape the value structures of young Americans. Also in America, Wynne and Vitz (1985) described a project designed to systematically investigate how religious and traditional values are represented in today's public school curricula, which presents a critical evaluation of the two most discussed and influential models of moral education operating in the United States today. Both of these models have been developed in the last 20 years or so by education theorists at American universities and research institutes. The first model is known as 'values clarification'; the other is based on the theory of moral development proposed by Lawrence Kohlberg. Additionally, a third and long-applied alternative, referred to as the "character education" model, is described. This alternative approach to teaching values has articulated such traditional moral aims as promptness, truthfulness, courtesy, and obedience. Whereas the first two approaches aim to shape patterns of moral reasoning, the final approach aims at shaping conduct. It is concluded that as American education revives its concern for basic disciplines, educators should also return to the direct (and indirect teaching) of morality found in the traditional model.

In the UAE, one could say that the Ministry of Education uses a model that is strongly dependent on the Islamic religion. On the other hand, the model used by schools that do not stress religion in education is a mixture of the models presented by Wynne and Vits.

Most of those studies that stressed the importance of teaching religion, and hence teachers' philosophy in that regard, agree that those teachers should go through a rigorous training programme. Devust (1983) argued that since 1975 all Belgian students in state schools had to take a religion course (Roman Catholic, Protestant, Jewish, or Islamic) or a moral education class. Teachers of moral education get a

specific training according to the grade level they teach. Their very popular courses involve students in researching various topics. Devoyst (1989) describes moral education in the Belgian context as an alternative to confessional religious education and as a separate weekly class led by teacher specialists in moral education. He discusses the training of education and the focus and objectives of the training.

The Ministry of Education in the UAE stresses that no training of teachers is needed with regard to religion if the process of their selection include criteria such as their religion. They maintain that if they are Moslems, then no training is needed. However, and during interviews with parents it was obvious that parents see it otherwise. They maintain that teachers are not prepared to deal with religious issues at schools. They attribute that fact to the lack of teacher training. In another Islamic environment, Mohsenpoor (1988) cites the importance of teacher training with regard to teaching religion. He suggests that the type of training the teachers got in the pre-revolutionary Iranian education and hence their delivery weakened students' religious beliefs, portrayed the monarchy as a progressive regime, strengthened nationalism, and instilled the principles of capitalism. Further he notes that different training in the post-revolutionary education strengthened students' religious beliefs and instils Islamic values in scientific, social, political, and economic areas (Mohsenpovr, 1988).

Our review of literature reveals that certain issues with regard to teacher's philosophy about teaching religion are focused upon. Some of those issues are directly related with whether religion should be or should not be included in the curriculum. Meanwhile, should the student be given the chance to pick one religion to be taught as a must, or as an option. We noted that most distinguished between two types of education, moral education and religious education. Those studies identified different roles to be played by the school and by the home. Even though the studies reviewed did not identify Islam as the subject of the religion investigated in their studies, it is also important for the purpose of our study that we understand the belief, and hence the

philosophy of teachers in the UAE with regard to teaching the Islamic religion as a must. It is also important that the study attempt to better understand the relationship between a teacher's philosophy with regard to teaching religion and his/her ability to control the discussion of controversial social issues in the classroom. The questionnaire for this study will attempt to include all those issues, to better understand the views of all concerned parties, and to better be able to provide recommendations.

Single and Multi-lingual Teaching Research

In the UAE, public schools offer different language courses than do private schools. The Ministry of Education requires all public schools to offer their programs in Arabic. In addition, they should teach English as a second language starting from the fifth grade. In other words, teachers are selected based on their knowledge of the Arabic language even when it comes to teaching English. Not most, but all teachers come from Arab countries where English is not their mother tongue. This fact has its reflection on the students in many ways. For example they are taught with a certain "Arabic-English" pronunciation of words. When it comes to translating to English, students in public schools tend to think in Arabic. During the interviews with parents, one of the parents pointed out that: "they have no choice, they are taught by teachers who are not used to multilingual teaching".

There is an ongoing debate whether students should be given the opportunity to learn more than one language, whether English should be taught from the first grade, or some subjects such as Science should be taught in English. In private schools, students have the option to choose whether the language of instruction be bilingual or multilingual.

In trying to understand the phenomenon of bilingual-multilingual education, it is important to keep track of its highly varied purpose as suggested by many researchers. Ferguson et al. (1977) provides 10 justifications that are worth mentioning. They

include assimilating individuals or groups into the mainstream of the society; unifying a multilingual community; enabling people to communicate with the outside world; gaining an economic advantage for individuals or groups; preserving ethnic or religious ties; reconciling different political, or socially separate communities; spreading and maintaining the use of a certain language; promoting and strengthen the education of certain groups; giving equal status to languages of unequal prominence in the society; and deepening understanding of language and culture.

Most recent research on bilingual education focuses on these factors suggested by Ferguson et al. (1977) and provides additional factors that might be considered in reviewing or planning for bilingual education. These empirical studies are summarised next. Dicker (1996) presents perspectives in support of cultural diversity in America and against language restriction and establishment of English as the single official language. In a series of topical discussions, the book brings what linguists have learned about language acquisition to the issue of how the United States should address the language needs of its population. Chapters focus on the following topics: the role of the language in connecting individuals and groups together; the symbolism of the American melting pot myth and the way it colours Americans' expectations of immigrants and attitudes about the languages they bring with them; common misconceptions about newcomers and language learning; the role of language as means of instruction and subject of study in American schools; the history and nature of the official – English movement; the history of challenges to the language restrictionism movement; examples of one-language and officially bilingual or multilingual nations; and benefits of cultural diversity and multilingualism.

Other researchers have also tried to defend multilingual education by providing other benefits and justifications. Zollman (1990) focused on discussion of multilingual teaching environments, the development of instructional software that is able to change the language of the on-screen presentation. Benefits for second-language learning are

discussed, programming methods are explained, and an example of a software programme in English and in German is given. Meanwhile, Melendez (1989) observed that the United States is the most monolingual of all developed countries. Unstated U.S. policies towards bilingualism and the teaching of foreign languages are detrimental in today's world. Having many citizens who are multilingual is beneficial for individuals and the country; the teaching of languages must be encouraged. Tansly and Craft (1984) report on survey of mother tongue teaching and support for primary age pupils in England and Wales, undertaken as part of the Schools Council Mother Tongue Project. The analysis indicates that the majority of local education authorities now have a multilingual school population, and that bilingual pupils can communicate in a wide range of languages other than English.

All of the mentioned researchers are advocates of multilingual education. They stress that students should be given the chance to master more than one language, and they should be provided with an option to choose those languages. The fact whether students should be given an option to choose or at least be given the chance to master more than one language is important for the current study. As a result the questionnaire for the study will try to better understand teacher's philosophies with regard to these ideas.

Thompson et al. (1998) examine languages and language policy in Britain. They state that education provision in Britain is currently in a state of transition. They call for reconsidering the current provision for bilingual children in two ways: "Firstly, their educational needs within mainstream education, and secondly, the type and range of courses that would encourage more active participation in further and higher education".

Other researchers have taken a different approach in presenting their ideas through empirical work. Most of them attempted to identify factors necessary for the successful implementation of multilingual education. For example, Hsui (1996) examines

Singapore's multilingual society, and finds that after 10 years of bilingual education, most young adults are primarily monolingual readers of English, the first school language, and largely will not read in their ethnic languages. He notes that social, political, educational and personal factors contribute to a general lack of success in nurturing biliteracy in Singapore. Hammerly (1994) discusses several aspects relevant to the development of a multilingual model of second and foreign language teaching: the importance of the student's native language, the relative effectiveness of monolingual and bilingual instruction, and communicative survival and cultural competence needs in two settings.

With regard to methods of teaching in multilingual education, we present some studies that are beneficial to our current one. Birch (1983) advocates a national policy of multiculturalism and multilingualism, acquired through cohesive use of a common language (English) spoken by all Australians yet retaining and incorporating the more than 20 major languages presently in use. She suggests provisions for efficient teaching of English and encouragement of all other community languages, moving away from linguistic assimilation, towards a policy of language maintenance. Feurer (1990) states that the struggle of one Cree community, the Waskaganish (formerly called Rupert House) in Quebec to maintain its own language and culture within the larger multi-cultural Canadian context has led to the creation and development of a linguistic experiment, the Cree Way Project. After a discussion of the Canadian historical context, this report describes Quebec and Amerindian education and the Cree Way Project. The project was a first attempt to help the Cree people remain a nation, introducing Cree syllabic readers for primary grade children. Since 1978 the project has been incorporated into the Cree School Board's curriculum in one community and has begun to be implemented in seven others. There are now more than 500 textbooks printed in Cree syllabic and a Cree immersion programme is in its second year. The school calendar honours Cree traditions such as hunting and ceremonial activities. The school,

with its rapidly growing native teaching staff, seeks to meet the needs and maximise the abilities of the Waskaganish community. The Cree experience supports the hypothesis that the education of indigenous people in their own language will further the process of second language acquisition.

In another study, Baker (1990) adds to the ongoing debate over whether education in multi-cultural societies should be provided in the native tongue of the children in the classrooms. Material is presented from two grassroots level village studies carried out in Senegal and Sri Lanka as a source of insiders' perceptions and desires. Comparative data from diverse countries are also used to attest to the complexity of the matter. Two issues are addressed: (1) language as a vehicle for social advancement and empowerment, from the bottom-up perspective and (2) language as a means to promote national pride and unity, from the top down perspective. It is concluded that there is a gap between what theorists proclaim as ideal and the real-life empirical world of schools in very poor multilingual countries. Another research dealing with methods of teaching is presented by Wyler (1990). He observed that in a politically changing world, "languages in contact" must be redefined as "speakers of different languages in contact," and the implications for language learning and teaching must be recognised. Phenomena occurring beyond the languages themselves should be addressed in both language instruction and the construction of language textbooks. Four significant phenomena occurring in multilingual contexts include: (1) linguistic condescension, or the adjustments (primarily simplification) made by a native speaker to a non-native speaker, often suggesting assumption of a lower intellectual standard; (2) language level, or command of the language appropriate to the context; (3) minorization, or being assumed to be in a lesser linguistic position and not allowed to express oneself; and (4) stereotyping that occurs when idioms are misinterpreted as prejudicial comments. These problems are generally and inappropriately ignored in second language instruction and instructional materials.

Ovando (1988), in describing the movement to make English the only official language in the United States' multilingual society, examines the nature and scope of the movement and draws instructional and language policy implications for teaching situations involving language - minority populations. It draws a relationship between the politics of language diversity and the cognitive, linguistic, and cultural factors associated with the academic movement of language - minority students. The English-only movement and its media coverage are analysed, and research literature on the effectiveness of use of the home language for instruction is reviewed. It is concluded that the English language, as any other, is capable of coexisting with other languages and cultures, and that such coexistence has greatly enriched the English language and human experience. It is noted that in countries where bilingualism has become associated with a problem, the countries have deep and complex socio-cultural, political, and religious histories that have led to mutual hostilities among language groups. It is further suggested that the conceptual, instructional, and curricular tools for assuring that language diversity is used to enrich and not detract from the society are now available. Meanwhile Regan (1985) observed that only a fraction of one percent of elementary school children in the United States are enrolled in the study of a foreign language, yet the United States must compete in a multilingual world market. American educators must re-evaluate the means by which they prepare future citizens for productive living in an ever-shrinking global society. Piaget, Lenneberg, Scovel, and many other theorists believe children are linguistically "over the hill" by 11, that is, by the age of 11 or 12 a child's best language-learning years may have passed. Time and attention needs to be directed towards earlier language learning, but the prevailing attitude will not change until educators build a new attitude within the language-teaching community that learning a foreign language is not only fun but also plausible within the American school system. The optimum age for beginning second language learning is between four and eight, for the child participates without inhibition

in a myriad of language activities that make language meaningful. It takes a lifetime of learning to be truly proficient in another language. Rather than teach the elementary basics of language in secondary school only to find that college-level language work cannot be attained in college, the schools should make the most of the cognitive and attitudinal advantages of the elementary-school child by beginning language instruction early.

With regard to age in which English instruction should start, other researchers have also provided some views. Tucker (1980) observed that a comparison of the salient characteristics of Canadian and United States bilingual education programmes suggests various settings where it would be desirable to introduce children to schooling in their home language. These settings include: (1) the various ethnic communities in the United States, (2) multilingual developing countries, (3) parts of Canada where groups of non English-speaking residents have congregated and where the home language is of lower ascribed social or economic status, (4) places where there does not exist uniformly high pressure within the home and community to encourage literacy and language maintenance, and (5) places where many teachers in the educational system are unaware of or insensitive to the values and traditions of the minority-group pupils. The schooling should take the form of a carefully developed language arts programme integrated into a general curriculum in which content material is also taught in the native language. This will sustain and nurture children's linguistic and cognitive development while teaching the second language and gradually introducing the content materials. The second language, without abandoning the language arts or content material, is taught in the native language. Immersion in the target language is not recommended, although in some social settings where the home language is valued, parents and peer groups actively encourage literacy and native language maintenance, and the children's success is encouraged, schooling can begin in the second language.

In the current study we shall investigate whether English should be a must in the UAE schools. In most private schools it is a must. As a result, most teachers are selected on the basis of their native language being English. Moreover, we shall solicit teachers to provide their perception on the age that English should be taught. During the past three years, the Ministry has called on the services of many educational advisors from the Arab and Western world. During interviews with officials in the Ministry of Education, some reports that were not to be "public" were examined. In these reports that were written by external experts and submitted to the Ministry, some have suggested the introduction of English as medium of instruction in selected public schools. Others suggested that English remain as a foreign language, but starting from the first grade instead of a more advanced grade. The study will also try to solicit the view of teachers with regard to this issue.

There are some research works that did not have a specific focus. Yet, they examined the issue of bilingual-multilingual teaching and they are worth at least mentioning. Such research includes Houlton and King (1984) who noticed that recent developments and trends in the field of native language instruction among language minority groups in Britain and the United States support the growing attitude that a multi-cultural curriculum reflecting children's culture experiences is appropriate, and the development of multilingual materials and classroom strategies has taken priority. In Britain this has taken the form of a national effort, called the Mother Tongue Project, including research on the linguistic diversity of local communities and support for primary curriculum development. Instructional and supporting materials were developed from this initiative. In the United States the initiatives have taken the form of a federal bilingual education programme, with controversy focusing on both the cost and the direction of the programme. A variety of materials and programmes have been developed within this national trend, with varying results. In Britain, arguments are strong for supporting children's bilingualism. In the United States, school districts

confronted with growing immigrant populations are seeking a middle ground between native and English language emphasis. What are clear are further research, curricular materials, and teacher education. Meanwhile, Cerenio and Hum (1983) observed that observations of Chinese and Filipino middle school and junior high school classes in the San Francisco (California) and Seattle (Washington) areas show that the political and practical realities of the bilingual classroom are far removed from the models favoured by bilingual education researchers. The typical APA (Asian Pacific American) "bilingual" classroom is multilingual, with five or six native languages spoken in the classroom, some of them understood by no one in the school district. Students are at different educational levels and have entered the classroom at different points throughout the year and the turnover is high. There is no appropriate curriculum and teachers cope by using small groups and creative classroom management. Research that is related to what actually goes on in such classrooms could alleviate a very difficult teaching-learning situation.

As this survey shows current bilingual education research is not pragmatically related to what goes on in the classroom. Furthermore, there is no framework to facilitate the systematic observations of bilingual programmes or to compare them. Frameworks which can be used in the future should be based on classifying bilingual programmes in terms of (1) language used in major daily scheduling components; (2) language used in contacts among whole groups, small groups, individuals, teacher, and aide; and (3) bilingual teaching strategies.

In 1981, the UNESCO published its first report of a workshop the UNESCO presented. The objective of the workshop was to formulate a conceptual framework for language instruction in a multicultural context that would be in harmony with the aspirations and interests of the population of individual countries and that would

contribute to bringing national communities together in a spirit of justice and mutual respect. The discussion of the following issues is outlined: (1) linguistic profile of Asia and Oceanica, (2) topology and dynamic of multilingualism, (3) assessment of cultural influence and oral traditions relation to multilingualism in Asia and Oceanica, (4) examination of current trends in national education and language situations with special reference to objectives and practice related particularly to local languages used as teaching subjects and media of instruction, and (5) review of the technical problems of language development. The discussion of each of these topics is summarised in an outline form, and a number of general and specific recommendations resulting from the discussions are given. Generally, the recommendations focus on ways of exploiting multilingualism through public policy, formal and non-formal education, recognition of cultural diversity, increase in collaborative effort with international organisations, and attention to teacher education (UNESCO, 1981).

In the UAE, Arabic is the national language and English is the spoken language in the daily business life. Our review of literature reveals that certain issues with regard to teachers' philosophy about bilingual-multilingual teaching are focused upon. Some of those issues are directly related with whether another language beside the "national" language should be or should not be included in the curriculum. Meanwhile, should the student be given the chance to select a certain language to be taught as a must, or as an option. Other issues raised by this review include the age in which English should be taught. It is important that the current study attempt to better understand teachers' philosophy with regard to the issue of bilingual-multilingual teaching. The questionnaire

for this study will attempt to include all those issues, to better understand the views of teachers, and to better be able to provide recommendations.

Curriculum development issues

Many authors provide strong justifications for a continuous process of curriculum assessment and development. Most researchers also call for the need that teachers should participate in the development process. Henson (1996) states that teachers must play a significant role in reforming the schools and developing curriculum. A developmental process, establishing an effective learning community, starts with collaboration, vision, ongoing development, and an ethos that supports the mission. Meanwhile Diphofa (1995) discusses teacher participation in curriculum development from the South African perspective. Views from Soweto teachers are presented; they explain that while a minimal lack of participation does exist, for pedagogical, political, and modernisation reasons, participation is vital. In the UAE, teachers' participation in curriculum development is minimal. The curriculum is usually developed with the help of university teachers who probably never taught in schools other than the university. Moreover, if teachers are involved, they are entered into the process after all the work has been done. They are merely requested to provide some ideas and views.

Many studies provide guidelines and justifications for curriculum development in special fields of studies. Yildirim and Simsek (1997) reveal a study that assessed the effectiveness and efficiency of the curriculum development process in local vocational schools in Turkey. The study design included 14 vocational high schools and 12

companies that hired graduates of these schools in 4 relatively large and developed cities. Three data collection methods were used: interviews with principals, school-industry co-ordinators, teachers, senior students, industry managers, and workers; observations in classrooms and workshops; and document analysis. Results indicated that the standardised curriculum in vocational education did not meet the needs of students and industry. The curriculum was outdated compared to new competencies required by industry. Only a few vocational schools were able to keep up with rapid changes in the competencies required of their students through needs assessment and curriculum development efforts. The needs assessment process worked well in some schools but not in others. The main reasons for not doing needs assessment were the heavy teaching and supervising loads, inadequate financial resources and rewards, lack of leadership and communication with industry, and the passive mood of teachers. The centralised nature of the educational system appeared to be a major obstacle to curriculum development efforts in vocational schools. Approval of curriculum was long and cumbersome and not responsive to the rapid changes in industry.

Other researchers provide models or processes that might be utilized for better curriculum development. For example Mareschalek (1995) presents a sequential curriculum in design education focusing on product design embodying conceptual statements for primary, intermediate, and middle school levels. He concludes that the study of design must be an integral part of the art curriculum. Patriarca et al. (1994) explores the efficiency of curriculum development, and reflection as frameworks for promoting the successful integration of general education and social education in

middle school environments. The effectiveness of a model involving collaboration among general education teachers, special educators, graduate students, and university personnel is documented. They stress the importance of culture and heritage in curriculum development.

The study of Patriarca et al. (1994) has great relevancy to the current study. In the UAE, and especially in private schools, the curriculum is usually developed in other countries depending on the origin of the school. For example, British schools use curricula that is completely developed in Britain with minimal reference to UAE culture and heritage. The same is true with regard to most private schools.

Watson (1994) describes how the Department of Defence Dependant Schools developed and implemented a new k-12 physical education curriculum for schools serving American students in 19 countries worldwide. The new curriculum integrates physical fitness assessment and education at all levels. In-service workshops and one-week summer programmes were held for teachers.

Thompson and Ekundayo (1995) consider two main facets of non-formal curriculum development: theory and practice. They address the origins, meaning, purpose, and scope of non-formal education. They also examine three major themes in discussion on non-formal education: non-formal education as an instrument of positive change, as a social control mechanism, and the context. They examine the rational planning model and three models that have relevance for curriculum development in non-formal education: psychological, liberal education, and Bhola's core-interface.

In Posner and Rudnitsky (1994), in presenting the concepts and skills of curriculum development and showing how to apply them to actual course planning, an attempt is made to bridge theory and practice in curriculum development. By developing a greater awareness of the important decisions to be made and the alternative courses of action available at each decision point, teachers are assisted in becoming flexible and systematic curriculum planners. The text begins with a set of guidelines for course development, and outlines the procedure for designing an actual course. The planning process is explained by the provision of relevant design theory, frequent exercises, representative examples, a glossary of terms, and sample course designs completed by students.

In the UAE, most private schools rely on instructional materials that are developed in other countries for those countries and not necessarily for the UAE. As a result, they lack the elements of UAE culture and heritage. Teachers have no means of participating in the development process. In public schools, as mentioned earlier, curriculum development is carried out by consultants from the surrounding universities. Teacher's feedback is minimal. From the previous review, some of the more obvious issues with regard to curriculum development include the role of culture and heritage in curriculum development; whether the goal of curriculum development should be the revision of old courses or the introduction of new courses; the role teachers play in the development process; and models or procedures of curriculum development. The questionnaire for the current study will contain all these issues.

Traditional-progressive views on education

Traditional philosophies of education are influenced by philosophies of idealism and realism. An idealist views the whole society as a teacher. A social inheritance is communicated in attitudes and ideals, in ways of acting, and in customs and conventions. This social inheritance contains a kind of knowledge which is superior to all the subjects schools profess to teach. At its best, education is a social enterprise, and its principal purpose is to immerse all persons in society in the mainstream of the cultural and intellectual inheritance. As an educational philosophy, realism makes no apology for its commitment to education's purpose: preparation for life. In times and places where life is uncomplicated and society is simple, education can be informal; boys and girls can learn from the natural physical and social environment, and their learning may be good enough to prepare them for life. The school's principal responsibility is to transmit this body of knowledge and skill in an organised, unified, and meaningful way.

Modern philosophies of education are reflected in religious-rational humanism, pragmatism, existentialism, and analytic philosophy beliefs. Religious humanists, despite the caricatures of the kinds of schools they are alleged to recommend and maintain, readily acknowledge the pedagogical significance of the psychology of learning, where principles of natural learning processes are translated to teaching technique, and the physiology of learning, where there is a forthright admission of the indispensable place the senses occupy in channelling the data of experience to the mind. On the other hand, no general philosophy speaks more directly to education than pragmatism, and in some respects pragmatism is primarily a philosophy of education or, at least, education is philosophy's best testing ground (Dewey, 1916). Pragmatism never restricted the meaning of education to what goes on in schools.

Burke (1955) points out that Existentialism abandons an unalterable commitment to schooling, for it would seem to be entirely consistent with its thought to take full advantage of the possibilities of self-education, yet at some point or other it must meet knowledge - or what for convenience's sake is called knowledge - and when it does the most practical place to wrestle with knowledge is in school. On the other hand, analytic philosophy aims at clarifying language and thought rather than at fashioning new propositions about the nature of the world. Education should prepare us to brood, but it must be brooding accompanied by a sound method, and this brooding should aspire to unscramble the assertions that make up the bulk of our culture and civilisation.

It is important in this regard to review most recent field works with regard to traditional and modern philosophies of education to better understand their educational implications and their use in our current research.

Kobayashi (1984) analyses Japan's success in avoiding many of the socio-cultural problems affecting other modern countries. He explains Japan's ability to balance the old and the new, the domestic and the foreign, from an anthropological and educational perspective. The author focuses on Japan's traditional pedagogical emphasis on rote learning and imitation.

McGough (1992) explores the historical and philosophical basis of naturalistic education. The exploration focuses on prominent epistemological views of the relationship between sensation and thought. Three time periods of intellect study were considered: (1) the classical period during which Plato established the model for philosophic inquiry and introduced dualism and Aristotle provided the basis for realism; (2) the Christian period during which St. Augustine established the core of Christian theological super-naturalism and Aquinas blended Christian and Aristotelian thought; and (3) the modern period during which Locke introduced scientific thinking into

philosophy, Rousseau established naturalistic ideology into conventional thought, and Dewey formalised a naturalistic, organic philosophy.

Connected views of educational theory and practice are also examined, including: (1) classical education for the privileged class which focused on practical skills, oratory, or concept intellectual abilities; (2) formal Christian education that was used as a mean of religious indoctrination focusing on spiritual salvation; and (3) modern education that has focused more on individual, natural development and is moving toward teaching a process of inquiry instead of traditional procedures of action and reaction. This paper suggests that Western educational thought has moved in general accordance with philosophical thought and has become more humanly central.

Cromwell (1996) reviews the importance of self-knowledge as a cornerstone in education programmes, then describes a process for developing self-understanding and some of the assessment instruments used in these programmes. Finally, the paper summarises the data provided by 281 students who were enrolled in a pre-service undergraduate or graduate programme providing some insights into the personalities, styles, and beliefs of the participants, and indicating several trends. The data revealed that a person in education would likely be a concrete sequential learner, who holds progressive views, has a personality that is energised by being with people, makes decisions on his or her feelings, like to get information through details, and likes to do things in steps one at a time. The results suggested several areas for further study, including the need to include people with different styles and beliefs in discussions and

decisions; further reflection on what educators believe; and investigations of gender and personality and learning style relationships.

In the UAE public schools, decision makers call for more traditional views on education. Teachers are given a set of instructions and they have to carry them out. The final mark that the student gets is seen as success or failure of teachers. Teachers can input some progressive views but not to a point that causes controversy in the minds of students. The selection process of teachers takes into account such issues. In the current study we will attempt to solicit teacher's feedback with regard to most issues raised during our review of literature.

Summary and comments

In the review of recent studies on bilingual/multilingual education, we have attempted to demonstrate that a discussion and study of the research on bilingual education must take into account a number of factors. The reviewed empirical works suggested various approaches on bilingual education. The current study will attempt to better understand these various approaches to allow us to sort through those biases in a more systematic fashion. As it will be shown in the next chapter, the UAE schools are comprised of many different nationalities, each speaking a different language. The issues related to bilingual education are of extreme importance and will be investigated fully. In other words, some questions about bilingual education are better answered through those people who are directly responsible for transmitting knowledge to our students: teachers.

With regard to traditional / modern philosophies of education extensive research exists that reflects the importance of these determinants in today's educational foundations. Much applied research has attempted to explore "freedom", "democracy", "curriculum standards", "curriculum development", issues in shaping up today's educational philosophies. For the purpose of this research, the study will attempt to inquire into the consequences of teaching and learning in UAE schools, as believed by teachers, and to explore insight into what has been done, what the shortcomings are, and how we may do better when we try again to recruit education to the cause of social efficiency.

With regard to religious values research in education, a diverse body of knowledge exists. Some studies attempted to distinguish between "religious education" and "moral education", and some considered both to be interrelated and interdependent. Nevertheless, from the review of the most recent studies in the U.S., Britain, other Western countries and African countries, it is clear that the question of religious education or moral education is one of extreme importance. Some studies expressed the importance of incorporating religious teaching into the school curriculum while stressing how teachers' religious values implicitly influence the curriculum and the school's daily operations. Other researchers called for direct dialogue between teachers and parents about explicit values and morality. Besides the family, a few researchers stressed the effect of other groups such as peer groups, neighbourhood adults, and the community on the moral values of students.

In UAE schools, religious studies are an important part of all curricula at levels of studies. In fact, no accreditation is provided to schools that ignore teaching religion in their schools. The common belief is that the UAE society is multi-cultural (as a result, multi-religious), the schools, public or private, need to include instruction about religion as one means to promote cultural awareness. This research will attempt to shed more

light on this belief and will investigate the issue as part of teachers' philosophy of education.

Teachers' philosophies of these issues or determinants will, certainly, affect how knowledge is transmitted to students; and hence, what students learn.

This chapter provided a broad view of the research done in the field. It also provided an opportunity to compare the results and methodologies of those studies. It is apparent from the review that studies dealing with philosophies of education in the Arab world are lacking. Most studies dealt with educational philosophies in the United States or European nations. Moreover, those studies dealing with Arab subjects (samples) were performed in non-Arabian environment (i.e., American or European colleges and universities). In addition, almost all studies dealt with students as subjects and did not give much weight to teachers as influential subjects with regard to educational philosophies. As a result, there is a strong need to perform such studies with regard to attitudes, values and philosophies of education in the Arab world. With regard to the United Arab Emirates, to date, no study has been performed to investigate such attitudes, values, and philosophies of education.

Nevertheless, we will attempt here to summarise the main determinants of attitudes, values and philosophies of education in the studies reviewed. No attempt will be made to classify or group these issues yet.

"Religion" or religious issues were dealt with in many studies. Various phrases were used to express the effect of religion such as religious values and religious morality. "Sex" or sexual issues such as "equalisation of the role of the sexes" also were considered as influential factors of educational philosophies. In some cultures religion and sex had different effects than other cultures. "Cultural" issues or cultural differences were found to be important determinants of many educational systems. Such issues reflected the "moral", "social" values associated with each culture. These values included dress codes, dating codes, drinking habits and other features such as

moral judgements, and personality motives (i.e., theoretical, economic, aesthetic, social, political, and religious).

Other issues had to do with the effect of family or "home" on students' behaviour. Of course, these issues were directly tied with other important factors such as "discipline", or expressed by some studies as "obedience to rules". Related issues included "personal integrity", "obligation to others", "dependence/independence from home", "egoistic/security feelings", and "attitude of parents toward education".

Studies that dealt with teachers as subjects of interest investigated some issues related to "teacher's attitude toward pupils, parents, and democratic classroom procedures", "teachers' expertise", "teachers' beliefs", "academic functions of teachers", "teachers as liberals, influential leaders, status leaders, citizens", "progressive philosophy statement of teachers", "teacher control of the learning situation", and "teachers' belief in the fundamentals".

"Language" also received a large share in previous research. Some of the phrases used included "national language", "foreign language", and "multilingual teaching". Other issues dealt with "subject contents", "texts used", "quantity and quality of what is taught", "vocational activities", "recreational activities", "activities outside schools", "integrate action and enjoyment or contemplation in education", "student's educational and vocational choices", and "languages used in teaching".

In summary, each of these issues is considered to be a determinant of the philosophies of education. In other words, each philosophy of education defines its purpose in a different way, and the definition put forth makes a difference in the way each philosophy approaches fundamental educational issues. What purposes do educational philosophies acknowledge could be summarised as follows:

1. educational philosophy is committed to putting forward a plan for what is considered to be the best education;
2. educational philosophy undertakes to give directions with respect to the kind of education that is best in a certain political, social, and economic context;
3. educational philosophy is preoccupied with correcting violations of educational principles and policy;
4. educational philosophy centres attention on those issues in educational policy and practice that require resolution either by empirical research or rational examination; and
5. educational philosophy conducts an inquiry into the whole of the educational enterprise with a view toward assessing, justifying, and reforming the body of experience essential to superior learning.

CHAPTER THREE

METHODOLOGICAL ISSUES

The major purpose of this investigation was to determine the differences and similarities between the educational philosophies of teachers in the schools of the United Arab Emirates. Thus four main steps were taken to develop the design for this problem:

- development of the instrument,
- selection of the samples,
- collection of the data, and
- statistical analysis.

Design of the instrument

An important task which confronted the investigator, was to secure what would elicit the appropriate responses and reflect the educational philosophies of teachers in the UAE. However, owing to the absence of a widely used instrument for measuring the educational philosophy of teachers, it was necessary to construct a questionnaire for that purpose.

The main method of data collection in this study is a carefully designed questionnaire. The first part of the questionnaire consisted of multiple choice questions to clarify the profile of each respondent. The second part consisted of sentences or phrases associated with the four dimensions of teachers' education philosophy. The issues (variables or items) for each dimension were obtained from a careful review of

literature on the subjects under consideration. As a result, we could say that the questionnaire is well grounded in literature. The questionnaire, shown in Appendix A, uses a five point Likert scale to measure the level of agreement of each participant with regard to issues associated with the educational philosophies of teachers. If one "strongly agrees" with a statement he would circle number five; and if he "agrees," he would circle number four. If he "neither agrees nor disagrees," he would circle number three; and number two if he simply "disagrees." He would circle number one if he "strongly disagrees" with the statement. With regard to the dimension of "curriculum development", there are nine items. The smallest dimension is the one associated with "bilingual/multilingual" issues in education, which consists of five items. The dimension of "religious/secular values" in education contains ten items. The largest dimension is associated with "traditional/progressive views" on education, which consists of seventeen items.

Pre-testing the questionnaire

The purpose of the pretest is to ensure that it meets the researcher's expectations in terms of the information that will be obtained from the questionnaire. Because a pretest is a pilot run, the respondents should be reasonably representative of the sample population. A total of 22 samples were chosen (by convenience) to participate. Some of the deficiencies that were observed and corrected included the following:

- some items were too long
- some items were too ambiguous

- some questions were redundant
- some items were offending to certain samples

Since the items were first written in English, however, it was necessary to check the validity of the Arabic translation and make sure that it covered the English meaning as closely as possible. This was done by giving the Arabic statements to three Arab professors at the UAE University for each to translate into English. It was believed that this procedure would reveal some weaknesses that might be found in the Arabic translation. The English translation of the Arab professors was evaluated in terms of comparability in meaning to the original English. This evaluation was done by Dr. Khalid Al-Khaja and Dr. Abdulla Al-Bannai, both professors of English linguistics, who decided to act as judges, for they believed that could make a fair evaluation owing to their familiarity with both languages. In their evaluation the following technique was applied: each statement in the three translations was compared to the original English statements and judged as poor or good translation in terms of comparability to the basic meaning of the original. If any item was judged as poorly translated in two of the translations, it was rejected on the assumption that the Arabic translation was poor and thus it would have misled the Arab subjects. It was found that some items were incorrectly translated owing to the difficulty of finding equivalent terms in Arabic. Furthermore, some translated items revealed the cultural bias of the original translator.

The Samples (Population)

A major problem which confronts almost all experimental research in education involves the drawing of inferences about a population from knowledge of smaller

samples considered as representative of that population. Since, however, this study is interested in the educational philosophies of teachers in the UAE, it was necessary to include teachers from all education classes. These classes included sex of teachers, type of school they work, their nationality, and their religion. A total of 5072 questionnaires were distributed and a total of 3656 useable questionnaires were received (72.08% return). The following breakdown of sample population participating in the study is noticed (demographic data about participating teachers):

- Teachers who are male (40.4%), and female (59.4%)
- Teachers in public schools (30.8%), and private schools (69.2%)
- Teachers who teach Kindergarten level (.5%), primary level (19.9%), preparatory level (35%), and secondary level(44.5%)
- Teachers who hold diploma (1.7%), bachelor degree or higher (98.3%)
- Teachers who are Muslims (59.9%), other (40.1%)
- Teachers who are from the Emirates (40.1%), from other Arab countries (1.7%), from Pakistan or India (1.8), from Europe or America (56.3%)

Questionnaire Distribution

A letter of permission from the Ministry of Education was obtained to facilitate the distribution of the questionnaire. However, it should be mentioned that the Ministry requested to examine the questionnaire before it could be distributed. Their feedback was concerned with the fact that the questionnaire contained some questions (or items) tackling religion, and they advised to eliminate these items. Of course, this request was rejected; however, we had to modify the phrasing of these questions.

Interviews

Personal interviews provide valuable information regarding the issues of interest in this research. For example, interviews with teachers could provide an in-depth understanding of teacher's educational philosophies. The feedback from these interviews will be used to better understand the problem, and later in chapter four to better understand results. In summary, interviews were carried out with the following samples:

1. Decision-makers at the Ministry of Education;
2. Parents (who gather every two months to discuss student problems);
3. Teachers (in both public and private schools, and from all ethnic backgrounds); and
4. Students (in both public and private schools).

Even though the current study is based on a detailed questionnaire, personal interviews provide the source for better understanding the system. More specifically, the interviews were used to do the questionnaire and to get feedback on the results obtained from analysing the questionnaire. First, and during the design of the questionnaire, participants were asked to provide feedback on issues related to the questionnaire. These issues included clarity, focus, and relevancy. Second, and after obtaining results from the statistical analysis of questionnaire data, participants were asked to provide feedback on these results. They were given the chance to examine the results associated with mean responses and with similarities and differences between teacher groups. During this stage, notes were taken from those who volunteered to participate in the interviews.

The questionnaires were administered in groups where the participant had the chance to ask questions to the study conductor. Other personal interviews were carried

out after the respondents completed the questionnaires. Moreover, some VIP personnel from the Ministry of Education were selected for further interviews.

The Society for Student Parents (SSP) was contacted for recommending some parents to participate in the interviews. The SSP provided the list of all members and their contact number. A total of 49 parents accepted to participate in the interviews. During the distribution of the questionnaires, teachers were asked to participate in later-interviews. A total of 87 teachers accepted the invitation. In addition, the Ministry of Education provided a list of 17 VIP's in the Ministry to participate in the interviews. The VIP's consisted of the Deputy Minister, his two assistants, several department heads, and the head of each educational districts,

Advantages of the Interview Studies

Since the current study depends extensively on interviews, it is appropriate to review the advantages of this method. Bailey (1987) provides an extensive review of the advantages and disadvantages of interviews. One major advantage of the interview is its flexibility. Interviewers can probe for more specific answers and can repeat a question when the response indicates that the respondent misunderstood the question. Since different questions are appropriate for different respondents, the interview situation makes it possible for the interviewer to decide what questions are appropriate, rather than all in advance as the researcher must do for the mailed study.

The interview tends to have a better response rate than the mailed questionnaire. Persons who are unable to read and write can still answer questions in an interview, and others who are unwilling to exert any effort to write out their answers may be glad to talk. Many people simply feel more confident of their speaking ability than of their writing ability. In addition, the interviewer is present to observe non-verbal behaviour and to assess the validity of the respondent's answer. An interviewer can standardise the interview environment by making certain that the interview is

conducted in private, that there is no noise, and so on. However, the mailed study is completely different, since the questionnaires may be completed by different people under drastically different conditions.

The interviewer has control over question order and can ensure that the respondent does not answer the questions out of order in any other way that might thwart the structure of the questionnaire. The interviewer can record spontaneous answers. The respondent does not have the chance to retract his or her first answer and write another, as is possible with a mailed questionnaire. Spontaneous answers may be more informative and less normative than answers about which the respondent has had time to think. The respondent is unable to cheat by receiving answers from others, or by having others complete the entire questionnaire for him or her, as often happens in mailed studies.

The interviewer can ensure that all the questions are answered. Moreover, the interviewer can record the exact time, date, and place of the interview. Thus if some important event has occurred during the course of the study that may cause changes in the respondent's answers, the researcher has a chance to compare answers before and after the event. In a mailed survey, he or she has only postmarks as clues to which questionnaires were answered before or after the event. Bailey (1987) also adds that a more complex questionnaire can be used in an interview study. A skilled, experienced, and well-trained interviewer can work with a questionnaire so full of skips, charts and graphs, arrows, detailed instructions, and various other contingencies that even a well-educated respondent would feel hopelessly lost or at least intimidated if he or she received it in the mail.

Some of the disadvantages of interviews that Bailey (1987) cites include cost, time, interview bias, no opportunity to consult records, inconvenience, less standardised question wording and lack of accessibility to respondents. In the current study, we will

attempt to conduct interviews while taking full advantage of its positive characteristics. Since the study is supported by the Ministry of Education, the three factors of cost, inconvenience and time are secondary issues to this study.

Strengths and Weaknesses while Conducting the Field Study

Since surveys were distributed in a friendly atmosphere between the researcher and participants, it is ideal to discuss some of the strengths and weaknesses of the method. The researcher was present at all times while the questionnaires were being filled. The participants had complete ease to ask any questions while filling out the questionnaires. The way the study was conducted was similar to a typical field research.

One of the key strengths of the field research conducted in this study is the comprehensiveness of perspective it gave to the researcher. By going directly to the samples participating in the study and observing them as completely as possible, we developed a deeper understanding of their philosophies of education. The field research allowed us to observe and understand attitudes and behaviours within their natural settings. In other words, field research revealed things that would not otherwise be apparent (in comparison with mail surveys for example).

The researcher had the opportunity to ask further questions probably not revealed by merely asking to rate the extent of importance using a scale. Some respondents preferred that the researcher ask questions while receiving answers instead of participants just filling out questionnaires. Of course, such method was extremely helpful in better socialising with the participants and getting valuable

clarifications while doing so. On the other hand, the method was time consuming where each questionnaire could take more than an hour to fill in such a joint manner.

Some questions were not easy to understand by respondents, and conducting research in such a manner allowed for better understanding and clarification. On the other hand, we noticed that some respondents were biased by the way we answered their questions; and hence, would provide opinions not truly representative of their perception.

In summary, the chief strength of the method followed in conducting research in the manner we did lay in the depth of understanding it permitted. In addition, conducting research in this manner allowed us to modify our research design as we went along for those unclear questions. The nature of the current research project, required a large number of trained researchers or observers. This fact was the main drawback of the method.

In the current study, the researcher conducted all interviews himself without employing people to do interviews.

Analysis Methods

Two basic statistical methods will be utilised. First, the arithmetic mean for each of the variables (within each sample: sex of teacher, type of school, nationality of teacher, and his religion) will be calculated. Second, to test whether significant differences exist between the groups (sex of teachers, religion of teachers, nationality of teachers, and whether the teacher works in private or public schools) the Mann-Whitney analysis of variance will be used. It is clear that from the sample participants

that the number of teachers holding degrees other than a bachelor degree or higher constitute is only 1.7 percent. The same is true with regard to teachers who come from other Arabian countries or from India and Pakistan. Such low percentage makes the statistical results meaningless. As a result, statistical results with regard these two effects will not be reported. One reason for the lack of participation of these groups is their lack of interest in the study. Another reason that was cited by one teacher from these groups was associated with not being convinced that the study was conducted for research purposes only. He assumed that the results might threaten him and his job. Future studies should find means to encourage these groups to participate.

It is also a frequent approach to Likert scale to provide descriptive statistics such as how many agree/strongly agree, how many disagree/strongly disagree, etc. This shows the proportions in favour or against. In the current study, we are concerned with the degree of agreement between groups. For statistical significance of agreement the Mann-Whitney test is adequate.

With the Mann-Whitney test, the experimental situation is one where two random samples have been obtained, one from each of two possibly different populations. The objective is that we want to test the null hypothesis that the two populations are identical against the alternative that one of the populations tends to furnish greater observed values than the other populations. The term greater applies to observations on random variables, but actually any observation that may be arranged in increasing order according to some property such as nationality of teacher, religion of teacher, and the like may be analysed using the Mann-Whitney test.

The Mann-Whitney test uses more information than the median test. As a consequence, the Mann-Whitney test is usually more powerful, and is preferred when the available data are measured on at least the ordinal scale. The main reason for using the Mann-Whitney test in this study is the fact that most of the required assumptions to use the test are available in the collected data for the current study. First, the data for analysis consist of two random samples of different sizes; second, the observations are independent both within and between samples; third, the variable(s) of interest is continuous; fourth, the measurement scale is at least ordinal; and finally, the populations are identical except for a possible difference in location for at least one population. In other words, the Mann-Whitney test is selected to test the null hypothesis that there are no significant differences between two populations (e.g., male or female teachers) with regard to a certain item (e.g., items related to curriculum development).

Study Hypotheses

Since we are concerned with four different dimensions (curriculum development issues, language issues, religion/secular values issues, and traditional/progressive views on education issues), four different categories of hypotheses will emerge that require testing. The study will attempt to answer the following hypotheses.

Since there are nine items under the dimension of curriculum development, there will be nine different hypotheses that need testing. These hypotheses will be numbered from H_{1s1} to H_{1s9} (with regard to teacher's sex type), H_{1t1} to H_{1t9} (with regard to type of

school), H_{1n1} to H_{1n9} (with regard to nationality of teacher), and H_{1r1} to H_{1r9} (with regard to religion of teacher). The wording of each of the hypothesis will be as follows:

There is no significant differences
between the two populations (four sets)
on each of the nine issues with regard to
curriculum development.

Since there are five items under the dimension of bilingual/multilingual education, there will five different hypotheses that need testing. These hypotheses will be numbered from H_{2s1} to H_{2s5} (with regard to teacher's sex type), H_{2t1} to H_{2t5} (with regard to type of school), H_{2n1} to H_{2n5} (with regard to nationality of teacher), and H_{2r1} to H_{2r5} (with regard to religion of teacher). The wording of each of the hypothesis will be as follows:

There is no significant differences between
the two populations (four sets) on each of
the five issues with regard to
bilingual/multilingual teaching.

Since there are ten items under the dimension of religious/secular values, there will ten different hypotheses that need testing. These hypotheses will be numbered from H_{3s1} to H_{3s10} (with regard to teacher's sex type), H_{3t1} to H_{3t10} (with regard to type of school), H_{3n1} to H_{3n10} (with regard to nationality of teacher), and H_{3r1} to H_{3r10} (with regard to religion of teacher). The wording of each of the hypothesis will be as follows:

There is no significant differences between
the two populations (four sets) on each of
the nine issues with regard to
religious/secular values in education.

Finally, since there are seventeen items under the dimension of traditional and progressive views on education, there will be seventeen different hypotheses that need testing. These hypotheses will be numbered from H_{4s1} to H_{4s17} (with regard to teacher's sex type), H_{4t1} to H_{4t17} (with regard to type of school), H_{4n1} to H_{4n17} (with regard to nationality of teacher), and H_{4r1} to H_{4r17} (with regard to religion of teacher). The wording of each of the hypothesis will be as follows:

There is no significant differences between the two populations (four sets) on each of the seventeen issues with regard to traditional/progressive views on education.

Reliability of the Questionnaire Items

In abstract, reliability is a matter of whether a particular technique, applied repeatedly to the same object, would yield the same result each time (Babbie, 1986). Because reliability is an important issue in the use of any measurement method, investigations of reliability should be made when new measures are developed. As suggested by Nunnally (1979), the split-half reliability could be used to estimate the reliability of the employed questionnaire. In this test, the items within a test are divided in half and scores on the two half-test are correlated.

For the developed measurement used in this study, the split-half reliability is 0.897217, which exceeds the minimum acceptable level necessary for such exploratory studies (Nunnally, 1979).

Another method for assessing the reliability of measurements is through the calculation of the Cronbach alpha coefficient for each suggested dimension in the questionnaire. Coefficient alpha is the basic formula for determining the reliability based on internal consistency. Coefficient alpha sets an upper limit to the reliability of tests constructed in terms of the domain-sampling method. If it proves to be very low,

the items have very little in common. If, for example, coefficient alpha is only 0.30 for a 40-item test, the experimenter should reconsider the measurement problem (Nunnally, 1979:230).

Coefficient alpha provides a good estimate of reliability, since the major source of measurement error is because of the sampling of content. Nunnally recommends coefficients higher than 0.40 for exploratory research such as the one in hand.

The calculated Cronbach alphas for each of the dimensions are as follows:

1. Traditional/modern educational philosophies: 0.7112;
2. Single language/multilingual teaching: 0.6581;
3. Religious/secular values: 0.6399;
4. Curriculum development issues: 0.8085;

We notice that all coefficients are high enough to recommend that the measurement instrument enjoys adequate internal consistency; as a result, it is reliable for the purpose of this research. The questionnaire is shown in Appendix A (the English version) and in Appendix B (the Arabic version).

Validity of the Empirical Measure

In conventional usage, the term validity refers to the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration (Babbie, 1986). We believe that several factors are present in the current empirical measure to provide for validity. Construct validation is a process of demonstrating that an empirical measure corresponds to the conceptual definition of a construct (Schwab, 1980). Accordingly, three types of validity can be established: nomological or theoretical validity, vertical validity, and horizontal or criterion-related validity. We can argue that the measurement instrument establishes the basis for nomological or theoretical validity since all items are developed by an extensive review of the educational philosophies body of research. We used factor analysis to

check that each of the scales is unidimensional, thus providing evidence of a single latent construct. In addition, Cronbach alpha, discussed earlier, addresses vertical validity, which describes the extent to which a scale represents its construct. Evidence of criterion-related validity is presented with our findings by using the various measures to predict teachers' philosophies.

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF THE RESULTS

In the section on statistical procedure in the last chapter, it was pointed out that the data were analyzed in two main steps. The first step involved the computation of the means of paired item means for each two comparable samples in order to identify the acquiescence response. Then the Mann Whitney U test was computed to determine the significance of the rank difference between means of items. The results will be presented in this chapter. Moreover, as mentioned earlier, personal interviews will be a major part in the better understanding of results. After statistical analysis of results, the results are discussed with the volunteers of the personal interviews. Their comments and feedback on these results are presented in this chapter and the next one.

Descriptive statistics and the Mann-Whitney tests

In this section we will compute the arithmetic mean for each of the variables under each dimension, and provide some observations with regard to each. Before we proceed, we need to remind ourselves that the questionnaire items (or variables) attempted to know the perception of the participant (teacher) with regard to the degree of agreement or disagreement with each item. We also recall that the numeric value of five meant total agreement, and the numeric value of one meant total disagreement. In the tables of descriptive statistics, the standard deviation for each item is not shown. All

computed standard deviations were less than 0.999 indicating that we do not have any statistical problem with regard to dispersion of the opinions.

In each of the tables, we will also present the results of the Mann-Whitney U test that is used to determine if there is a significant difference between two populations. We should recall that the test is based upon independent random samples from each population. In other words, the test determines whether or not the two populations are identical. Each table presents the computed Z value for each of the items and the level of significance. With regard to tests of significance, we should note that the total picture would not be complete unless we examine the composition nature of teachers with respect to all variables. For example, in public schools only female teachers teach girls, more than 85 percent of female teachers are local, more than 75 percent of female teachers are Moslems. In private schools, female teachers teach both boys and girls (some in separate classes), more than 95 percent of all teachers are from other nationalities (non-local), the religion of teachers is balanced (almost equal percentage of Moslems, Christians, and other religions). For these combined reasons, the elaboration of the significant differences between the populations will be left to the end of each section, after the elaboration on the descriptive statistics.

Curriculum development issues

Table (1) presents the means of all categories of samples considered with regard to curriculum development issues. Few things are obvious with regard to the computed arithmetic means that are worth mentioning. Table (2) shows the results of the Mann-Whitney tests in descriptive format. The word "different" means significant difference

between the two groups on that certain issue. The word "not different" represents the case of no significant differences between the two groups.

Table (1) Mean scores, and the Mann-Whitney U test results (with regard to curriculum development issues)

	Type of school				Nationality of teacher				Religion of teacher					
	Mean		Mann Whitney U test		Mean		Mann Whitney U test		Mean		Mann Whitney U test			
	Male	Female	Z-score	Significance	Private	Public	Z-score	Significance	Local	Non-local	Moslem	Non Moslem	Z-score	Significance
The curriculum should contain an orderly arrangement of subjects that represent the best of our cultural heritage	4.619	4.643	-3.514	0.000	4.633	4.622	-15.87	0.000	4.635	4.636	4.641	4.619	-0.443	0.658
The goal of curriculum improvement efforts is the revision of old courses	2.189	2.231	-4.01	0.689	2.148	2.247	-29.04	0.000	2.194	2.209	2.299	1.636	-4.441	0.000
The goal of curriculum improvement efforts is the introduction of new courses	4.485	4.693	-10.24	0.000	4.505	4.691	-5.11	0.610	4.583	4.630	4.604	4.662	-1.719	0.086
Our teachers should be given intelligently worked out solutions to their curriculum problems	4.596	4.675	-4.591	0.000	4.601	4.680	-4.144	0.000	4.707	4.605	4.659	4.581	-2.657	0.008
In a curriculum improvement programme regular lectures on curriculum and curriculum theory should be given by a consultant	4.589	4.606	-3.359	0.001	4.576	4.623	-12.69	0.000	4.719	4.525	4.617	4.535	-1.707	0.088
The backbone of the school curriculum is subject matter; activities are useful mainly to facilitate the learning of subject matter	4.352	3.867	-8.250	0.000	4.409	3.802	-2.387	0.017	3.761	4.272	4.026	4.320	-4.261	0.000
We need national curriculum standards in education if we want our schools to compare favourably with schools in other countries	4.559	4.681	-7.846	0.000	4.539	4.703	-13.54	0.000	4.747	4.633	4.627	4.666	-1.420	0.156
In a curriculum improvement programme a specialist should devote a good deal of time to demonstrating teaching	4.537	4.614	-4.337	0.000	4.530	4.627	-6.273	0.000	4.581	4.589	4.578	4.681	-2.902	0.004
It is essential in the curriculum improvement programme that teachers thoroughly study the text before implementation	4.631	4.699	-5.076	0.000	4.639	4.701	-11.08	0.000	4.631	4.651	4.679	4.664	-1.338	0.181

Table (2) The Mann-Whitney U test results in descriptive format (with regard to curriculum development issues)

	Type of school		Nationality of teacher		Religion of teacher	
	Male-Female	Public school-Private school	Local-Non-local	Moslem-Non-Moslem		
The curriculum should contain an orderly arrangement of subjects that represent the best of our cultural heritage	Different	Different	Not different	Not different	Not different	Not different
The goal of curriculum improvement efforts is the revision of old courses	Not different	Different	Not different	Different	Different	Different
The goal of curriculum improvement efforts is the introduction of new courses	Different	Not different	Not different	Not different	Not different	Not different
Our teachers should be given intelligently worked out solutions to their curriculum problems	Different	Different	Different	Different	Not different	Not different
In a curriculum improvement programme regular lectures on curriculum and curriculum theory should be given by a consultant	Not different	Different	Different	Different	Not different	Not different
The backbone of the school curriculum is subject matter; activities are useful mainly to facilitate the learning of subject matter	Different	Not different	Different	Different	Different	Different
We need national curriculum standards in education if we want our schools to compare favourably with schools in other countries	Different	Different	Not different	Not different	Not different	Not different
In a curriculum improvement programme a specialist should devote a good deal of time to demonstrating teaching	Different	Different	Different	Not different	Not different	Not different
It is essential in the curriculum improvement programme that the teachers thoroughly study the text before implementation	Different	Different	Different	Different	Not different	Not different

1. Teacher's sex

We note that female teachers always give higher numeric values to each of the items compared with male teachers except to one item: "the backbone of the school curriculum is subject matter; activities are useful mainly to facilitate the learning of subject matter". However, with regard to the same item we also note that the difference is not significant at the 0.0001 level. It should be noted in this regard also that in boy-schools there are more activities planned than girl-schools. This fact might explain to some degrees the low score of (3.867) that female teachers attach to this item.

Both male and female teachers assign low values (2.189 and 2.231) to the item associated with "the goal of curriculum improvement efforts is the revision of old courses". We should mention here that during interviews with several teachers it was pointed out that they preferred that courses stay for a long time unchanged. In other words, "old courses" usually meant that teachers were familiar with these courses and any revision efforts would be faced with some opposition. "Revised courses" meant extra efforts of getting familiar with course and some participation in training sessions (with regard to public schools only).

Both populations, male and female teachers, assign the highest value of agreement with regard to the last item "it is essential in the curriculum improvement program that the teachers thoroughly study the text before implementation". The high scores reveal an agonizing experience of many teachers we interviewed. They all complained that they were only shown the new texts at the beginning of the year without having any

chance to study them. In certain ways, the high scores assigned to this item reflected the anger that most teachers, male or female, feel with regard to not being able to see the new text in ample time before implementation.

With regard to testing the hypotheses H_{1s1} to H_{1s9} at the 0.0001 significance level, the MW test provides significant evidence to accept hypotheses H_{1s2} and H_{1s5} only. On the other hand, hypotheses H_{1s1} , H_{1s3} , H_{1s4} , H_{1s6} , H_{1s7} , H_{1s8} , and H_{1s9} are not accepted. The significant differences, especially in the female-teacher's direction (they provide higher scores than male teachers), reveal disagreements in the magnitude of the differences associated with the philosophy of teaching with regard to the two populations. In summary, significant differences are observed with regard to the curriculum containing an orderly arrangement of subjects that represent the UAU cultural heritage, the curriculum improvement goal being the introduction of new courses, the teachers should be given intelligently worked out solutions to their curriculum problems, the need for national standards in curriculum development, and the need for teachers to study the text before implementation.

2. Teacher's type of school (public or private)

With regard to one item only, the backbone of the school curriculum is subject matter where activities facilitate the learning of subject matters, we note that private school teachers assign higher numeric values compared to public school teachers (4.409 compared to 3.802). For example, private school teachers stress the value of activities more than their counterparts. This fact also reflects the philosophy of teaching in most private schools in the UAE. Private schools in the UAE stress the value of out-of-

class activities as essential to the development of the student. However, they do not give it the same weight when it comes to grading the student. Public schools on the other hand, consider activities as part of the grading system even though it is minimal.

With regard to private school teachers, the highest score is associated with "it is essential in the curriculum improvement program that teachers thoroughly study the text before implementation". During the interview stage, it was revealed that the development or improvements of texts happen in other countries such as the UK or the USA. This is because most private schools are associated with schools in these countries. Moreover, many parents pointed out that they would rather send their children to schools affiliated with European schools rather than those that are not. Teachers in private schools are contracted from the UAE or from other countries. They are provided with already written texts and not given any feedback opportunities. In other words, the high score assigned to the item reflects the type of behavior provided to them by private schools and not necessarily their own philosophies.

With regard to public school teachers, the highest score of 4.703 is also associated with the same item as with regard to private school teachers. This score also might reveal their anger of not being able to thoroughly study the text before implementation.

As mentioned before, public school teachers associate higher scores with regard to all items compared with private school teachers. Public school teachers stress the value cultural heritage be contained in the curriculum, they stress the benefits associated with the introduction of new courses, they focus on getting regular lectures on curriculum by

consultants or specialists, and expectedly, they stress the essential need of national curriculum standards in education.

With regard to hypothesis testing, the MW test provides ample evidence for the acceptance of two hypotheses only: H_{1t3} and H_{1t6} . In other words, no significant differences are observed with regard to the goal of curriculum improvement efforts is the introduction of new courses, and the backbone of the school curriculum is subject matter. The other even hypotheses, H_{1t1} , H_{1t2} , H_{1t4} , H_{1t5} , H_{1t7} , H_{1t8} , and H_{1t9} , are not accepted on the basis of type of schools.

3. The nationality of teachers

We should remember here that most locals are associated with public schools. As expected, local teachers assign the highest level of agreement with the item concerned with need for national curriculum, while non-local teachers associate the highest score with the last item just as the other populations did. Local teachers also assign higher scores to the need for curriculum that represents the best of our cultural heritage. Again we need to point out that public schools need to comply with the curriculum as set by the Ministry of Education. On the other hand, private schools do not need to do so. In public schools, students have to take a course called "Sociology of the UAE", while in private schools, this course is optional for those students who want to take it only.

Both populations of teachers, local and non-local, associate the lowest scores with the items concerned with "revising old courses" and "activities".

However, the tests of significance between the two populations reveal significant differences with regard to four items only in which none is associated with culture. The four hypotheses not accepted were H_{1n4} , H_{1n5} , H_{1n6} , and H_{1n9} . These hypotheses are associated with the need to provide teachers with intelligently worked out solutions to their problems, the need for providing lectures on curriculum improvements by consultants, the need for teachers to study texts before implementation, and the fact that the backbone of the school curriculum is subject matter. The tests provide evidence that we should accept the remaining hypotheses: H_{1n1} , H_{1n2} , H_{1n3} , H_{1n7} , and H_{1n8} .

4. The religion of teachers

Moslem teachers assign higher scores to five items of the list containing nine items when compared with non-Moslem teachers. In other words, the scores are mixed, Moslem teachers assign higher scores to some items while assigning lower scores to other related issues. Meanwhile, we note that the effect of "religion" is minimal since significant differences are witnessed with regard to two items only ("the goal of curriculum improvement efforts is the revision of old courses" and "activities are useful mainly to facilitate the learning of the subject matter"). These results are very encouraging to many parents who pointed out that "science is science, no matter who teaches it". In other words, parents feel that the religion of the teacher was never a factor in their mind when they selected the school their children go to. We should also point out that the Z-scores, which reflects the level of significance, with regard to the two items are not too high (-4.44 and -4.26 respectively).

To summarize, the MW tests provide evidence for not accepting two hypotheses, H_{1r2} and H_{1r6} , and for accepting the remaining seven hypotheses: H_{1r1} , H_{1r3} , H_{1r4} , H_{1r5} , H_{1r7} , H_{1r8} , and H_{1r9} . In other words, significant differences are observed with regard to the goal of curriculum improvement efforts being the introduction of new courses, and subject matter being the backbone of the school curriculum. No differences are observed on other more sensitive issues related to culture and heritage, which means that the religion of teachers is not a factor on these issues where significant differences are not observed.

Bilingual/multilingual issues

Table (3) presents the means of all categories of samples considered with regard to bilingual/ multilingual issues as they relate to the philosophy of the different populations of teachers in UAE schools. We will attempt in this section to highlight the most clearly observed results with regard to the computed arithmetic means of each of the issues. . Table (4) shows the results of the Mann-Whitney tests in descriptive format.

Table (3) Mean scores, and the Mann-Whitney U test results (with regard to bilingual/multilingual issues)

	Mann Whitney U test				Type of school				Nationality of teacher				Religion of teacher			
	Mean		Z-score	Significance	Mean		Z-score	Significance	Mean		Z-score	Significance	Mean		Z-score	Significance
	Male	Female			Private	Public			Local	Non-local			Moslem	Non Moslem		
No person can be considered really educated without having mastered at least two languages	3.793	4.323	-9.232	0.000	4.124	3.990	-3.598	0.000	3.761	4.187	-6.957	0.000	4.261	4.258	-1.118	0.251
English should be taught starting from pre-school education	4.608	4.696	-6.477	0.000	4.977	4.587	-18.77	0.000	4.643	4.675	-1.316	0.188	4.740	4.807	-1.210	0.208
English is a must in today's education	4.615	4.758	-10.65	0.000	4.936	4.643	-16.29	0.000	4.727	4.680	-3.473	0.001	4.686	4.794	-1.307	0.198
English should be compulsory on all students	4.583	4.742	-10.81	0.000	4.882	4.631	-13.63	0.000	4.741	4.617	-6.676	0.000	4.675	4.716	-1.109	0.267
Students should be given the choice to select "Arabic or English" education tracks	3.611	3.713	-4.220	0.000	3.928	2.644	-14.31	0.000	4.013	3.458	-11.05	0.000	3.829	3.765	-1.317	0.187

Table (4) The Mann-Whitney U test results in descriptive format (with regard to bilingual/multilingual issues)

	Male-female	Type of school	Nationality of teacher	Religion of teacher
<p>No person can be considered really educated without having mastered at least two languages</p> <p>English should be taught starting from pre-school</p> <p>English is a must in today's education</p> <p>English should be compulsory on all students</p> <p>Students should be given the choice to select "Arabic or English" education tracks</p>	<p>Male-female</p>	<p>Public-private</p>	<p>Local-non-local</p>	<p>Moslem-non-Moslem</p>
	<p>Different</p>	<p>Different</p>	<p>Different</p>	<p>Not different</p>
	<p>Different</p>	<p>Different</p>	<p>Not different</p>	<p>Not different</p>
	<p>Different</p>	<p>Different</p>	<p>Not different</p>	<p>Not different</p>
	<p>Different</p>	<p>Different</p>	<p>Different</p>	<p>Not different</p>
	<p>Different</p>	<p>Different</p>	<p>Different</p>	<p>Not different</p>

1. Sex of the teachers

It is obvious from the results of Table (3) that female teachers assign higher scores than do male teachers to all the five issues related to language. However, both female and male teacher associate the highest level of agreement with regard to the importance of English in today's schools (4.758 and 4.615 respectively). The reason that the scores with regard to the importance of English is not higher may be due to the fact that a reasonable percentage in public schools are proponents of the idea of "Arabization", where all subjects are taught in English. Meanwhile we notice that the lowest of scores are associated with the last item: "students should be given the choice to select Arabic or English education tracks". The low scores given to this issue is a relief for many officials in the Ministry of Education who advocate the idea of "compulsory English" in all public schools. This philosophy is part of a larger movement in the whole educational system in the UAE, from preschool to higher education.

With regard to the differences between the two-population of teachers (male and female), we notice that significant differences exist with regard to all five issues. In other words, the two populations are not identical leading us to not accept all hypotheses H_{2s1} to H_{2s9} . There is sufficient evidence to show a difference in the population distributions of teachers' sex as they relate to language philosophies in education. We should also note that a larger negative Z-value means a larger difference between the two populations. The largest difference is observed with regard to English offered as compulsory or elective, while the least difference is observed with regard to whether we should allow students to choose between English or Arabic tracks.

2. Type of school

The most obvious result with regard to the arithmetic means of each of the issues is the fact that private school teachers associate much more agreement with all of the issues when compared to public school teachers. In fact, with regard to the level of schooling in which English should be taught, we notice that private school teachers assign the highest score of 4.977, which is very close to a perfect score. Meanwhile, public school teachers assign the highest score with the issue concerning English being a must in today's education (a score of 4.643). Overall, we notice that both schools associate high importance to making it compulsory so that students master more than one language besides Arabic, hopefully English, as demanded by the requirements of the market in which these students have to work later on in life.

Even though high scores indicate high levels of agreement with each of the issues concerning language, it is still not indicative of whether differences exist between the two populations. We need the non-parametric test of Mann-Whitney to reveal any differences. Again, we notice that teachers in public schools are significantly different from teachers in private schools when it comes to their philosophy with regard of languages. The large values of Z-scores for each of the items lead us to not accepting all the hypotheses: H_{2t1} to H_{2t9} where significant differences between the two samples of teachers exist.

3. Nationality of teachers

With regard to nationality of teachers, we get variant results. Local teachers from the UAE give higher scores to three of the five issues compared to teachers from other

nationalities. Moreover, we notice significant differences between the two populations with regard to only three issues. We also notice that the Z-scores are much lower with regard to nationality of teachers when compared to previously discussed classifications of sex of teachers or type of schools. In other words, nationality of teachers might not be a significant cause of differences with regard to philosophy of bilingual/multilingual education.

The Mann-Whitney tests suggest not accepting three hypotheses associated with "education-mastery of two languages", "English being compulsory", and "choice of Arabic or English tracks". These hypotheses are numbered H_{2n1} , H_{2s4} , and H_{2s5} . Meanwhile, the evidence suggests that we accept hypotheses H_{2s2} and H_{2s3} .

4. Religion of teachers

The values of the arithmetic means of each language-issue are high for both populations of teachers (Moslems and non-Moslems). However, not much obvious observations are apparent. Meanwhile, no significant differences are observed with any of the issues when the two populations are compared. In other words, the results suggest that religion of teachers is not a major factor to discriminate between teachers with regard to their bilingual/multilingual education related philosophies. Regardless of their religion, teachers view the five issues as being important. As a result, we accept all hypotheses H_{2r1} to H_{2r5} .

The highest score given by both Moslem and non-Moslem teachers is associated with the issue dealing with "English should be taught starting from pre-school". For

both populations of teachers, the lowest score is associated with the issue dealing with “students should be given the choice to select Arabic or English education tracks”.

Religious/secular values issues

Table (5) presents the means of all categories of samples considered with regard to educational issues related to religious/secular values as they relate to the philosophy of the different populations of teachers in UAE schools. . Table (6) shows the results of the Mann-Whitney tests in descriptive format. It is not surprising to note that the computed mean scores for several of the items shown in the table with regard to religious/secular values are the smallest so far (including values in Table (7) that will be discussed next).

Table (5) Mean scores, and the Mann-Whitney U test results (with regard to religious/secular values)

	Type of school				Nationality of teacher				Religion of teacher					
	Mean		Mann Whitney U test		Mean		Mann Whitney U test		Mean		Mann Whitney U test			
	Male	Female	Z- score	Signi- fance	Private	Public	Local	Non- local	Z- score	Signi- fance	Moslem	Non Moslem	Z- score	Signi- fance
We will give the best education to each student if we emphasise freedom	4.201	3.986	-2.495	0.013	4.362	2.911	-4.106	4.069	-1.477	0.140	4.018	4.499	-8.302	0.000
A teacher may properly teach that some laws are unchanging and certain in their essential nature	4.404	4.516	-4.804	0.000	4.319	4.512	-4.551	4.425	-5.812	0.000	4.605	4.454	-2.366	0.018
The content of text books should not be in conflict with state and local customs and tradition	4.578	4.683	-6.930	0.000	4.577	4.919	-4.664	4.628	-3.494	0.000	4.646	4.635	-1.338	0.181
When the school remains silent on social issues, it is not meeting its responsibilities	4.377	4.544	-6.152	0.000	4.321	4.515	-4.499	4.464	-1.321	0.186	4.469	4.555	-1.731	0.083
Schools should teach the fundamentals and leave social and religious ideas to the home and religious leaders	1.677	2.2822	-1.480	0.142	2.018	2.008	-2.355	1.815	-10.41	0.000	2.068	1.836	-8.822	0.429
Moral training is the job of the home, not the school	1.449	1.525	-0.14	0.988	1.436	1.720	-1.504	1.481	-1.727	0.084	1.543	1.168	-2.490	0.017
Moral training is the job of the religious leaders, not the school	1.453	1.516	-2.138	0.033	1.433	1.734	-1.644	1.388	-11.52	0.000	1.537	1.207	-1.508	0.099
Discussing controversial issues in the classroom is a good way of helping the youth develop their judgement	4.624	4.546	-6.617	0.000	4.846	4.530	-4.524	4.689	-5.159	0.000	4.584	4.722	-8.15	0.415
All schools should teach "Islamic religion" as a requirement	4.606	4.691	-7.879	0.000	4.595	4.921	-4.748	4.596	-8.387	0.000	4.684	4.499	-2.219	0.034
Students should be given the choice to pick "one" religion to be taught as a must	1.446	1.670	-7.194	0.000	1.546	1.717	-1.698	1.498	-10.37	0.000	1.603	1.415	-1.337	0.179

Table (6) The Mann-Whitney U test results in descriptive format (with regard to religious/secular values)

	Male-female	Type of school	Nationality of teacher	Religion of teacher
		Public-private	Local-Non-local	Moslem-non-Moslem
<p>We will give the best education to each student if we emphasise freedom</p> <p>A teacher may properly teach that some laws are unchanging and certain in their essential nature</p> <p>The content of text books should not be in conflict with state and local customs and tradition</p> <p>When the school remains silent on social issues, it is not meeting its responsibilities</p> <p>Schools should teach the fundamentals and leave social and religious ideas to the home and religious leaders</p> <p>Moral training is the job of the home, not the school</p> <p>Moral training is the job of the religious leaders, not the school</p> <p>Discussing controversial issues in the classroom is a good way of helping the youth develop their judgement</p> <p>All schools should teach "Islamic religion" as a requirement</p> <p>Students should be given the choice to pick "one" religion to be taught as a must</p>	Not different	Different	Not different	Not different
	Different	Different	Different	Not different
	Different	Different	Different	Not different
	Different	Not different	Not different	Not different
	Not different	Not different	Different	Not different
	Not different	Not different	Not different	Not different
	Not different	Not different	Different	Not different
	Different	Different	Different	Not different
	Different	Different	Different	Not different
	Different	Different	Different	Not different

Usually, teachers try to avoid controversial issues in education. Many teachers during the personal interviews pointed out that they were uncomfortable when they were responding to the religious items of the questionnaire. We will attempt in this section to highlight the most clearly observed results with regard to the computed arithmetic means of each of the issues.

1. Sex of the teachers

The effect of sex of teachers with regard to each item is obvious. Female teachers assign higher values to all items in the religious/secular dimension of the questionnaire (except the first item regarding "discussing controversial issues in the classroom"). This means that female teachers are relatively more favorable toward these items. One of the female teachers interviewed afterwards noted that female teachers practice religion more "honestly" and with greater "passion" than do male teachers. This view was shared also by many non-Moslem female teachers in private schools. Two items touched on the issue of religion directly: "all schools should teach Islamic religion as a requirement", and "students should be given the choice to pick one religion to be taught as a must". The item with regard to the Islamic religion received a noticeably high score from both females and males (4.691 and 4.606 respectively). The other item with regard to religion received also high scores. We should also note here that students in public schools take Islamic religion as a must (Ministry of Education figures show that 94 percent of all private schools also teach Islamic religion as a must). Results of the Mann-Whitney test show that there are significant differences between

the two sexes on their favorableness with regard to the two items that address religion directly.

Three items that addressed the theme of "who is responsible for moral training?" received the lowest scores from both male and female teachers. The first issue addressed the role of school, home, and religious leaders: "schools should teach the fundamentals and leave social and religious ideas to the home and religious leaders". Both groups feel that the school has a crucial role to play with regard to social and religious ideas. Responses to the second and third issues, "moral training is the job of the home, not the school" and "moral training is the job of the religious leaders, not the school" also show the importance of the school's role. It is clear though, that on all of the three items, female teachers view the role of school in a more favorable way than do male teachers. Meanwhile, the Mann-Whitney tests reveal that there are no significant differences between the two sexes with regard to these three items.

Male teachers assign the item addressing "discussing controversial issues in the class" a mean score of 4.624, while female teachers assign a value of 4.546. This means that this item reflects the relatively more favorable response of male teachers toward that item. Meanwhile, the Mann-Whitney test reveals that the difference between the two groups is statistically significant.

In summary, results of the Mann-Whitney tests lead us to accept four hypotheses: H_{3s1} , H_{3s5} , H_{3s6} , and H_{3s7} . The remaining six hypotheses are not accepted: H_{3s2} , H_{3s3} , H_{3s4} , H_{3s8} , H_{3s9} , and H_{3s10} .

2. Type of school

Teachers in public schools assign higher scores to both items associated with religion. However, we should point out that both groups assign relatively high scores to the two items. We also notice that teachers in private schools look at the issue of "emphasizing freedom in the classroom" more favorably than do teachers in public schools. However, no significant difference between the two groups is observed.

It is also expected that teachers in private schools favor "discussing controversial issues in the classroom". Moreover, a large Z-score is associated with this item (-13.62). This score indicates that the two groups are at the two ends of a measurement yardstick. During the personal interviews with selected authorities from the Ministry of Education, it was felt that authorities look at this result with great concern. They prefer that the discussion of controversial issues be left out of the schools altogether. As mentioned earlier, most teachers in private schools come from Western countries where discussing controversial issues is probably a daily routine. In the UAE, heads of private schools are also advised to convey to their teachers the fact of life in the UAE, to keep discussing controversial issues to a minimum.

Teachers in public schools also regard the issues concerning "the content of text books should not be in conflict with state and local customs and tradition" with extreme importance as they assign a relatively high score to it: 4.919. A significant difference between the two groups is witnessed (a Z-score of -16.01). Teachers in public schools also believe that "when the school remains silent on social issues, it is not meeting its responsibilities". During personal interviews, a large percentage of teachers in private schools also thought that private schools should cover the culture of the UAE in great

depth no matter where the students are coming from. They also added that schools in all countries do that with regard to the culture of the country.

With regard to the role of school in moral education, we note that both groups assign small scores to the three items associated with the theme. Moreover, no significant difference is observed between the two groups with regard to all three issues.

Results of the Mann-Whitney test lead us to accept four hypotheses, where the two sample populations are identical: H_{3t4} , H_{3t5} , H_{3t6} , and H_{3t7} . On the other hand, the two teacher samples from private and public schools are not identical with regard to the other six hypotheses: H_{3t1} , H_{3t2} , H_{3t3} , H_{3t8} , H_{3t9} , and H_{3t10} .

3. Nationality of teachers

Relative to teachers from other countries, teachers from the UAE (nationals) assign higher scores to all items in the dimension associated with religious/secular values except to two items, which are concerned with emphasizing freedom in the classroom, and discussing controversial issues with students. For UAE teachers, the highest score is associated with the issue that addresses the Islamic religion directly. For non-UAE teachers, the highest score is associated with the fact that "the content of text books should not be in conflict with state and local customs and tradition".

A significant difference between the two groups is observed with regard to the issue that students should be given a choice to pick one religion to be taught as a must. As one parent coming from India pointed out: "I am not a Moslem, I am a Hindu, I like my children to be given the choice to pick their own religion to be taught". We should

mention in this regard, that most parents from who come from other countries to the UAE take their first choice to be schools associated with their mother country.

Applying the Mann-Whitney tests, seven hypotheses are not accepted: H_{3n2} , H_{3n3} , H_{3n5} , H_{3n7} , H_{3n8} , H_{3n9} , and H_{3n10} . However, significant differences do not exist with regard to the other remaining three hypotheses: H_{3n1} , H_{3n4} , and H_{3n6} . These three hypotheses are accepted.

4. Religion of teachers

With regard to non-Moslem teachers, the highest score is assigned to the issue associated with "discussing controversial issues in the classroom". For Moslem teachers, the highest score is associated with "all schools should teach Islamic religion as a requirement". The lowest scores are associated with "role of home and school with regard to moral training" issues for both groups. However, Moslem teachers assign higher scores to all three issues dealing with this theme. With regard to the statistical significance between the two groups, we notice that they are identical on all issues except the issue that deals with "freedom in the classroom". In other words, it is clear from the results in the table that "religion" of teachers in the UAE has the minimal effect on their responses with regard to religious/secular values in education.

In summary, the Mann-Whitney test leads us to accept nine hypotheses with regard to religious/secular issues, where the two populations are seen to be identical: H_{3r2} , H_{3r3} , H_{3r4} , H_{3r5} , H_{3r6} , H_{3r7} , H_{3r8} , H_{3r9} , and H_{3r10} . However, we do not accept the first hypothesis in the religious/secular value's category, where the two populations are significantly different from each other: H_{3r1} .

Traditional/progressive views on education

Table (7) shows the arithmetic mean scores and the Mann-Whitney test results with regard to the traditional/progressive views on education. Seventeen items are part of this dimension. Table (8) shows the results of the Mann-Whitney tests in descriptive format. Main issues deal with "democracy", "freedom", "old ways", "traditional moral standards", "social objectives", "culture and national heritage", "discipline in schools", and "moral education".

1. Teacher's sex

It is very obvious that female teachers assign higher scores to all items under traditional and progressive views on education. However, significant differences between the two groups are observed with regard to eight items only. Male teachers associate the highest score with "children must be forced to learn the necessary subjects for their own good". Female teachers associate the highest score with "you should teach a student what he ought to know rather than what he wants to know". In other words, both groups associate the highest score to almost the same issue. However, according to the Mann-Whitney test, the two groups are significantly different from each other on both issues.

UAE system of education follows the British system to a large degree, where all students learn the same subjects during certain grade levels. There are only two schools in the UAE that follow the American system of credit hours. However, many parents prefer the British system since most of them are graduates of the same system. The other items address freedom indirectly, the fifth item in the dimension: "children

must be forced to learn the necessary subjects for their own good”, received high scores from both male and female teachers. However, the two sexes show significant differences in their views with regard to the item.

As expected the effectiveness of the “older method of discipline” in school has received low favorableness from both groups (2.146 and 2.160). During the interviews most teachers think that the older method of discipline has no place in today’s modern world. In addition, no significant differences are observed between the two groups on this item.

Results of the Mann-Whitney tests reveal that the two groups are statistically significant from each other with regard to eight issues, as the null hypotheses are not accepted: H_{4s1} , H_{4s2} , H_{4s3} , H_{4s4} , H_{4s8} , H_{4s9} , H_{4s11} , and H_{4s17} . On the other hand, the other nine hypotheses are accepted, as the two groups are statistically identical: H_{4s5} , H_{4s6} , H_{4s7} , H_{4s10} , H_{4s12} , H_{4s13} , H_{4s14} , H_{4s15} , and H_{4s16} .

2. Type of school

One obvious result when we consider the effect of type of school on the perception of teachers with regard to traditional and progressive views on education is the fact that it probably has the largest effect. The computed Z-scores are relatively high enough to guarantee the presence of significant differences between the two groups on all issues.

Scores show that teachers in private schools favor more freedom and democracy, while teachers in public schools show more favor to culture, history, and

tradition. Teachers in public schools assign their lowest agreement with the issue that is associated with "freedom in school encourages learning".

With regard to "discipline", teachers in public schools assign higher scores in favor of the effectiveness of such older methods (3.957 compared to 1.709). We should also point out that private school teachers never experienced the older method of discipline, while the method was abandoned from public schools in 1983 only. When we interviewed the authorities in the Ministry of Education, a small percentage of those who were teachers years ago talked about the effectiveness of the older method of discipline. However, "all" parents opposed the idea and they pointed out without reservation that they would withdraw their students at once if the school applied the older method.

With regard to preserving "social" aims and objectives, and enduring beliefs of "national heritage", we note that teachers in public schools show more agreement with the issues.

Results of the Mann-Whitney tests lead us to not accept any of the hypotheses associated with type of school, and traditional and secular values in education. In other words, the two groups are not identical to each other on all issues.

3. Nationality of teachers

When we look at the magnitude of the mean scores of teachers from the UAE and teachers who come from other countries, we note the same results that were obtained with regard to the effect of type of school are observed. This is expected since most of those who teach in public schools are from the UAE.

Significant differences between teachers from the UAE and teachers who come from other countries exist with regard to six issues. These issues are associated with "freedom in schools", "children must be forced to learn necessary subjects", "students should study the required basic subjects", "students should get a taste of our national heritage", "the older method of discipline", and "moral education". These results prove that the two population groups are significantly different from each other with regard to these issues. These results lead us to not accept the following hypotheses: H_{4n2} , H_{4n5} , H_{4n7} , H_{4n11} , H_{4n13} , and H_{4n14} . On the other hand, we accept eleven of the hypotheses and conclude that the two populations are identical. These hypotheses are the following: H_{4n1} , H_{4n3} , H_{4n4} , H_{4n6} , H_{4n8} , H_{4n9} , H_{4n10} , H_{4n12} , H_{4n15} , H_{4n16} , and H_{4n17} .

4. Religion of teachers

Looking at the arithmetic means, we notice that Moslem teachers think more favorably to some issues than do non-Moslem teachers. We notice that relative to non-Moslem teachers, Moslem teachers think that "democracy" contributes to the moral decay of youth", "we should teach students what he ought to know", "children must be forced to learn necessary subjects", "we should examine and test the traditional moral standards of our culture", and that "older method of discipline is more effective".

Non-Moslem teachers assign the lowest scores to the issues associated with "the older method of discipline", and "moral education is the continuous criticism and reconstruction of ideals and values". They associate the highest scores with regard to the issues associated with "the best preparation for the future is through knowledge of the past", "preserving intact the long established and enduring educational aims and

social objectives”, and “education of the masses is the answer to most of our social problems”.

Results of the Mann-Whitney tests lead us to conclude that, based on religion, the two populations are identical with regard to six issues. As a result, we accept those six hypotheses: H_{4r3} , H_{4r4} , H_{4r9} , H_{4r10} , H_{4r12} , and H_{4r14} . However, the remaining eleven hypotheses are not accepted: H_{4r1} , H_{4r2} , H_{4r5} , H_{4r6} , H_{4r7} , H_{4r8} , H_{4r11} , H_{4r13} , H_{4r15} , H_{4r16} , and H_{4r17} .

Table (7) Mean scores, and the Mann-Whitney U test results (with regard to traditional and progressive views on education)

	Type of school						Religion of teacher								
	Mann Whitney U test			Mean			Mann Whitney U test			Mean					
	Male	Female	Signi- fiance	Private	Public	Z- score	Signi- fiance	Local	Non- local	Z- score	Signi- fiance	Moslem	Non Moslem	Z- score	Signi- fiance
Democracy contributes to the moral decay of youth	3.499	4.028	0.000	3.656	4.799	-22.8	0.000	3.898	3.737	-1.63	0.103	4.567	3.683	-11.1	0.000
Freedom in school encourages learning	2.837	3.736	0.000	3.465	2.955	-9.37	0.000	3.521	3.264	-5.04	0.000	3.195	4.413	-16.2	0.000
To learn means to devise a way of acting in a situation for which old ways are inadequate	4.589	4.647	0.000	4.604	4.764	-10.4	0.000	4.630	4.638	-2.18	0.828	4.634	4.652	-2.01	0.841
You should teach a student what he ought to know rather than what he wants to know	4.592	4.666	0.000	4.570	4.860	-14.7	0.000	4.659	4.604	-3.16	0.002	4.638	4.613	-1.83	0.067
Children must be forced to learn the necessary subjects for their own good	4.620	4.633	0.100	4.575	4.858	-13.9	0.000	4.666	4.605	-3.81	0.000	4.640	4.574	-3.67	0.000
The traditional moral standards of our culture should not just be accepted; they should be examined and tested in solving the present problems of students	4.578	4.621	0.003	4.551	4.841	-14.0	0.000	4.614	4.601	-1.05	0.290	4.628	4.501	-6.12	0.000
Students should study the required basic subjects instead of community problems through field trips and other community study activities	3.810	4.002	0.076	3.721	4.579	-15.5	0.000	3.397	4.215	-15.6	0.000	3.760	4.658	-14.3	0.000
Only that should be accepted as true which meets the test of experience	3.369	3.965	0.000	3.5229	4.490	-14.8	0.000	3.725	3.705	-1.86	0.063	3.573	4.640	-12.7	0.000
The best preparation for the future is a thorough knowledge of the past	4.529	4.710	0.000	4.627	4.688	-7.51	0.000	4.659	4.625	-2.36	0.018	4.631	4.685	-1.289	0.197
In this period of rapid change, it is highly important that education be charged with the task of preserving intact the long established and enduring educational aims and social objectives	4.614	4.656	0.632	4.644	4.747	-7.25	0.000	4.653	4.671	-1.61	0.872	4.658	4.697	-1.01	0.313
In the interest of social stability, the youth of this generation must be brought into conformity with the enduring beliefs and institutions of our national heritage	4.287	4.529	0.000	4.086	4.522	-6.52	0.000	4.491	4.400	-3.57	0.000	4.405	4.6221	-5.32	0.000
School problems are usually caused by faculty administration	2.152	2.197	0.107	1.693	4.147	-30.6	0.000	2.303	2.071	-1.62	0.873	2.298	1.357	-1.64	0.100
The older methods of discipline used in schools were more effective than methods used today	2.146	2.160	0.446	1.709	3.957	-28.8	0.000	2.199	2.102	-4.17	0.000	2.251	1.475	-11.8	0.000
Moral learning is experimental; the child should be taught to test alternatives before accepting any of them	4.582	4.612	0.022	4.590	4.648	-7.89	0.000	4.577	4.617	-2.07	0.038	4.593	4.660	-2.56	0.010
Moral education is the continuous criticism and reconstruction of ideals and values	2.224	2.341	0.376	1.853	4.060	-27.2	0.000	2.411	2.187	-6.57	0.000	2.407	1.495	-13.9	0.000
Education of the masses is the answer to most of our social problems	4.610	4.631	0.118	4.591	4.753	-8.30	0.000	4.599	4.638	-1.61	0.107	4.607	4.712	-3.94	0.000
Our primary effort should be directed toward selecting and educating our most capable students	4.596	4.647	0.000	4.563	4.879	-15.2	0.000	4.647	4.608	-3.26	0.001	4.630	4.584	-1.94	0.000

Table (8) The Mann-Whitney U test results in descriptive format (with regard to traditional and progressive views on education)

	sex	Type of school	Nationality of teacher	Religion of teacher
	Male-female	Public-private	Local-non-local	Moslem-non-Moslem
Democracy contributes to the moral decay of youth	Different	Different	Not different	Different
Freedom in school encourages learning	Different	Different	Different	Different
To learn means to devise a way of acting in a situation for which old ways are inadequate	Different	Different	Not different	Not different
You should teach a student what he ought to know rather than what he wants to know	Different	Different	Not different	Not different
Children must be forced to learn the necessary subjects for their own good	Not different	Different	Different	Different
The traditional moral standards of our culture should not just be accepted; they should be examined and tested in solving the present problems of students	Not different	Different	Not different	Different
Students should study the required basic subjects instead of community problems through field trips and other community study activities	Not different	Different	Different	Different
Only that should be accepted as true which meets the test of experience	Different	Different	Not different	Different
The best preparation for the future is a thorough knowledge of the past	Different	Different	Not different	Not different
In this period of rapid change, it is highly important that education be charged with the task of preserving intact the long established and enduring educational aims and social objectives	Not different	Different	Not different	Not different
In the interest of social stability, the youth of this generation must be brought into conformity with the enduring beliefs and institutions of our national heritage	Different	Different	Different	Different
School problems are usually caused by faculty administration	Not different	Different	Not different	Not different
The older methods of discipline used in schools were more effective than methods used today	Not different	Different	Different	Different
Moral learning is experimental; the child should be taught to test alternatives before accepting any of them	Not different	Different	Not different	Not different
Moral education is the continuous criticism and reconstruction of ideals and values	Not different	Different	Different	Different
Education of the masses is the answer to most of our social problems	Not different	Different	Not different	Different
Our primary effort should be directed toward selecting and educating our most capable students	Different	Different	Not different	Different

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND IMPLICATIONS

Summary

The purpose of this study was to determine the nature of the differences and similarities between the educational philosophies of certain groups of teachers in the United Arab Emirates' schools. The study is based on the assumption that what teachers believe about education is likely to influence not only their methods of teaching, but also the quality of what they teach. The Ministry of Education in the United Arab Emirates relies heavily on teachers from other countries to educate UAE children. Local UAE teachers constitute only a small percentage of the whole population of teachers in the country.

Pertinent literature was reviewed. The review of literature focused on four main dimensions of interest to this study. These four dimensions were associated with curriculum development issues, bilingual/multilingual teaching issues, religious/secular values, and traditional/progressive views in education. Many studies suggest that among the potentially important constituents of teachers' educational philosophies are these four category of issues. Each of these dimensions contained several issues that were assumed to belong to that scale. Reliability tests were carried out to provide internal consistency evidence with regard to each dimension constructed. The instrument was a questionnaire with a 5-point scale of agreement developed from an extensive literature review of the philosophies of education. Extensive personal

interviews were also carried out with teachers, Ministry of Education authorities, students, and parents.

Samples of teachers were employed in this study. The samples consisted of male and female teachers in both public and private schools. To encourage their participation, the Ministry of Education got involved in the study in its early stages where it requested from schools to get involved in the study. The study developed several hypotheses to be tested. These hypotheses were mainly concerned with testing whether the groups of teachers were identical or similar with regard to several educational philosophies. There were mainly four groups that the study focused on: (male vs. female teachers; teachers in public schools vs. teachers in private schools; teachers from the UAE vs. teachers not from the UAE; and Moslem teachers vs. non-Moslem teachers).

Two basic statistical analysis methods were employed. The simple arithmetic means were calculated to better understand the degree of favorableness or agreement that each group of teachers associated with each of the educational issues. To test the hypotheses, the Mann-Whitney non-parametric test was employed. The procedure tested whether each pair of groups were identical (the null hypothesis), or significantly different from each other (the alternative hypothesis).

Conclusions

In the analysis chapter, four factors were tested with regard to each group of teachers. These four factors were associated with curriculum development issues, bilingual/multilingual teaching issues, religious/secular values, and traditional-

progressive views in education. There were a total of 164 hypotheses that were tested using the Mann-Whitney test (36 with regard to curriculum development issues; 20 with regard to bilingual/multilingual teaching issues; 40 with regard to religious/secular values; and 68 with regard to traditional-progressive views in education). Most of the discussions in this chapter will focus on the general conclusion with regard to the mean scores of each of the issues, and on the results of the hypotheses testing as they relate to literature reviewed earlier. As mentioned earlier, extensive interviews were conducted with students, parents, teachers, and authorities from the Ministry of Education to better understand some of the results from the study. In the following section, quotes from those who were interviewed will be put in quotation marks (" ") to distinguish its source.

Diversity of opinion

In general, looking at the means of item scores for the samples (from chapter 4), we notice a diversity of opinion among the different samples of male and female teachers, teachers from public schools and teachers from private schools, UAE teachers and non-UAE teachers, and Moslem teachers and non-Moslem teachers. It was also obvious that when we applied the Mann-Whitney tests, we noted that significant differences were observed with regard to a large number of issues, and with regard to many groups. The diversity of opinion between the groups reflects the diversity of subjects' favorableness toward the principles expressed by each of the items. The only comment that could be made in this regard is the nature and composition of each of the groups and their work place. Most teachers in public schools are Moslem-Arabs

who, are more conservative and traditional in their views (a ministry official characterized them as being more homogeneous than teachers in private schools). Most of the local teachers (UAE nationals) work in public schools. Private schools have a larger share of non-Arab and non-Moslem teachers who come from many countries. They work in an atmosphere that is more "open" relative to the work atmosphere in public schools. On the other hand, teachers in public schools feel that, "someone"-the Ministry of Education is continuously watching them. They are "told" exactly what to do, and no deviations from rules are expected.

In the following section, we will summarize the conclusions reached with regard to each of the four major dimensions suggested in the study. Each conclusion may also be followed by its implication in the UAE. Only the major conclusions will be identified. The sentences that appear between quotation marks are associated with comments received during the feedback phase of the interview process.

Curriculum development issues in education

Of course, many studies that we reviewed justified the idea of curriculum development as a must, and as a logical process [Yildirim and Simsek (1997), Patriarca et al., (1994), Watson (1994)]. As mentioned before, teacher involvement in curriculum development is almost non-existent in the UAE educational system. Private schools rely on the mother school, which is located in another country, for their curriculum. Meanwhile, public schools rely on so-called "experts in the field" who usually come from other countries, for their curriculum development. Moreover, the efforts of curriculum development in public schools are the responsibility of the Ministry of Education. In

other words, both groups of teachers suffer somewhat from the lack of participation in the development process.

Participation of teachers in the process of curriculum development

The lack of participation of teachers in the process of curriculum development has affected the responses of teachers participating in this study. Respondents gave high scores to all issues in the questionnaire that dealt with the question of participation. The high scores, regardless of teacher's sex, nationality, religion, or type of school he works in, reflects his or her frustration with the actual process of curriculum development. Of course, they cannot be blamed since most of the studies reviewed called for the need that teachers should participate in the development process [Henson (1996), Diphofa (1995)].

Through the high scores assigned to issues of curriculum development, results of the current study support previous research that teachers must play a significant role in developing the curriculum. However, this idea of participation has not yet convinced authorities responsible for the UAE education to eagerly implement it. The authorities must be aware that if such lack of participation continues, the idea of establishing an effective learning community that starts with collaboration might be effected.

Revision of old courses or introduction of new courses

Teachers in the UAE showed the least agreement with the goal of curriculum development being revision of old courses, while stressing their strong support with regard to its goal being the introduction of new courses. Moreover, they did not show significant differences when each classification of teachers were considered (teachers

sex, type of school, nationality of teachers, and religion of teachers). There is another problem even with the idea of "introducing new courses" that should be stressed. Currently, teachers of new courses have to teach them regardless of their readiness or understanding of the new material they have to teach, as many teachers have experienced.

Results of our study stress the importance that teachers assign to the idea that they need to examine the text before implementation. This fact underlines what Posner and Rudnitsky (1994) call for when they point out that "teachers should be assisted in becoming systematic curriculum planners". The Ministry of Education should be aware that teachers will never be "systematic curriculum planners" if they are not given the opportunity to participate in the planning process or to at least examine the text before implementation.

The importance of out-of-class activities

Results show that teachers across the board believe in the importance of out-of-class activities. Results support the ideas suggested by Watson (1994) who recommends the integration of several out-of-class activities in the curriculum. However, some teacher groups attach higher importance to out-of-class activities than do other groups. For example, male teachers relative to female teachers, private school teachers relative to public school teachers, non-local teachers relative to local teachers, and non-Moslem teachers relative to Moslem teachers. Further, we should mention that certain group of teachers experience more activities in schools than do other groups. For example, and in general, male teachers more than female teachers, private school



teachers more than public school teachers, non-local teachers more than local teachers, and non-Moslem teachers more than Moslem teachers.

In other words, those groups that experience less out-of-class activities attach lesser importance to them than do those that experience them more. Currently the Ministry of Education does not make available adequate resources to encourage such activities. Moreover, the budget for out-of-class activities in private schools far exceeds that assigned in public schools. This fact, along with the results of the study, has some implications for public schools. Public schools authorities (the Ministry of Education) should not ignore the modern research with regard to out-of-class activities. The overall development of students in these schools will be less of that of students in private schools.

The curriculum and the national heritage

The issue that is concerned with the curriculum and the cultural heritage received high scores from all groups of teachers. The results are consistent with those advocated by Patriarca et al., (1994), who stress the importance of culture and heritage in curriculum activities. In our study, the significant difference that was observed between teachers from private schools and teachers from public schools is worth stressing. Even though both groups attach high importance to the issue, the difference (between teachers in public schools and teachers in private schools with regard to curriculum content) might reflect the amount of curriculum content of culture and heritage in the two schools.

Public schools offer most subjects without getting too far from the UAE culture and heritage. On the other hand, private schools have no obligations to do so. As a result, and since most teachers in private schools lack enough knowledge about the UAE culture and heritage, students in private schools fail to associate what they learn at school with their culture. This is a direct effect of their teacher's inability to associate with the culture and heritage of the UAE. In fact, they better associate with their own culture and heritage since the curriculum in private schools is developed using people who are not familiar with the culture of the UAE to start with.

The need for national curriculum standards in education

The highest score that teachers in public schools assign is associated with the need for national curriculum standards in education if it is important for our schools to associate favorably with schools in other countries. Such high score reflects the "sorry feeling" of public school teachers about the lack, or absence, of such national standards. The lack of national standards might affect the strategic long-term vision of the curriculum.

Strategic planning of any process requires the identification of measurable outcomes against specified standards. Some people at the Ministry of Education protested that national standards are available but "the teachers just do not know about them". A reply comes from a teacher: "if we do not know the [secret] standards, how do you expect us to perform?" In other words, if there are standards, it should be made public.

Single and multi-lingual issues in education

The importance of languages

In modern times, translation from European languages, particularly French and English, played a vital role in the Arab reawakening which took its initiative from the French expedition to Egypt towards the close of the eighteenth century (Hitti, 1956, p.745). Ever since that time, the Arabs have come under the influence of Western civilization from which they had been secluded for centuries. In their attempt to import new ideas, as a step towards Westernization, the Arabs of the nineteenth century embarked on the translation of European books into Arabic (Abu-Lughod, 1963, p. 28). They became aware of learning European languages as a means of understanding the West and its advanced civilization, and thereby catching up with the new development of sciences and technology.

In a sense, European languages, especially English and French have enjoyed a high esteem in the Arab world. Mastering a foreign language has become the mark of the educated man and the medium through which one could acquire better jobs and higher position in the government.

No wonder, therefore, if teachers in the UAE (all groups) rated the issues which tackle the importance of languages, highly. However, teachers from private schools as well as non-local teachers rated these issues significantly higher than did teachers from opposite groups. It is quite clear that this is in part a function of the differences between the cultures of these groups.

The call for bilingual education and giving student options

The importance that teachers in the UAE attach to bilingual education provides more support for other studies that were reviewed [Ferguson et al. (1977), Dicker (1996), and Baker (1990)]. Such philosophy is also consistent with policies of both private and public schools in the UAE. In private schools, all subjects are taught in English except Arabic and Islamic religion (if they are offered). In public schools, English is taught from pre-school, while French is offered from the fifth grade. All these offerings are compulsory with no options given to students.

The language of instruction of other subjects is Arabic. Many teachers in public schools support the idea that some subjects should be taught in other than the Arabic language, preferably English. These subjects include Mathematics, Physics, and Chemistry. On the other hand, other teachers in public schools who claim that applying such idea means "the destruction of the Arabic language" oppose such philosophy. Currently, the Ministry of Education is undergoing a plan to apply such "revolutionary" idea in selected schools.

When English should be taught

Four issues in the questionnaire dealt directly with the English language. The importance that all teacher groups attach to the English language is apparent when we look at the mean scores. Results also support other empirical research that call for teaching English in an early age [Tucker (1980), and Regan (1985)].

Teacher-group differences and the language issue

Even though all groups of teachers attach high levels of importance to all the issues dealing with languages, there are significant differences between certain groups. For example, there are significant differences between female and male teachers, and also between private school teachers and public school teachers. We notice that female teachers assign higher scores than do male teachers. Meanwhile, private school teachers consistently attach more importance to all language issues. The effect of teachers' sex and type of school they work in, on language issues, were not found in previous research.

There is an explanation for the reason why female teachers attach higher importance to language issues. More than one Ministry officials noted that "most male graduates turn to jobs in the public sector when they graduate; on the other hand, and nowadays, more female graduates find themselves reluctant to turn to the private sector for jobs". Jobs in the private sector require other languages besides Arabic, while Arabic is the main requirement in public institutions. Moreover, we need to mention that in the academic year 1998-1999, there are a total of 437 female students who are enrolled in the English Department at the UAE University, compared to only 23 male students. This phenomenon clearly supports why female teachers significantly give more weight to language issues than do male teachers in the UAE.

In general, a high percentage of private school teachers are mainly teachers who are not local and not Arabs. Usually, they use English (or other languages besides

Arabic) as the language of instruction. It is logical to observe significant differences in their responses compared to those responses from public school teachers.

These results have significant implications to government officials at the Ministry of Education. Since the philosophies of teachers with regard language issues are as obtained in this study, in public schools and private schools, the outcome is apparent: "those parents who want their kids to (master) more than one language will send them to private schools; the opposite is also true". The Ministry of Education has also attributed the "explosion" in the number of students in private schools to the issue of languages. As a result, major rethinking of public school education with regard to languages is required.

Religious/secular values in education

Islam, as the term indicates, is the religion of submission to the will of God. Moslems view the Koran as its basis, as the word of God, and as Halper (Polk, 1963, p.9) points out, the final and most perfect revelation of mankind. The Koran is the text from which every Moslem learns to read Arabic, and the final authority in ethical and spiritual matters. Children are forced to memorize it all or large portions of it. Indoctrination with Islamic ethics and moral principles were the duty of the religious leader, Fakih, who was often the schoolteacher. The higher agreement given by local teachers, as compared with that given by teachers from other nationalities, to items dealing with religious issues in education stresses indoctrination for healthy and moral development reflects their current attitude toward this question.

The home, the school and the religious leaders, and the development of the student

From the earliest days of Islam, the principles of religion were taught in mosques. Later, with the development of separate schools the practice of teaching religion shifted with them. Because of its predominance, Islam came to occupy a basic position in the school curriculum. Results of the study confirm common philosophies among all teachers as of the role of home, or school, and religious leaders in educating the young minds of our students.

The study results provide support for many of the previous research dealing with religion such as Parigton (1990), Rowell (1989), and Childers (1989). Results stress the importance of teacher's philosophy with regard to religious values in education. Teachers in the UAE see that the school has a crucial role to play in the development of the students' value system. They agree that the development of the value system of students is not the responsibility of the home or religious leaders alone. The school should also contribute to this development process. Only through the integration of the efforts the development reaches its optimal level.

Public schools and teaching religion

Results of the study show that public school teachers showed more agreement with teaching religion in schools than do teachers in private schools. There are also significant differences between the two groups on how much they agree with each other. This result has significant implications for the UAE. We recall that Parigton (1990) warned that many parents prefer certain schools based on the school's

philosophy with regard to religion education. It seems that such warning is supported in the study also. Parents in the UAE are affected by their own beliefs with regard to religion education. As a result, they select schools that conform better to their beliefs. In other words, Muslim parents prefer public schools because they teach the Islamic religion. Meanwhile, Christian parents prefer private schools because their children have the option of choosing one religion.

These beliefs are also reflected in the type of teachers that are hired and appointed by the two systems of schools. The majority of teachers in public schools are Moslems, while more Christian teachers are present in private schools (the percentage of teachers other than Moslems and Christians, such as Hindu, is minimal). Results of the current study show however, that the belief is not supported. Results reveal that the religion of teachers has minimal effects on their level of agreement with *religious/secular values in education*.

Teaching religion as a separate class

Teachers' philosophies in UAE public schools with regard to teaching the Islamic religion as a requirement reflect the importance of teaching religion. This result supports the findings of other studies (Edinger (1994)) that religion should be taught as a separate class in public schools. In the UAE, and more specifically in public schools, the Islamic religion is taught to students every day. We also noticed that teachers in public schools assign the highest scores to this requirement and see it as a must in today's education. However, on the same issue, lower scores are obtained with regard to teachers in private schools.

These ideas have affected the policies of the Ministry of Education to the degree that accreditation is only granted to those schools that teach the Islamic religion as a requirement. In summary, and with regard to teachers in public schools, teaching religion in public schools in the UAE is not debated at all. This result is in contradiction with other studies that strongly debate teaching in public schools (see Wynne and Vitz, and Suhor (1992). On the other hand, results of the current study support those of many studies dealing with the same issues [see Devust (1983), Mohsenpoor (1988), and Haynes (1994)].

Controversial issues in schools

Unlike what the Ministry of Education expects, teachers in both private and public schools, teachers of both sexes, and teachers of different nationalities support the discussion of controversial issues in the classroom as a good way of helping the youth develop their judgement. However, the different groups of teachers show significant differences among themselves on how much of these controversial issues should be discussed. These differences reflect the traditional outlook of the local teacher subjects on the one hand, and the liberal outlook of the other subjects on the other, thus confirming the belief [Whitehill (1964), Morris (1956), and Parington (1990)] that teachers are products of their cultures.

The difference between the Ministry's expectation and the philosophy of teachers with regard to teaching controversial issues reflects the inability of the Ministry in influencing teachers on the implications of getting involved in controversial issues. Results also show that teachers in private schools assign higher agreement levels with

the issue than do teachers in public schools. This result might reflect the stronger control that the Ministry exercises on public schools as compared with private ones.

Female teachers and teaching religion in schools

Previous studies surveyed did not address the effect of teacher's sex on his or her philosophy of religious values in education. Results of the current study show that female teachers in the UAE are more "religious" than male teachers. They assign higher values to all items associated with teaching religion in schools. Such philosophy has affected the output of schools to a large degree. Many authorities at the Ministry have pointed out that the percentage of female students switching to the "Islamic dress-code" has increased due to the fact that students like to imitate their teachers in their philosophies. Of course female teachers' philosophies are reflected through their own dresses.

Traditional-progressive views in education

In general, results show that local school teachers demonstrate the more traditional and the more conservative educational philosophies, as compared with teachers from other cultures, in their responses to most of the issues dealing with traditional-progressive views in education. The same result is true when we compare teachers from public schools and teachers from private schools; or Moslem teachers compared to non-Moslem teachers. Here, we will point out some of the most obvious conclusions resulted from the study with respect to traditional-progressive views in education.

Democracy and freedom in schools

Results show that the culture of teachers play a significant role in their philosophies with regard to freedom and democracy in schools. These results are consistent with those reached in previous empirical studies dealing with same issues [(McGough, 1992), (Cromwell, 1994), (Senta, 1964), Pasamanick (1959)]. The analysis of variance tests reveal significant differences between certain groups of teachers with regard to democracy and freedom in schools.

The findings reveal significant differences between male and female teachers, as females tend to be more traditional (they score lower on issues of freedom and democracy). In addition, significant differences are observed with regard to teachers from public schools as compared to teachers from private schools. Local school teachers also show a more traditional view relative to private school teachers who score higher on the same issues. Finally, Moslem teachers are more traditional compared to teachers who come from other religions. In other words, those groups who lean towards more freedom in democracy in schools tend to be easier on matters of "dress, dating, sex, and other issues with a progressive flavor". These results reflect to some degrees the behavior of parents with regard to sending their children to private or public schools. Parents who are more "religious" prefer public schools while the opposite is true.

The Ministry of Education has imposed strict rules with regard to freedom and democracy in public schools. For example, boys and girls go to separate schools starting from the first grade, boys are taught by only male teachers, and girls are taught by female teachers only. Of course, these actions impose some restrictions on the issues of

freedom in public schools. Meanwhile, all public school principals are provided with strict "rules and guidelines" that dictate how teachers are expected to behave with issues related to democracy. In private schools, male and female students attend the same school; moreover, they go to same classes (except in few private schools where boys are separated from girls from the tenth grade).

When recruiting teachers, public school and private school recruiters require different criteria in teachers. Private schools tend to favor teachers who are more progressive, while the Ministry of Education (or public schools) tends to favor teachers who are more traditional. Several groups of parents have demanded that "the Ministry of education have more control on private schools when it comes to the issues of freedom and democracy". The Ministry has not taken any steps with that regard.

Teaching about culture, heritage and tradition in schools

The questionnaire contained seven items dealing directly or indirectly with teaching culture and heritage in schools. Significant differences were observed with regard to the effect of two variables only, type of school and teacher's religion. Private school teachers favor the inclusion of more material with regard to culture and heritage of the UAE compared to teachers from public schools. The same is true with regard to Moslem teachers and non-Moslem teachers.

Teachers who favor more culture and heritage see that the "best preparation for the future is a thorough knowledge of the past". They also stress that "the youth of this generation must be brought into conformity with the enduring beliefs and institutions of our national heritage". Results also show that teachers from private school stress the

importance of cultural and heritage subjects in schools today. In addition, during the personal interviews, they mentioned that "they were astonished when they first saw the curriculum of private schools as they contain minimal topics related to UAE culture".

Starting from 1998, the Ministry of Education has required all private schools looking for accreditation to teach about the culture and heritage of the UAE. In a reactionary move, private schools have demanded that the Ministry offer training courses to those teachers that will teach the related subjects. They have also demanded that the Ministry make available texts in English. The Ministry of Education is currently involved in the preparation of texts in English to be taught in private schools as a requirement starting from 1999.

Conservative attitude towards change

The adherence to traditional moral values, as well as the conservative attitude towards change is reflected in the local teachers' score which indicates that the traditional moral values of the culture should not only be accepted, but should be examined and tested in solving the problems of students. These teachers see that the "old ways" of teaching are still valuable in today's schools. They note that any change in education, curriculum, or policies must be examined fully and not just be taken because "other countries do it", or it is "a modern method" and we have to do it. This view was less obvious with regard to non-local teachers or teachers from private schools.

School discipline and the older method

In the previous section teachers in public schools demonstrated the more traditional and the more conservative educational philosophies, as compared with teachers in private schools, in their responses to the item dealing with school discipline. It is obvious that the liberal progressive attitude of the teachers in private schools towards the issue of discipline reflect the influence of modern progressive philosophy of education in private schools.

Recommendations

1. Study results suggest that teachers in public and private schools are significantly different from each other on quite few issues with regard to education. So far, the Ministry of Education in the country has not taken any steps to better understand these differences. The contact between the two systems of schools is almost non-existent in the UAE. Efforts are needed to bring teachers from one system together with teachers from the other system on regular basis. Instead of blaming each other, the two communities of teachers could discuss matters in a constructive manner. The same kind of regular meetings should be also planned with regard to the students from the two systems.
2. Private schools should try to design curricula that better take into account inputs from teachers in the UAE rather than bringing text books published in other countries with no considerations to the UAE society. Private schools should coordinate their efforts with that of the Ministry of Education to identify most important cultural issues to be taught to private school students. Moreover, the

Ministry should provide adequate training to those teachers that will teach those kind of subjects.

3. Results show that the participation of teachers in curricula development is extremely minimal. In addition, teachers are not given the chance to examine texts before implementation. The curriculum development team should consist of teachers, outside experts, university professors, and social advisors. The issue of "participation of teachers" is extremely important if the goal is to provide an overall comprehensive and effective curriculum that meets the needs of the UAE environment and culture. Continuous teacher participation in curriculum development is the only means for creating teachers who could become "systematic curriculum planners", as suggested by some researchers in the field.
4. Certain groups of teachers assigned different agreement levels with out-of-class activities. These significant differences reflect the fact that some groups are convinced about the importance of out-of-class activities. The differences suggest also that other groups' lack of experience with such activities have made them unattractive. Modern studies suggested the importance of out-of-class activities. Extra efforts are needed to explain to teachers the value of having these activities as part of the curriculum. The Ministry of Education should bear such responsibility.
5. To date, there have been no serious efforts to perform some scientific output measure of the educational process. Almost all groups of teachers agreed that national standards are needed to measure the performance of the educational process in the UAE. A central unit (agency) is needed to continuously monitor the

educational process of both public and private schools. World-class standards should be identified as benchmarks. For best-unbiased results, this unit should not be attached to the Ministry of Education. The unit should act as a "total quality control" body that will ensure providing the best possible education to students.

6. Results suggest that significant differences exist with regard to the language issue (English) between certain groups of teachers. Moreover, Ministry officials have attributed the explosion of the number of students wanting to enter private schools to their philosophy with regard to the issue of languages. The Ministry should think seriously about this issue by gradually introducing English as the language of instruction of many subjects starting from the first grade. Moreover, the low agreements of some groups of teachers with regard to teaching English starting from an early age might suggest their resistance to change. Their resistance to change might reflect their lack of English-know-how. Careful planning is needed to make such teachers more comfortable with regard to English.
7. The study provides strong support for the importance of teaching languages. There is a need for a strategic plan based on modern principles to guarantee that English is injected in every subject taught since it is "world language" at the present time. Such stress on English should start first with the scientific subjects and should gradually extend to other subjects. The plan should also recommend teaching other languages such as French as optional subjects.
8. The lack of agreement among teachers in private and public schools regarding the importance of Islamic studies suggests that private schools do not have a strong

foundation to offer this subject to their students. The Ministry of Education should design a plan to teach about Islam in private schools. This plan should be compulsory on all schools operating in the UAE.

9. Results reveal that teachers, from all group classifications, agree about the importance of teaching religion in schools. However, public schools offer only Islamic studies, while few private schools do so as well. Even though a large percentage of students in private schools are non-Moslems, no formal education about their religion (Christianity or Hinduism for example) is provided. The only religion study they see is through their homes (parents) and through their religious leaders (the church). In a way, such outcome is not completely fair. The Ministry of Education has to try to come up with some sort of a plan that will ensure that private schools take some responsibility in teaching religion to students. A compromise could be that private schools teach Islamic religion provided that they offer other religion studies also, and as demanded by students.
10. Results suggest that public schools pay little attention to the issues of freedom and democracy. We recommend the formation of committees in each school consisting of students, teachers, and school administrators to discuss freely all problems encountered.
11. Astonishingly, some teacher groups have scored significantly different from other teacher groups on the issue of student discipline. In fact, these teachers (especially those in public schools) have favored the return to the old ways of student discipline in schools. The old ways of student discipline depended on "allowing teachers to

beat students harshly when required". Indeed, this observation is dangerous if we consider the caution given by some of the studies reviewed about the harm it could do to students' mental development. In the UAE, it is noticed that private schools use means of "rewarding" the student for better achievement, rather than punishing him for lack of achievement. It is clear that "rewards" take many shapes and this is not the right place to discuss them. Most of the reward methods seen in private schools are not seen in public schools. In this regard, continuous meetings and discussions between teachers from the two school systems are required. In these meetings, the reward systems, the implementation methods, and the results could be discussed. The reason why certain groups of teachers favor the old ways of discipline might be the outcome of their unfamiliarity with reward systems that are available.

12. The study suggests that care should be taken in designing curricula that meet the needs of the modern society. Many teacher groups have provided evidence of support for allowing students to select some subjects. In this regard, the Ministry of Education should seriously study the "credit system" of education in which students get a chance to select certain subjects if they wish (from a certain course basket). To date, no study has been conducted with regard to this issue. We should also mention that the only governmental university in the country, the UAE University, follows the American system of credit hours. It seems that there is some sort of contradiction in the overall educational system. The transition from a system that does not allow students to select any subjects to a system that is exactly the

opposite might cause many problems to the students. As a result, some model schools might be needed to test the credit system of education. If the Ministry of Education is not willing to examine the issue, it is a worthwhile investment if a private school initiates the idea (the project).

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APPENDIX A

The English questionnaire

1

THE EDUCATIONAL PHILOSOPHIES AND BELIEFS OF TEACHERS IN THE SCHOOLS OF THE UNITED ARAB EMIRATES

The purpose of this study is to determine the nature of the differences and similarities between the educational beliefs and philosophies of groups of teachers from different cultures. The results of this study will help the authorities in the United Arab Emirates to draw **future** plans and strategies to better serve our students.

Please spare us some time and complete this questionnaire. We thank you in advance for your co-operation.

Type of School : Private Public
If Public, School for : Boys Girls
In which Emirate : -----
Teacher's Nationality : -----
Teacher's Sex : Male Female
Religion of teacher : -----
Graduate of what university or college : -----
Grade level(s) you teach : -----

Following are some statements with which you may agree or disagree. Please indicate your opinion by writing a number between 1 and 5 in front of each statement. The numbers should represent the following:

- (5) Strongly Agree
- (4) Agree
- (3) Neither Agree nor Disagree
- (2) Disagree
- (1) Strongly Disagree

-
1. The curriculum should contain an orderly arrangement of subjects that represent the best of our cultural heritage
 2. The goal of curriculum improvement efforts is the revision of old courses
 3. The goal of curriculum improvement efforts is the introduction of new courses
 4. Our teachers should be given intelligently worked out solutions to their curriculum problems
 5. In a curriculum improvement programme regular lectures on curriculum and curriculum theory should be given by a consultant
 6. The backbone of the school curriculum is subject matter; activities are useful mainly to facilitate the learning of subject matter
-

7. We need national curriculum standards in education if we want our schools to compare favourably with schools in other countries
 8. In a curriculum improvement programme a specialist should devote a good deal of time to demonstrating teaching
 9. It is essential in the curriculum improvement programme that the teachers thoroughly study the text before implementation
 10. No person can be considered really educated without having mastered at least two languages
 11. English should be taught starting from pre-school
 12. English is a must in today's education
 13. English should be compulsory on all students
 14. Students should be given the choice to select "Arabic or English" education tracks

 15. We will give the best education to each student if we emphasise freedom
 16. A teacher may properly teach that some laws are unchanging and certain in their essential nature
 17. The content of text books should not be in conflict with state and local customs and tradition
 18. When the school remains silent on social issues, it is not meeting its responsibilities
 19. Schools should teach the fundamentals and leave social and religious ideas to the home and religious leaders
 20. Moral training is the job of the home, not the school
 21. Moral training is the job of the religious leaders, not the school
 22. Discussing controversial issues in the classroom is a good way of helping the youth develop their judgement
 23. All schools should teach "Islamic religion" as a requirement
 24. Students should be given the choice to pick "one" religion to be taught as a must
 25. Democracy in schools contributes to the moral decay of youth
 26. Allowing children freedom in school encourages learning
 27. To learn means to devise a way of acting in a situation for which old ways are inadequate
 28. You should teach a student what he ought to know rather than what he wants to know
 29. Children must be forced to learn the necessary subjects for their own good
 30. The traditional moral standards of our culture should not just be accepted; they should be examined and tested in solving the present problems of students
 31. Students should study the required basic subjects instead of community problems through field trips and other community study activities
 32. Only that should be accepted as true which meets the test of experience
 33. The best preparation for the future is a thorough knowledge of the past
 34. In this period of rapid change, it is highly important that education be charged with the task of preserving intact the long established and enduring educational aims and social objectives
 35. In the interest of social stability, the youth of this generation must be brought into conformity with the enduring beliefs and institutions of our national heritage
 36. School problems are usually caused by faculty administration
-

37. The older methods of discipline used in schools were more effective than methods used today
 38. Moral learning is experimental; the child should be taught to test alternatives before accepting any of them
 39. Moral education is the continuous criticism and reconstruction of ideals and values
 40. Education of the masses is the answer to most of our social problems
 41. Our primary effort should be directed toward selecting and educating our most capable students
-

APPENDIX B

The Arabic questionnaire

الفلسفات والمعتقدات التعليمية للمدرسين في مدارس

دولة الإمارات العربية المتحدة

تهدف هذه الدراسة التي تحظى طبيعة الاختلاقيات والقياسيات بين المعتقدات والفلسفات التعليمية لمجموعة المدرسين من ثقافات مختلفة .. وسوف تساعد نتائج هذه الدراسة المسؤولين في دولة الإمارات العربية المتحدة على رسم الخطط المستقبلية ووضع استراتيجيات تعليمية أفضل بالنسبة للطلاب.

من فضلك .. إعطنا بعض الوقت، واملأ هذا الاستبيان .. وشكركم لتعاونكم معنا

- خاصة عامة نوع المدرسة
- إذا كانت مدرسة عامة، فأني مدرسة هي: للولاد
- في أي إمارة: _____
- الجنسية: _____
- الجنس: أنثى ذكر
- الديانة: _____
- اسم الجامعة أو الكلية التي تخرج منها: _____
- مستوى الصف الذي تدرس فيه: _____

إليك بعض الفقرات .. ومطلوب منك ليداء الرأي في مدى الموافقة أو عدم الموافقة عليها من فضلك .. حدد رأيك بكتابة أحد الأرقام من بين (١-٥)، وضعه أمام كل فقرة خاصة به .. واليك الأرقام وما ترمز إليه:

(٥) أوافق بشدة.

(٤) أوافق.

(٣) لا أوافق .. ولا أرفض.

(٢) غير موافق.

(١) غير موافق بشدة.

فلسفات تطوير المنهج

- { } (١) يجب أن يحتوي المنهج الدراسي على تنظيم مرتب ومتناسب لثموضوعات التي تمثل ما في تراثنا الثقافي.
- { } (٢) الهدف من مجهودات تطوير المناهج هو مراجعة المساقات أو المواد القديمة.
- { } (٣) الهدف من مجهودات تطوير المناهج هو إدخال مساقات أو مواد جديدة.
- { } (٤) لا بد من إعطاء مدرسينا حلول ذكية لمشاكل المنهج المدرسي.
- { } (٥) في برنامج تطوير المنهج، لا بد من إعطاء محاضرات في المنهج الدراسي ونظرية المنهج الدراسي بواسطة المستشارين.
- { } (٦) العمود الفقري للمنهج الدراسي هو الموضوعات المدروسة، أما الأنشطة الأخرى المساندة فتكون لتسهيل تعلم موضوع البحث أو الكتاب.
- { } (٧) نحتاج إلى معايير وطنية في المنهج التعليمي، إذا أردنا لمدارسنا أن تقارن بالمدارس الناجحة في الدول الأخرى.
- { } (٨) في برامج تطوير المنهج الدراسي، يجب على المختصين إعطاء الوقت الكافي للتعليم الإيضاحي.
- { } (٩) من الضروري عند تطوير برنامج المنهج الدراسي، أن يقوم المدرسون بدراسة المنهج بعناية قبل التطبيق أو التنفيذ.

فلسفات التعليم بلغة // أو بلغات متعددة

- { } (١٠) لا يمكن اعتبار الشخص متقناً بحق، دون أن تكون لديه القدرة على إجادة لغتين على الأقل.
- { } (١١) يجب البدء في تعلم اللغة الإنجليزية في سن ما قبل المدرسة.
- { } (١٢) اللغة الإنجليزية أصبحت من ضروريات التعليم في الوقت الحالي.
- { } (١٣) يجب تدريس اللغة الإنجليزية بشكل إلزامي لكل الطلبة.
- { } (١٤) يجب إعطاء الطلاب فرصة الاختيار بين العربية والإنجليزية في التعليم.

فلسفات في القيم الدينية والنورية في التعليم

- { } (١٥) سنعطي أفضل تعليم لكل طالب، إذا أكدنا على الحرية.
- { } (١٦) على المدرس أن يعلم أن بعض القوانين غير قابلة للتغيير وأنها ذات طبيعة يقينية.
- { } (١٧) محتوى الكتاب المدرسي، لا يجب أن يتضمن أي خلافات ضد الدولة والعادات والتقاليد والأعراف المحلية.
- { } (١٨) عندما تلزم المدارس الصمت تجاه القضايا الاجتماعية، فإنها بذلك لا تفي بمسئولياتها.
- { } (١٩) واجب المدرسة أن تعلم الأساسيات، وتترك الأفكار الاجتماعية والدينية للبيت ورجال الدين.

- (٢٠) التربية الأخلاقية وظيفية البيت، وليس المدرسة.
- (٢١) التربية الأخلاقية مهمة القادة الدينيين، وليس المدرسة.
- (٢٢) مناقشة القضايا المثيرة للجدل داخل الفصل، طريقة جيدة لمساعدة الشباب على تنمية آرائهم.
- (٢٣) كل المدارس عليها تدريس "الدين الإسلامي" كمطلب أساسي.
- (٢٤) الابد من إعطاء لطلاب فرصة اختيار أحد الأديان لدراستها كمطلب.

ملاحظات في التعليم التقليدي والتعليم الحديث

- (٢٥) الديمقراطية في المدرسة تساهم في الفساد الأخلاقي للشباب.
- (٢٦) إعطاء الأطفال الحرية في المدرسة يشجع التعليم.
- (٢٧) أن تتعلم، يعني أن تتبكر طريقة للتفاعل مع الموقف، لأن الطرق القديمة لم تعد كافية وغير ملائمة.
- (٢٨) يجب أن نعلم الطالب ما يجب عليه أن يعرفه، وليس ما يرغب معرفته فقط.
- (٢٩) يجب إجبار الطلبة على تعلم المواضيع الضرورية من أجل منفعتهم الشخصية.
- (٣٠) لا يجب أن نقبل المستويات الأخلاقية التقليدية في ثقافتنا باعتبارها شيئاً مسلماً به، ولكن يجب النظر فيها واختبارها ومدى قدرتها في حل المشاكل الحالية نطنبة.
- (٣١) يجب على الطلاب أن يدرسوا الموضوعات الأساسية المطلوبة، بدلاً من التركيز على مشكلات المجتمع .. من خلال جولات ميدانية ودراسة نشاطات مجتمعية أخرى.
- (٣٢) يجب تقبل الأمور والمعارف التي تنطبق عليها اختبار الخبرة فقط.
- (٣٣) أفضل إعداد للمستقبل يكون من خلال معرفة الماضي.
- (٣٤) في هذه الفترة التي تتسم بالتغير السريع، من الأهمية أن يكون التعليم مسؤولاً عن مهمة الحفاظ على الأهداف العلمية والاجتماعية التي ترسخت وأصبحت ثابتة.
- (٣٥) في إطار الاهتمام بالاستقرار الاجتماعي، فإن على شباب هذا الجيل أن يتكيف مع المعتقدات الراسخة والقوانين والأعراف المستمدة من تراثنا الوطني.
- (٣٦) مشاكل المدرسة يكون سببها عادة من الإدارة المدرسية.
- (٣٧) وسائل التهذيب القديمة التي كانت مستخدمة في المدارس كانت أكثر فعالية من الطرق المستخدمة اليوم.
- (٣٨) التعليم الأخلاقي يكون تجريبياً .. لذلك لابد أن يعلم الطفل كيف يختبر انبعاث قبل أن يتقبل أيها منها.
- (٣٩) التعليم الأخلاقي هو الذي يعتمد على النقد المستمر وإعادة بناء المثل والقيم.
- (٤٠) التعليم بأعداد كبيرة لجميع الفئات والمجموعات في المجتمع فيه الإجابة على معظم مشاكلنا الاجتماعية.
- (٤١) في التعليم .. علينا أن نركز الاهتمام على الطلبة الراغبين الذين يمكنهم القدرة على الوصول إلى المستويات الأكاديمية العالية.

