

ANALYSIS OF KUWAITI HIGH SCHOOL HISTORY TEXTBOOKS IN LIGHT OF
GLOBAL CITIZENSHIP

By

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Abstract

This study investigates the global citizenship knowledge that Kuwaiti students should learn as identified by the literature and confirmed by a study panel of field experts, which consisted of seven experts in curriculum and instruction of Kuwaiti and Arabic history. Additionally, the study explores the extent to which global citizenship knowledge is addressed in the eleventh and twelfth-grade history textbooks in Kuwait. An inventory of global citizenship knowledge dimensions was developed through the examination of Kuwaiti history textbooks. Results indicated that content analysis of the eleventh and twelfth grade textbooks revealed a similarity in their contents. Both textbooks addressed the dimensions of global citizenship knowledge, but with a significant difference in how much emphasis is given to each dimension, and the frequency of its indicators. Eleventh-grade history textbooks dealt with the indicators of global citizenship dimensions 168 times. The most important dimension was national identity and global diversity. In addition, twelfth-grade history textbooks dealt with indicators of global citizenship dimensions 96 times. The most frequent dimension was global peace and conflict. Therefore, this study revealed the need to reconsider the content of both textbooks pertaining to global citizenship knowledge in the hope of insuring a balanced presentation of all the topics. By doing this important revision, the textbooks will be an influential tool to shape the global identity of Kuwait students. This further analysis will give a complete picture and an overall view of global citizenship in history textbooks, and it will improve the educational system in Kuwait.

Keywords: Content analysis, history textbooks, high school, global citizenship.

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Chapter One: Introduction

The dominant idea of citizenship since the eighteenth century has changed. As nothing is permanent in this world, it has come to a point where affiliation of an individual to a nation has become a matter of choice. Article II of the United Nations (UN) Universal Declaration of Human Rights states that “everyone is entitled to all the rights and freedoms without distinction of any kind, such as race, color, sex, language, religion, political or another opinion, national or social origin, property, birth, or another status” (United Nations, 1948, p. 2). The UN declaration has been adopted by people and nations of the world in a new shift of perception about citizenship. Initially, the terms “nationality” and “citizenship” were utilized synonymously, but there are slight differences between the two. Nationality is one's association with a nation or a place where a person was born, while citizenship is a political status perceived under the law. Combining the two leads to national citizenship, which connotes an association of an individual to a nation or nation-state with political rights, privileges, and obligations (Casper, 2008). These include the right to vote, participate in politics, work, education, healthcare, assistance, protection, and more.

With the advent of new technology has come increasing demands and needs of people. This prompts them to explore new ideas, engage with the world, and enhance their competitiveness that has led to the improvement of economies around the world. Globalization has emerged where people, governments, and businesses are interconnected and interdependent to one another, which has also contributed to altering and providing a new version of citizenship, the so-called global citizenship.

As globalization affects every segment of the society around the world, Kuwait is not isolated from this phenomenon. It has experienced globalization since the discovery of petroleum products that significantly changed its economy, government, and people. Since the country is an

active participant in this global interconnectedness and interdependency, a need exists to review the policies, curricula, teaching strategies, learning objectives, learning competencies, and assessments and evaluations in education (UNESCO, 2015), especially in Kuwaiti high school history textbooks and how they cater to the challenges, standards, demands, and needs of the product of globalization and the global citizenship.

According to R. C. Israel, a “global citizen is someone who identifies with being part of an emerging world community and whose actions contribute to building this community’s values and practices” (2012, p. 79). Global citizenship comes with different responsibilities, such as working with one another to promote global and social justice; allowing dialogue and cooperation among countries with conflicts to take place to solve any problem; opening the door to many possibilities of dialogue to maintain global peace and stability while avoiding conflict to take its course; respecting the principle of cultural diversity promoted by global citizens; providing continuous assistance to people, businesses, and governments until such time that they can stand on their own feet thus promoting solidarity while attaining sustainable development; and respecting the rights of people regardless of their gender, color, age, and origin, with the range of responsibilities anchored by global citizenship, it is important that Kuwaiti high school history textbooks are responsive to the challenges of modern times.

Statement of the Problem

With the increasing needs of the globalized world, the Kuwait Ministry of Education planned a long-term strategy concentrating on educational reform. The Kuwait government designed a program to diversify and to improve the knowledge and skills of its citizens to deal with the requirements of globalization. Hence, the focus is on the reformation of education at all levels to create opportunities for its national citizens. Corresponding to the nature of Kuwaiti

society, its philosophy, its hopes, its principles of Islam, its Arab heritage, and its contemporary culture, the goal is to achieve a comprehensive, spiritual, moral, intellectual, social, and physical development to the fullest extent possible of its national citizens (Al-Ahmad et al., 1987). At the same time, it targets helping its national citizens to prepare to participate constructively not only in the process of building a stronger Kuwaiti society but also in forging a more harmonious relationship with global communities.

As part of the educational reformation to support the goal of Kuwait's Ministry of Education, textbooks are of importance, especially to the students. The goals of the country's education should be reflected in the content of textbooks, such as the first editions of “Islamic History” textbook for grade 11, and “History of the Modern and Contemporary World” textbook for grade 12. Since textbooks demonstrate the goals of education, analyzing them is the best course of action to investigate what the students are learning about global citizenship. This thesis attempts to investigate the topic by evaluating related literature and employing content analysis of history textbooks used in Kuwaiti high schools. This study seeks to answer the following questions:

1. What do experts in the field identify as the global citizenship knowledge that students ought to learn?
2. How, and to what extent, is global citizenship knowledge addressed in the history textbooks of eleventh and twelfth-grades in Kuwaiti high school?

Significance of the Study

This study investigates the history textbooks used for grades 11 and 12 in Kuwaiti high schools and determines if global citizenship dimensions are incorporated in them. Content analysis is employed in the analysis of these history textbooks considering these dimensions of global citizenship and goals of the Kuwaiti history curriculum. Through this study, the researcher identifies possible benefits to teachers, students, and other researchers.

Teachers. This study will aid teachers in detecting the weaknesses and strengths found in the history textbooks taught to the eleventh and twelfth-grades in Kuwait concerning global citizenship dimensions. This scrutiny can provide the teachers the flexibility to direct the focus of classroom discussion in history to global citizenship dimensions to open the minds of the students to opportunities, challenges, and issues of the world.

Students. Students continue to search for new knowledge and better opportunities to understand different places. The inclusion of global citizenship education provides the students with necessary knowledge and skills that they can practically use wherever they go, whatever they do, and whomever they talk to.

Other researchers. This research will provide an opportunity to other investigators to do further research on the improvement of history textbooks in Kuwait written by a group of authors and published by the Ministry of Education.

Scope and Limitation

The study is confined to the content of history textbooks that are taught to the eleventh and twelfth-grades in Kuwait regarding global citizenship knowledge.

Definition of Terms

Content analysis. According to Stemler (2001, p. 5), “It [content analysis] has been defined as a systematic, replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding”.

Global Citizenship. Global citizenship is “a sense of belonging to a broader community and common humanity. It emphasizes political, economic, social and cultural interdependency and interconnectedness between the local, national, and global” (UNESCO, 2014, p.14).

High school. High school is a secondary school in Kuwait for older students, aging approximately 14-18. It has three grades, from 10th-12th.

History textbook. History textbooks are books approved by the Kuwaiti Ministry of Education and used in both public and private schools in Kuwait for the eleventh and twelfth-grades.

Chapter Two: Literature Review

The study analyzes the content of Kuwaiti high school history textbooks in light of global citizenship. The investigation looks at literature such as globalization in the twenty-first century, roles of Kuwait in the emerging global economy, the definition of global citizenship, the role of education in global citizenship, topics and objectives of global citizenship education, dimensions of national citizenship and education for global citizenship in the Arab context.

Globalization in the 21st Century

A definition of globalization by McLellan (2005, p126) is instrumental in underlying the importance and many ramifications of this topic:

Globalization is creating planetary solidarity. It is a society, which is increasingly unitary in that our planet is finite, and so is its resources and the way we use or misuse these resources, affects us all. But globalization also brings home to us the diversity of our world, the rich array of cultures, the different worlds of meaning and community to which we all belong. Globalization is ambiguous: it can, and often does, exclude people, increase economic inequality, and deprive individuals and nations of the opportunity of participating in global society. However, the new means of communication and the sheer level of resources now at our disposal also offer the opportunity of inclusion, of increased participation, and offering too many the possibility of direct and active involvement in government enterprises and associations.

Globalization in the 21st Century and Kuwait's Roles in the Emerging Global Economy

Kuwait plays an important role in the emerging global economy, such as by providing funds and investments to different continents like Europe, North America, and Asia, through the Kuwait Investment Authority (KIA). As of 2014, the holdings were valued at \$425 billion in

assets, which is the fifth largest sovereign wealth fund in the world (Pfeuti, 2014). Recipient countries enjoy the economic returns of these investments in many ways. In the same manner, the country is highly dependent on oil, which accounts for 90% of its income. Its global oil production of more than 3% makes it possible to help emerging economies and industrialized countries sustain their economic growth and development (Hutt, 2016).

Definition of Global Citizenship

The improvement of the economy in the world is not only attributed to the goods and services but also to the important roles played by global citizens as they serve as the producers or consumers, business owners or employees, or professionals or students, who are reliant on what the market can offer. Because of existing Kuwaiti business ventures in different countries, the shift from national citizenship to a global citizenship mindset is of significant value as future Kuwaiti adults can help the government manage the investment funds placed elsewhere in the world and to establish cultural and social connections to the international community.

Countries aim to have their citizens acquire global citizenship qualifications in recent years. Global citizenship education aims to educate children and young people with the understanding, skills, and values that help them become more globally minded (Marshall, 2009). According to NCSS (1982), the purpose of global education is to cultivate in young people a perspective of the world, which highlights the interconnectedness among cultures, species, and the planet. Banks (2004) states that to create an effective citizenship curriculum that will educate students to be active citizens in their cultural communities, nation-states, and the world community, the curriculum should provide opportunities to reflect on the complex national identities within the growing diversity of the world (Ersoy, 2013, p. 138).

A global citizen is someone who understands how the world works economically, politically, socially, culturally, technologically and environmentally (Oxfam, 2015, p. 5).

The ability of a global citizen to appreciate other cultures and societies and move towards a common shared set of values and understanding is a valuable goal. This global appreciation of other cultures, traditions and values is something we maintain as ‘cultural empathy’. Cultural empathy is both a social policy and an act of humanity and when combined with our notion of living citizenship helps us to define what we mean by ‘living global citizenship’. Cultural empathy also helps us celebrate and appreciate the richness of ‘cultural difference’ (Potts & Steven, 2013, p. 5).

According to Zahabioun et al. (2013, pp. 196, 198, 202), globalization has caused extensive changes in different economic, political and social fields. The actions of ordinary citizens are likely to have an impact on others’ lives across the globe. In turn, our lives, our jobs, the food we eat, and the developments of our communities are being influenced by the challenges of global citizenship. So today’s citizens should adopt the view that they are not merely residents of a local region but, broadly speaking, they are members of the international community that requires them to be bound to all other human beings. A global citizen is a member of a wider community consisting of all humanity that transposes one’s own sense of identity, loyalty, and commitment beyond the nation-state. Global citizenship education encompasses economic education in its essence (Swiniarski & Breitborde, 1990, p. 5, as quoted by Zahabioun et al., 2013, p. 201).

The global citizen is expected to perform different roles. Being a global citizen means taking personal responsibility for one’s decisions and actions, including respecting others, obeying rules and laws, and setting a good example for others. Global citizens feel a sense of responsibility to help others when their rights are violated, no matter where they live in the

world. Positive change often begins with one person who is passionate and dedicated to making a difference. When individuals join with others, local action can create global change (Crawford, 2013, p. 1).

Although it is essential to use various resources in citizenship education, in many countries teachers still use textbooks as the primary source and shape their practices based on those books (Lebrun et al., 2002; Ramonowski, 1995). Studies that analyze textbooks in terms of citizenship, democracy and human rights report that many contents and messages affect the formation of citizen perception and competences (Ersoy, 2013, p. 138). Usually, educational institutions from schools to universities play a significant role in instilling national values, attitudes, and concepts as well as deepening the spirit of national pride, loyalty, and citizen's humanitarian sense. Thus, recognizing the extent of students' comprehension and conception of these values, attitudes, and concepts is clear evidence of true citizenship (Mahaftheh, 2001, p.89).

Carter (1997, pp. 67, 69, 78) clearly identifies the contradictory nature of the relationship between national and global citizenship. According to this view:

...national and global citizenship appear to be two opposing trends in international politics. They also appear initially to represent opposed sets of values and political obligations: values embedded in a certain community and culture, which specify duties as a citizen of a particular polity, in contrast to universal values and potential duties to all humanity. From a nationalist standpoint, cosmopolitanism may appear shallow, lacking roots in any real community, and appealing to abstract and unrealistic universal principles of obligation. Conversely, from a cosmopolitan standpoint

nationalism may seem narrowly exclusive, potentially xenophobic and intolerant of the rights of non-nationals.

Emphasis on the uniqueness of a nation and on the historical and cultural differences between nations seems to be opposed to a Universalist approach, which stresses what all people share. In some circumstances, it is nevertheless possible for an individual to identify as a member of a national community and to claim, simultaneously, to be a global citizen.

Hasanen, Al-Kandari, and Al-Sharoufi (2014) examined the influence of English language usage and international media on the strength of either national or global identity in Kuwait. Results revealed that individuals who studied at universities that use English as a medium of instruction show significant differences in the extent to which they embrace a global identity. Viewing local Kuwaiti television programs and the use of the Internet predict national identity. They concluded that the argument that globalization and Westernization are two faces of the same coin is overstated.

The concept of national education and citizenship is of great importance within the educational system because it enables citizens to become aware of their rights and duties. National education plays a major role in the process of an individual's upbringing and social responsibility awareness by implanting in them the desired social concepts and values as well as consolidating their place within society. National education is therefore of significant importance for its vital role in engendering loyalty and a sense of belonging to the nation and the country (Al-Sabeelah, 2005 et al., p 88).

As defined by UNESCO (2015, p. 14), Global citizenship refers to “a sense of belonging to a broader community and common humanity. It emphasizes political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global”.

It represents a liberating idea, where a citizen affiliates himself or herself to the international community to live, work, or study. This offers him or her better access to goods and services and opens opportunities to support his or her needs. The challenge that Kuwait faces is how to prepare Kuwaiti youth for national and global citizenship.

Knowledge of the dimensions of global citizenship addressed here is a direct response to the calls of the modern and globalized trends of global citizenship education. Those dimensions will enable Kuwaiti students to become familiar with the necessary attitudes, practices, and skills required for living in a more globalized world. With this knowledge, they will have the tools needed to compete in a global workforce. The dissemination of global citizenship knowledge will help teachers and students overcome the obstacles blocking social integration. Multiple citizenships and ideological, tribal or class affiliations will be intertwined within the national unity. In doing so, the coherence of national identity experienced by Kuwaiti citizens will lead to the presence of global citizens who will consider themselves as members of a globalized world. (For further reading, see Al-Nakib, 2015).

According to the Kuwaiti Minister of Education, Nayef al-Hajraf, the core of citizenship education lies in the establishment of a culture of achievement, innovation, persistence, thoroughness, discipline, respect for the different other, belonging, and responsibility toward self, society, and nation (Carnegie, 2013, p. 7).

In this context, Dill (2013) reported that the global consciousness approach provides students with a global orientation, empathy, and cultural sensitivity stemming from humanistic values and assumptions.

Role of Education in Global Citizenship

The report of the 1995 International Association for Evaluation of Educational Progress (Kennedy, 1997 as cited in Nejad, 2014, p. 1493) emphasizes that education of national citizens is one of the critical goals of the curriculum of many countries. Also, education authorities in both developed and developing countries try to develop various educational curriculum programs to train good citizens (Sarlak & Saadatmand, 2013). Most educational systems in many countries instill values in the students to prepare them to become national citizens. National citizenship is the association of an individual to nation or nation-state with political rights, privileges, and obligations under its law (Casper, 2008). For instance, Article 3, Part I of The State and System of the Government of the Kuwaiti Constitution, states that “The official language of the State is Arabic” (Kuwait Constitution, 1962). Using Arabic as a means of communication is obviously identified as national citizenship issue. Speaking in Arabic while practicing daily activities removes confusion and promotes understanding and unity among the national citizens, whereas the use of English as a means of communication is identified as global citizenship because English is a common international language. Unlike Arabic, using English as a means of communication by global citizens allows them to survive wherever they go, and whenever they want.

Learning a foreign language helps students enhance their reading skills, support linguistic awareness, develop open-mindedness and enable them to discover societies outside of their own. Foreign language readings and conversations inform students about global events, expand their perspective, and help create an understanding of democracy in speech and in respect for the views of others, all of which are important to render citizens responsible for their countries and the world. One important way in which foreign languages can be utilized as instruments of

global education is to align foreign language course delivery and outcomes with university strategic plans that reveal universities' desire to engage in internationalization activities (Ramsay, n.d, p. 3, 4).

Foreign language learning helps students to know the world, and thereby develop skills to understand and engage with topical issues, which form part of citizen education. The English language can be regarded as a perfect vehicle for fostering cross-curricular, intercultural and cross-boundary understanding. It raises awareness of the changes wrought by globalization, together with the massive spread of the English language itself. Students should feel confident to tackle global issues, to realize their potential as thinking, speaking species and to develop citizenship skills of negotiation and community building in a fledgling democracy (British Council, 2008, p. 7, 15).

Thinkers and planners of educational policies agree on the development of global citizenship values. Students should be equipped with necessary skills used in the communication with the surrounding world because it is not acceptable in the age of globalization to adopt a political orientation. Global citizenship education is regarded as an effective force in bringing economic, social, and political change and in enabling the state to struggle against challenges. This can be done through education for human rights and world education for global citizenship (Jarrar, 2012).

While global citizenship education may occur in multiple settings, schools can stimulate informed daily responsibilities by providing students with learning on global issues, so they are regarded as a critical provider of global citizenship education. Hence, educational literature has dedicated increasing attention to the conceptualization of global citizenship education in the last two decades (Al-Maamari, 2014). First, students ought to have a positive attitude towards people

who are different from them. Second, students should have a sense of global citizenship via being open-minded and rejecting negative and extreme beliefs and to be free from discrimination tendencies (Al-Maamari, 2010). Third, “Students require knowledge, skill, and attitudes to enable them to be active in various areas as a member of the universal society. Therefore, the components of global citizenship education include knowledge and understanding, skills and values relevant to citizenship” (Nejad, 2014, p. 1494).

For future investigations, a study should be done comparing attitudes related to global citizenship between Kuwaiti and US university students. In addition, future researchers should consider the effectiveness of a proposed program aimed at improving knowledge, skills, and attitudes toward global citizenship and assessing its impact on students’ practices and abilities to adapt to diverse interactions on multicultural campuses. Another possible point for further research may attempt to investigate attitudes toward education for global citizenship among Kuwaiti in-service and pre-service social studies teachers.

In addition to these three requirements, students should be encouraged to overcome private barriers and learn how to work together as a unit. They ought to struggle against attitudes of racial, class, and first world privilege. Classes should be emotionally intense, as the facilitator (teacher) confronts unconscious discriminatory attitudes and challenges participants to recognize and overcome them. It is necessary to enable students to learn the concept of universal brotherhood and sisterhood (Greenberg, 2008).

Rationale for Global Citizenship Education

UNESCO (2015, p 31) presented a list of objectives that address a variety of topics for secondary stage, which includes the following objectives:

1. Critically assess issues of social justice and ethical responsibility and take action to challenge discrimination and inequality.
2. Distinguish between personal and collective identity and various social groups, and cultivate a sense of belonging to a common humanity.
3. Demonstrate appreciation and respect for difference and diversity; cultivate empathy and solidarity towards other individuals and social groups.
4. Analyze the challenges and dilemmas associated with social justice and ethical responsibility and consider the implications for individual and collective action.

Since global citizenship is characterized by having an awareness of a more comprehensive world and a sense of having a role as a citizen in this world (Marshall, 2009; Oxfam, 1997; Quillen, 1944), prospective global citizens not only need to learn about social justice and equity but also how to initiate and analyze the challenges and dilemmas associated with social justice and equity. Global citizens are to serve as the agents of positive change by challenging discrimination and proposing solutions to maintain social justice and eliminate inequalities in any form.

Dimensions of National Citizenship

Al-Sabeelah (2005 et al., p 88) posited three dimensions of national citizenship as follows. The first dimension is the mental dimension of citizenship, which is the individual's belonging to the native country and the community within a nation or a state, and the consequent feelings of loyalty and dependence as well as those regarding social relations, mutual

commonality, and destiny. The second dimension is the cultural dimension of citizenship, which is feeling loyalty to a certain culture and feeling the existence of this culture mentally and rationally, as well as an emotional empathy because it is the place where the individual finds his cultural identity; he accepts it and feels satisfied with belonging to it. Following the cultural aspect is the linguistic belonging because when we become a nation without a linguistic projection, we lose the meaning of citizenship on the cultural level and then lose identity and loyalty, in which case citizenship becomes meaningless. The third dimension is the civil dimension of citizenship, which is the individual's duties and rights as a citizen of a state.

Koopmans and Statham (2014, p 14) differentiated national identity from global diversity by defining national citizenship as “either an ethnocultural community of descent and common cultural traditions, or as a civic community defined by adherence to common political values and institutions, and residence on the state territory”. These characteristics of residents must be included in the curriculum as their unique identification when they embark on global citizenship. Knowing one's origin allows a person to track the path that leads to freedom to choose citizenship based on perception as he or she knows the advantages and disadvantages of his or her choice between national and global. Likewise, his or her origin makes the community more diverse as people interact without prejudices and discrimination in terms of color, religion, culture, etc.

Global citizenship is also concerned about global peace and resolution of conflict, which is the second topic that grows out of the UNESCO objectives. Wintersteiner et al. (2015, p. 13) said that “to replace law of force with the force of law, democratic participation beyond the borders of the nation-state and international relations should be developed through conditions and possibilities”. One way of examining these conditions and possibilities is through the

participation of citizenship education in the international venue. Some examples of global citizenship institutions are the World Social Forum (WSF), the World Educational Forum (WEF), and the European Union (EU). These institutions encourage understanding and solidarity among peoples of the world. Because of these organized international institutions, concrete political awareness in activists from all over the world has emerged. Another program is Doctors without Borders, which is an international independent medical humanitarian organization that “delivers emergency aid to people affected by armed conflicts, epidemics, malnutrition, natural disasters, and exclusion from health care in more than 70 countries” (US annual report, 2012, p. 2). An additional global citizenship institution is the United Nations, which operates in every part of the world and provides global support. Its delivery of aid and services is more diverse and advanced, and it can be organized minutes after an epidemic outbreak, a calamity occurs, or a conflict arises. These organizations work in “many locations where resources are limited, logistics are challenging, and safety is of great concern” (US annual report, 2012, p. 5).

Carabain et al. (2012) provided an additional dimension of global citizenship as manifested in behavior that does justice to the equality of human beings. Achieving a sustainable world is impossible without a change in behavior. Behavior with a sense of responsibility for different issues of the world is needed to maintain balance, justice, and equality. Hogeling (2012) emphasized that this behavior of a global citizen is formed by the three principles, which are human equality, shared responsibility in the world, and a sense of mutual dependency. Education, through global citizenship education, can influence citizens of the world to uphold and respect human rights. An effective means of influencing the students to inculcate in their minds and hearts that respect should be given and rights should be provided equally to anyone as their responsibility.

According to the UNESCO strategy on education for health and well-being (UNESCO, 2016), global citizenship organizations already focus on the furtherance of human well-being and sustainable development. The deeply rooted goals of UNESCO, for example, are to pursue the welfare of world peoples. One of UNESCO's goals is to support the contribution of national education sectors to ending the AIDS crisis and promoting better health and well-being for all children and young people. This, in turn, will contribute to the achievement of the United Nations' Sustainable Development Goals, particularly those related to education, health and gender equality.

To achieve this goal, UNESCO has identified two strategic priorities: (a) to ensure that all children and young people benefit from good quality, comprehensive sexuality education that includes HIV education, and (b) to ensure that all children and young people have access to safe, inclusive, health-promoting learning environments (p. 8).

It is quite clear that all human beings are equal regarding rights and duties. However far the distance is, they are all equal regardless their color or race. Article two of the Universal Declaration of Human Rights states that everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. (UNESCO, 1998, p. 70).

Education built on global citizenship is an essential ingredient of curriculum “to learn about, raise awareness on and safeguard human rights, as it provides knowledge on human rights

topics and develops attitudes and skills that lead to human rights protection and promotion of the principal values of equality and human dignity” (Human Rights Education.info, 2012). Human rights concept is included in local and international curricula that teach basic rights to people to respect human dignity regardless of color, gender, culture, or other identities. It discourages discrimination and encourages respect. It also promotes understanding and demotes conflict towards living with one another symbiotically.

Education for Global Citizenship in the Arab Context

Concerning global citizenship education, Jarrar (2012) indicated that Arab governments seek to teach students in a way that makes the students inclined to obey without attempting to discuss the political regime. Arab countries, in her point of view, are exploiting education to gain protection for the governing political system.

Regarding global citizenship in the Arab world, Arab thinkers can be divided into four groups based on their various points of views. The first view welcomes globalization and defends its issues. The second view sees that global citizenship is an advanced and disguised form of colonization generated by the revolution of modern technology and information explosion. The third view attempts to find a secure and neutral path in globalization and thinks it is harmonious with the values, aspirations, and standards of the Arab countries. The fourth view represents a prudent and pragmatic view that considers globalization as a historical phenomenon that should be treated with more care and caution (Jarrar, 2012).

Values of global citizenship such as tolerance, cultural dialogue, acceptance of others and global peace ought to be improved and sustained by educational institutions, by schoolteachers and university professors. The nature of the modern age necessitates the widespread proliferation of humanitarian issues represented by co-existence, mutual survival, and justice. In the Arab

context, there is a lack of awareness of global citizenship values among university students. Consequently, university associates should be responsible for shaping their students' positive attitudes towards global peace and humanitarian issues. That is why global citizenship values should be embedded in the students' behaviors, and their development is a vital priority (Jidori, 2012).

Chapter Three: Materials and Methods

The purpose of this study was to address two questions. The first is what do experts in the field identify as the global citizenship knowledge that students ought to learn? The second is how, and to what extent, is global citizenship knowledge addressed in the eleventh and twelfth-grade in Kuwaiti high school history textbooks? The following sections discuss the research design and the procedures used to conduct this research.

Identify Global Citizenship Knowledge in History Textbooks

There is an inventory of literature and relevant studies focusing on a global context that must be addressed in Kuwaiti high school history textbooks and on reports from global institutions such as the Council of Europe, 2001; Oxfam, 1997; Oxfam, 2006; UNESCO, 2014; and UNESCO, 2015. After reviewing the literature, the researcher identified a preliminary list of five main topics that experts recommend students learn: social justice and equity, national identity and cultural diversity, peace and regional and global conflicts, sustainable development, and human rights. Knowledge indicators were identified for each topic. For example, in studying social justice and equity, students were to learn about practices of social justice and equity in past communities.

A draft version of the topics and indicators inventory (see Appendix A) was given to panelists to consider their views on its content. The panelists were asked to review the dimensions and indicators and to express their opinions in the appropriateness of the dimensions and their indicators. Additionally, they were requested to decide which indicators should be included in Kuwaiti high school history textbooks and to add or omit what they deem necessary. The panel consisted of experts in the department of curriculum and instruction of history in Kuwait and the Arab world. These experts either have taught for more than ten years or have

PhD and worked in colleges of education in Kuwait and the Arab world. Some experts have published peer-reviewed papers on global citizenship. They added three additional indicators: 1) the role of social justice in developing communities in the past, 2) the beginning of the regional and global conflicts, and 3) human rights in diverse communities in the past. After the addition of the previously mentioned indicators, the experts agreed upon the validity of the inventory for assessing Kuwaiti high school history textbooks (see Appendix B).

Kuwaiti History & Culture

Kuwait is a multi-ethnic country, with a population of approximately 2.3 million. Kuwaiti Arabs make up approximately 40 percent of the population; foreign workers make up the remainder, divided among non-Kuwaiti Arabs (25 percent) and South Asians (35 percent). Kuwait is essentially a city-state. Most Kuwaitis live in Kuwait City, which has grown from a small seaside town into a modern, cosmopolitan city. Kuwait is a Muslim country. Kuwaiti Arabs are divided between Sunni (approximately 70 percent) and Shia (approximately 30 percent). Non-Kuwaiti Arabs are mostly Sunni Muslims. South Asian workers are Muslim, Hindu, Buddhist, and Christian. Both Kuwaiti and non-Kuwaiti Arabs speak Arabic. The government has supported a degree of equality between the sexes, and Kuwaiti women have access to state services such as education. Kuwaitis tend to marry at a young age. Although divorces are not common, there are no social barriers to remarriage for widows or divorcees. The original settlers of Kuwait—the Bani Utub—were composed of nomadic tribal families, and tribal values continue to play a significant role in Kuwait (Marine Corps Intelligence Activity, 2003).

Kuwaiti History Textbooks

In Kuwait, the Ministry of Education is responsible for the authorship and dissemination of textbooks for the primary, middle and high school history classes. It uses various social studies textbooks. In the primary and middle schools, geography, history, and national education are merged into only one textbook. In the primary schools, the textbook taught to each grade from the first until the fifth-grade is the "National Education and Civic Socialization" (For further details about the contents of those textbooks, see appendix E). It includes topics such as homeland, citizenship, environment, Kuwait and the world. In middle school (sixth to ninth-grade), the textbook taught to each grade is "Social Studies". The sixth-grade history textbook deals with topics about Kuwait and the Gulf countries, the seventh-grade textbook tackles topics about Kuwait and the Arab world, the eighth-grade textbook covers topics about Kuwait and the Islamic world, and the ninth-grade textbook presents topics about Kuwait and the world.

The social studies textbooks consider the Arab world as a geographical and cultural region with its distinct natural and human characteristics. The textbooks consider the Islamic world as a religious area including the Arab world and non-Arab areas where Islam and Muslim rule spread.

In high school, a history textbook entitled "Islamic History" by Alkandari et al. is taught to the eleventh-grade. It was published in 2008 by the ministry of education in Kuwait. The book has 144 pages, the table of contents and references are not included in the total number of pages. For the twelfth-grade, a history textbook entitled "History of Modern and Contemporary World" by Alkandari et al. is used. It was published in 2011 by the ministry of education in Kuwait. The book's total number of pages is 110 pages, with the table of contents and references being excluded.

History Textbooks in Kuwaiti High School

The Ministry of Education in Kuwait specifies a separate textbook for each grade in high school. The eleventh-grade textbook deals with Islamic history theme, which focuses on topics about the Arab society before the advent and widespread movement of Islam until the Ottoman Empire. The twelfth-grade history textbook, however, focuses on the history of the modern and contemporary world. It covers topics such as the European Renaissance, some geographic discoveries, the European invasion, the industrial revolution, world revolutions (the English, French, and American revolutions), and the two world wars (see Appendix C). Table (1) below lays the different topics tackled in both textbooks out.

Table 1

History Textbooks Topics in Kuwait

<u>Islamic History (Grade 11)</u>	<u>History of Modern and Contemporary World (Grade 12)</u>
Chapter 1: The Age of the Message	Chapter 1: European Renaissance
Chapter 2: The State of the Rashidun Caliphs	Chapter 2: Geographical Exploration
Chapter 3: Islamic Conquests	Chapter 3: European Colonialism
Chapter 4: Independent States	Chapter 4: The Industrial Revolution
Chapter 5: The Ottoman Empire	Chapter 5: Global Revolutions
Chapter 6: Arab-Islamic Civilization.	Chapter 6: The World Wars

Analysis of Kuwaiti High School History Textbooks

Content analysis is a tool of research used to describe the phenomenon either of its shape or its content to verify the research questions (Tuaymah, 2004). Since content analysis is a simple, effective and objective technique, it was adopted in the analysis of Kuwaiti high school history textbooks.

Procedure of Content Analysis

Aim of the analysis

- Identifying the extent of the global citizenship knowledge incorporated in Kuwaiti high school history textbooks.

Classes of the content analysis

- The classes of the content analysis were the topics and indicators reached by the researcher after reviewing the literature.

Unit of content analysis

- The item was the unit of the analysis. The item is a sentence or a statement that carries an idea or certain ideas in the history textbook. The sentences and paragraphs of the textbook were read, and the reader was asked to identify the indicators that they contain and calculate the frequency of statements and paragraphs that include each indicator of global citizenship knowledge.

Sample of the analysis

The sample of the analysis consists of two textbooks:

- Islamic history textbook, eleventh-grade.
- History of modern and contemporary world textbook, twelfth-grade.

Design of the analysis card

The analysis card consists of two parts as follows:

- Vertical columns include the topics and indicators of knowledge.

- Horizontal rows include the topics in the textbook in each class considering two levels (inclusion and not inclusion), examines how often topics are included, and how they are included (see Appendix D).

Conducting the content analysis and its constraints

- An analysis process was conducted for each textbook.
- The topic of the lesson and its knowledge were thoroughly examined against each indicator.
- The frequency of each indicator was calculated.
- Analysis was conducted on how the indicators are included in the content of each textbook.

Validity of the analysis card

1. The content validity of the analysis card was ensured by the experts views who agreed upon its validity and suitability of the analysis card for the application.

Reliability of the Analysis

- The researcher re-analyzed a certain unit of 12th-grade history textbook after two weeks; using Holsti's formula (Holist, 1969, p. 140).The correlation coefficient between the first and second analysis was (0.95). Another researcher analyzed the same unit, and the agreement index between the two researchers was (0.80).

Chapter Four: Findings

This chapter presents the findings of the content analysis conducted on the eleventh-grade Kuwaiti textbook titled “Islamic History” and the twelfth-grade textbook titled “History of Modern and Contemporary World”. The process of analysis is two-phase. First, the researcher examined the incorporation of global citizenship knowledge in both textbooks by doing a frequency count of each indicator. This is done by using a sentence as a unit of analysis and then counting the total number of references to each indicator within each topic. Second, (see chapter five), this frequency count analysis is followed by a thorough discussion of each textbook manifestation of particular global citizenship knowledge indicators to see how the authors realized and defined each topic.

Knowledge of Global Citizenship Addressed in History Textbooks

As Table 2 shows, the eleventh-grade history textbook dealt with the indicators of the global citizenship topics 168 times. The most top-ranked topics were the national identity and global diversity, whose indicators were cited 82 times with a percentage of 48.81%. The second top-ranked topic was the global peace and conflict, which had 40 frequencies and a percentage of 23.81%. Social justice was ranked three, with 19 frequencies and a percentage of 11.31%. The sustainable development topic came next with 15 frequencies and a percentage of 8.93%, while the human rights topic was the least frequent one at 12 frequencies and a percentage of 7.14%.

The twelfth-grade history textbook, however, dealt with the indicators of the global citizenship topics 96 times. The most frequent topic was global peace and conflict, whose indicators were reported 24 times with a percentage of 25%. The second-ranked topic was social justice and equity, whose indicators were cited 22 times with a percentage of 22.9%. The topic of human rights, whose indicators were mentioned 21 times with a percentage of 21.9%, was the

third top-ranked. The fourth-ranked topic was the sustainable development whose indicators were cited 15 times with a percentage of 15.6%. The least frequent topic was the national identity and global diversity whose frequency was 14 times and a percentage of 14.6%.

Table 2

Distribution of Content Topics in the Textbooks

<u>Dimensions</u>	11 th -grade textbook		12 th -grade textbook	
	<u>Frequency</u>	<u>Percentage</u>	<u>Frequency</u>	<u>Percentage</u>
1- Social justice and equity	19	11.31%	22	22.9%
2- National identity and global diversity	82	48.81%	14	14.6%
3- Global peace and conflict	40	23.81%	24	25%
4- Sustainable development	15	8.93%	15	15.6%
5- Human rights	12	7.14%	21	21.9%
Total	168	100%	96	100%

Table 2 shows that the global citizenship topics and indicators are not fairly distributed within the content of the history textbooks for the eleventh and twelfth-grades. The frequency rate of each indicator was different from the other indicators. The next section presents a rather detailed survey of the findings of the content analysis conducted on both textbooks commensurate with global citizenship knowledge topics and their indicators.

Social Justice and Equity

The content of the history textbook of the eleventh-grade did not equally include the indicators of social justice and equity because the first rank was occupied by the third indicator (9 frequencies, the occurrence percentage of this indicator within all the indicators was 5.36% while the occurrence percentage of this indicator within context of its dimension was 47.4%). The second rank was occupied by the first indicator (6 frequencies, the occurrence percentage of this indicator within all the indicators was 3.57%, while the occurrence percentage of this indicator within the context of its dimension was 31.6%), while the second indicator came in the

third rank (4 frequencies, the occurrence percentage of this indicator within all the indicators was 2.38% while the occurrence percentage of this indicator within the context of its dimension was 21%).

The history textbook of the twelfth-grade included all the indicators of social justice and equity, but they were unevenly distributed, as reported in Table 3. The third indicator occupied the first rank (17 frequencies, the occurrence percentage of this indicator within all the indicators was 17.7% while the occurrence percentage of this indicator within the context of its dimension was 77.3%), and then the first indicator came in the second rank (4 frequencies, 4.16% the occurrence percentage of this indicator within the context of its dimension was 18.2%). The least frequent indicator was the second one; the occurrence percentage of this indicator within all the indicators was 1.04% while the occurrence percentage of this indicator within the context of its dimension was 4.5%.

Table 3

Distribution of Social Justice and Equity Indicators in Textbook Content

<u>Indicators</u>	11 th -grade textbook			12 th -grade textbook		
	<u>F</u>	<u>P1</u>	<u>P2</u>	<u>F</u>	<u>P1</u>	<u>P2</u>
1- Practices of social justice and equity in past communities.	6	3.57%	31.6%	4	4.16%	18.2%
2- Role of social justice in developing communities in the past.	4	2.38%	21%	1	1.04%	4.5%
3- Examples of social justice, equity & injustice in past communities.	9	5.36%	47.4%	17	17.7%	77.3%

Note; F refer to Frequency, P1: percentage of the occurrence of each indicator within all the indicators,

P2: percentage of the occurrence of each indicator within a context of just that dimension.

National Identity and Global Diversity

Kuwait is unusual among its neighbors in that it has a history as an autonomous nation and, as a result, it has a well-established national identity. It emerged from the shared experience of migration and common effort to build a new society in Kuwait. Kuwaiti national identity is also a function of its small size, which has made it more cohesive internally, but also more vulnerable to its larger neighbors. Since its founding in the 18th Century, a sense of external threats has bound Kuwaitis together (Marine Corps Intelligence Activity, 2003).

The eleventh-grade history textbook includes only the first and second indicators of the national identity and global diversity because the second indicator frequencies were 50 and the occurrence percentage of this indicator within all the indicators was 29.77%, while the occurrence percentage of this indicator within a context of its dimension was 61%. The first indicator's frequencies were 32 times, the occurrence percentage of this indicator within all the indicators was 19.04%, while the occurrence percentage of this indicator within a context of its dimension was 39%.

The twelfth-grade history textbook did not include the first and second indicators of the national identity and global diversity only the third indicator that was identified 14 times; the occurrence percentage of this indicator within all the indicators was 14.6%, while the occurrence percentage of this indicator within a context of its dimension was 100%, as indicated in Table 4.

Table 4

Distribution of National Identity and Global Diversity Indicators in Textbook Content

<u>Indicators</u>	11 th -grade textbook			12 th -grade textbook		
	<u>F</u>	<u>P1</u>	<u>P2</u>	<u>F</u>	<u>P1</u>	<u>P2</u>
1- The historical incidents that reflect the Kuwaiti identity such as the social culture and its sources.	32	19.04%	39%	-	-	-
2- The historical figures and heroes who supported the national identity of Kuwait	50	29.77%	61%	-	-	-
3- The global topics that clarify the cultural diversity such as people cultures, international figures, international institutions, and organizations.	-	-	-	14	14.6%	100%

Global Peace and Conflict

The content of the eleventh-grade history textbook did not equally include the indicators of global conflict and peace. The frequency count of the first and indicators was 23, and the occurrence percentage of this indicator within all the indicators was 13.69% while the occurrence percentage of this indicator within the context of its dimension was 57.5%. The second indicator's frequencies were 7, and the occurrence percentage of this indicator within all the indicators was 4.17%, while the occurrence percentage of this indicator within a context of its dimension was 17.5%. The fourth indicator's frequencies were 6, the occurrence percentage of this indicator within all the indicators was 3.57%, while the occurrence percentage of this indicator within a context of its dimension was 15%. The third indicator's frequencies were 4 times, and the occurrence percentage of this indicator within all the indicators was 2.38%, while the occurrence percentage of this indicator within a context of its dimension was 10%.

The twelfth-grade history textbook did not equally include the indicators of the global peace and conflict. The frequency rate of the first and second indicators was 8 times, the

occurrence percentage of this indicator within all the indicators was 8.33%, while the occurrence percentage of this indicator within a context of its dimension was 33.3%. The third and fourth indicators occurred 4 times, the occurrence percentage of this indicator within all the indicators was 4.16%, while the occurrence percentage of this indicator within a context of its dimension was 16.7%), as indicated in Table 5.

This ratio is consistent with the nature of history incidents that were addressed by this textbook such as global revolutions (British, American, and French revolutions), world wars, reasons, results, and effects of revolutions and wars on the lives of people. Besides, the tyrant regimes and wars obliged people to search for resolutions and negotiations to avoid their terrible and fatal effects. Accordingly, some international organizations have been established such as the UN and the League of Nations along with their different agencies.

Table 5

Distribution of Global Peace and Conflict Indicators in Textbook Content

<u>Indicators</u>	11 th -grade textbook			12 th -grade textbook		
	<u>F</u>	<u>P1</u>	<u>P2</u>	<u>F</u>	<u>P1</u>	<u>P2</u>
1- The beginning of regional and global conflicts.	23	13.69%	57.5%	8	8.34%	33.3%
2- The possible effects of regional and global conflicts.	7	4.17%	17.5%	8	8.34%	33.3%
3- The resolution of regional and global conflicts.	4	2.38%	10%	4	4.16%	16.7%
4- The peaceful efforts and negotiations exerted nationally and internationally to solve various problems and causes.	6	3.57%	15%	4	4.16%	16.7%

Sustainable Development

The content of the eleventh-grade history textbook did not equally include the indicators of sustainable development. The second indicator's frequencies were 8, and the occurrence percentage of this indicator within all the indicators was 4.77%, while the occurrence percentage of this indicator within the context of its dimension was 53.3%. The third indicator's frequencies were 4 times, the occurrence percentage of this indicator within all the indicators was 2.38 %, while the occurrence percentage of this indicator within the context of its dimension was 26.7%. While the first indicator's frequencies were 3 times, the occurrence percentage of this indicator within all the indicators was 1.79%, while the occurrence percentage of this indicator within the context of its dimension was 20%.

The twelfth-grade history textbook did not equally include the causes of sustainable development. The first indicator was reported 7 times with a percentage of 7.28% within all the indicators, 46.6 % within the context of its dimension, while the frequencies of the second and third indicators were 4 with occurrence percentage of 4.16% within all the indicators, 26.7 % within the context of its dimension, as indicated in Table 6.

The textbook authors placed lower importance on the environment than on other topics. They paid more attention to the other topics in this dimension. Putting these two facts together, one can see how the 12th-grade history textbook focused mainly on the European Renaissance, the European invasion of the African and Asian countries, an industrial revolution, world revolutions, and world wars.

Table 6

Distribution of Sustainable Development Indicators in Textbook Content

<u>Indicators</u>	11 th -grade textbook			12 th -grade textbook		
	<u>F</u>	<u>P1</u>	<u>P2</u>	<u>F</u>	<u>P1</u>	<u>P2</u>
1- Correlation between the economic, environmental, political, and social contexts.	3	1.785%	20%	7	7.28%	46.6%
2- The communities' use of its resources in the past.	8	4.765%	53.3%	4	4.16%	26.7%
3- The relation between peoples' life and resource management.	4	2.38%	26.7%	4	4.16%	26.7%

Human Rights

The content of the eleventh-grade history textbook did not equally include the indicators of human rights topic because the third indicator came in the first rank at 6 frequencies; the occurrence percentage of this indicator within all the indicators was 3.57%, while the occurrence percentage of this indicator within the context of its dimension was 50%. The other two indicators came with 3 frequencies, and the occurrence percentage of this indicator within all the indicators was 1.78%, while the occurrence percentage of this indicator within the context of its dimension was 25%.

The twelfth-grade history textbook did not equally include the indicators of the human rights cause, as the third indicator came in the first rank with frequencies at 15 times, and the occurrence percentage of this indicator within all the indicators was 15.62%, while the occurrence percentage of this indicator within the context of its dimension was 71.4%. The second indicator occupied the second rank with 6 frequencies, and the occurrence percentage of this indicator within all the indicators was 6.28%, while the occurrence percentage of this indicator within the context of its dimension was 28.6%. The first indicator was not included (see Table 7).

Table 7

Distribution of Human Rights Indicators in Textbook Content

<u>Indicators</u>	11 th -grade textbook			12 th -grade textbook		
	<u>F</u>	<u>P1</u>	<u>P2</u>	<u>F</u>	<u>P1</u>	<u>P2</u>
1- Rights and duties of persons towards each other.	3	1.78%	25%	-	-	-
2- Awareness of the effects of various lifestyles on people and societies.	3	1.78%	25%	6	6.28%	28.6%
3- Human rights in diverse communities in the past.	6	3.57%	50%	15	15.62%	71.4%

Given the frequency count of the above-mentioned indicators, it could be concluded that the two history textbooks of the eleventh and twelfth-grades dealt with most indicators of the global citizenship knowledge but in an unequal pattern owing to the nature of each topic. Chapter 5 offers examples of how each textbook referenced particular indicators and discussed possible reasons for the use of each topic and relevant related indicators.

Chapter Five: Discussion

This chapter presents reflections on the findings, implications, and recommendations provided with true Arabic captions for these indicators taken from the prescribed books based on this study.

Global Education Knowledge in the Eleventh-Grade Textbook

Results of the content analysis of the eleventh-grade textbook revealed that it includes 15 indicators of global citizenship knowledge in an unequal pattern as the frequencies of the indicators differed. The knowledge of the national identity was the most prevalent in the book. This distribution can be attributed to the nature of each topic, which included the incidents and events of the Islamic history that shaped the Islamic identity of Kuwait. It presents the establishment of the Islamic state and how Kuwait was a part of that larger state from the birth of the Prophet Muhammad (PBUH) until the end of the Ottoman Empire. It also presented many public figures and persons who played important roles in the development of the history of the Islamic state. The content of the book did not include the global diversity topics that clarify the cultural diversity because it focused solely on the development of the Islamic state and Islamic history.

Al-Nakib, (2015) “Islamic identity is assumed to be part of the Kuwaiti and Gulf identities. The 2010 strategy report on citizenship education lists feelings of belonging to the Arab and Muslim worlds as values to be fostered, suggesting that an Islamic identity is necessarily part of Kuwaiti citizenship” (p. 9).

Kuwait’s Islamic Constitutional Movement (ICM), founded in 1991, is a relatively new political actor in Kuwait. Yet by the standards of regional Islamist movements, it is one of the most experienced in parliamentary and electoral politics. Since its founding, the ICM has been

dedicated to the proposition that Islamization of Kuwaiti politics and society could be most effectively pursued through constitutional means (Brown, 2007, p. 3).

In addition to the expansion of the Islamic state, Islam was an essential source of the culture of the Muslim peoples. Islam influenced the language, religion, customs, traditions, values, and lifestyles. Therefore, cultural differences among the Muslim peoples were in cultural specificities such as language dialects.

For example, the textbook dealt with the indicator of the historical figures and heroes who supported the national identity of Kuwait. In all the topics of the book, the names and activities of the Muslim leaders who had an impact on the identity of Kuwait, such as the Prophet Muhammad, the Caliphs and the leaders of the Islamic armies, were repeated 50 times.

Another example, page 62, (see Figure 1) dealt with the indicator of the historical incidents that reflect the Kuwaiti identity such as the social culture and its sources. The page includes the map of the Islamic conquests under the reign of the Caliph Abu Bakr al-Siddiq, which shows that the Islamic conquests reached Kazma in Kuwait in 12 AH, 633 AD. This was when the Muslims won over the Persians, which led to the territory of Kuwait becoming part of the Islamic state. This event affected Kuwait's identity and culture.

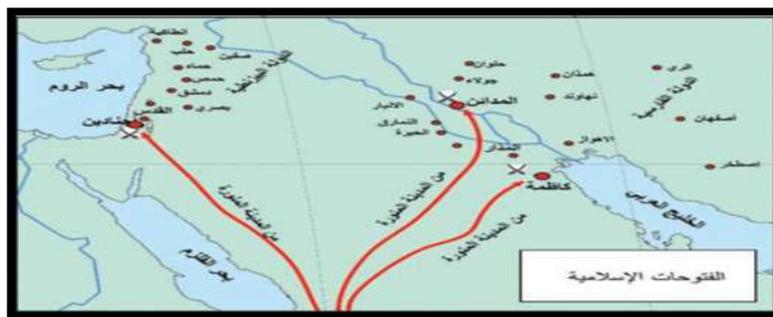


Figure 1. "Map of the Islamic conquests under the reign of the Caliph Abu Bakr al-Siddiq."

Another example is in the sixth chapter of the book when it refers to the Arab Islamic civilization. On page 142, (see Figure 2) it presents a set of values on which the Islamic civilization was based and how it established the basis of its progress. The categorization of this unit is two-folded. The statement is so rich that it can function as indicators of different topics. On one hand, the statement points to national identity topic by giving some qualities claimed to be restricted to the Islamic civilization, and hence distinguishing its unique identity. Since Kuwait is an Arab Islamic state, the distinctive qualities ascribed to the Arab Islamic civilization apply to it by default. Therefore, this indicator is supposed to highlight the national identity of Kuwait in the minds and hearts of the students, though indirectly. On the other hand, and more importantly, I believe, this statement functions as an indicator of “social justice and equity” and “human rights” as it emphasizes the qualities and virtues of love, peace, tolerance, humanity, and honesty.



Figure 2. “Set of values on which the Islamic civilization was based.”

The global conflict and peace topic came in the second rank as the book exposed the historical incidents, which included the wars and conflicts of the Islamic state in its subsequent stages of development either for the sake of defense or invasion and land expansion. It also depicted the effects of those wars on people's lives and efforts exerted by the Muslim leaders in ceasing wars and initiating peaceful co-existence among the Arabian tribes. For example, page 35 (see Figure 3) dealt with the indicator of “the peaceful efforts and negotiations exerted

nationally and internationally to solve various problems and causes”. The excerpt shows the efforts of the Prophet Muhammad in reconciliation and the resolution of conflicts among Arab tribes. This confirms his desire to achieve peace between tribes for its importance in the unity and progress of the Islamic state.

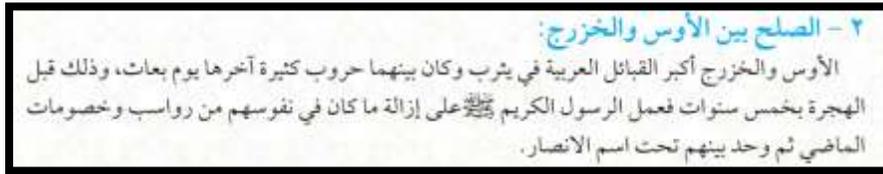


Figure 3. “Efforts of the Prophet Muhammad in reconciliation and the resolution of conflicts among Arab tribes.”

The textbook also dealt with social justice and equity in the Islamic state and the efforts done by the Prophet Muhammad (PBUH) to achieve equity, justice, reject tyranny, and class discrimination that prevailed in life before the advent of the Islamic state, which disseminated equal opportunities and justice among people. For example, page 17 (see Figure 4) dealt with the indicator of social justice, equity and injustice in past communities. The excerpt shows the Arab community before Islam, and it explains the absence of social justice, the spread of injustice and inequity among members of society.

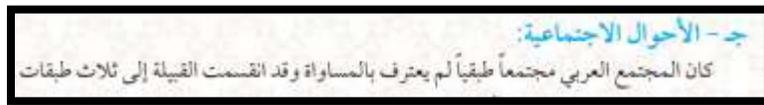


Figure 4. “Social circumstances: The Arab society was divided into classes, which know no equality among people. The tribe consisted of three classes”

Page 35 (see Figure 5) dealt with the indicator of practices of social justice and equity in past communities. The excerpt shows the efforts of the Prophet Muhammad (PBUH) in achieving justice and equity among Muslims in Medina.



Figure 5. “Brotherhood between Immigrants & Ansar (helpers)”

“Who traveled with the Prophet Muhammad (PBUH) to Medina have left their money and luggage. They lived hand in hand with the people of Madinah who were models of altruism. They responded to the commands of Allah and gave them their food, money, houses and even their wives. Brotherhood in Islam was so strong. The Holy Quran changed that practice after Badr’s battle. Al-Medina Al-Munawara has become the first ideal Islamic community in the Arab world governed by discipline, brotherhood, equality, and love”.

The sustainable development indicators were presented in the careful use of the natural resources by Muslims and the relation of that use with the development and progress of the state. For example, page 145 dealt with the indicator of the communities' use of its resources in the past, and the excerpt includes the use of resources by Muslims and the impact of this use on the development of the state (see Figure 6).

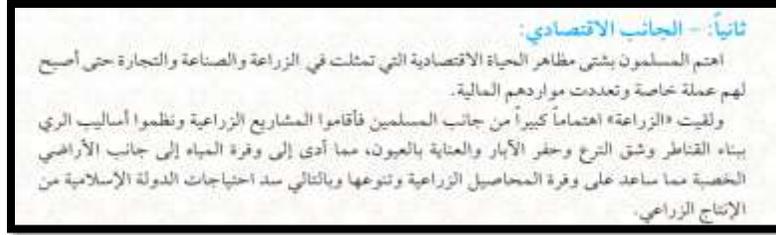


Figure 6. “Secondly: the economic aspect”

“Muslims have given much care for the economic life represented in agriculture, industry, and commerce until they have a private coin, and their resources have become varied. Agriculture has received great care and many agricultural projects were implemented. Muslims organized irrigation methods, built bridges, created canals, dug wells, and cared for water springs. Taken together, those factors led to the availability and diversity of crops that satisfy the needs of the Islamic populations.”

Human rights in the Islamic state were also mentioned in the content of the textbook. For example, page 36 dealt with the indicator of human rights in diverse communities in the past. The excerpt shows the efforts of the Prophet Muhammad in protecting human rights in Medina, including the right to freedom of worship and religious beliefs (see Figure 7).

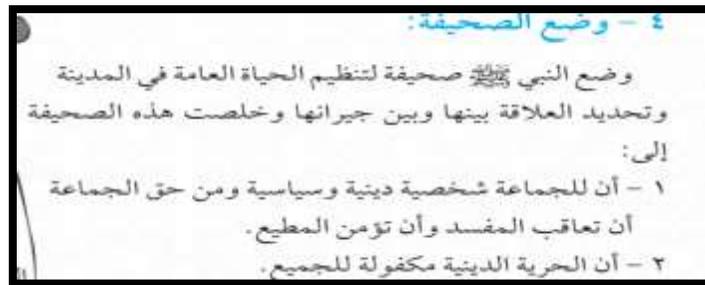


Figure 7. “Writing the document”

“The Prophet Muhammad (PBUH) wrote a document to organize the public life in Al-Medina and identify the shape of the relationship between neighboring cities:

- 1- The Muslim group has a political and religious character, and it has the right to punish guilty persons.
- 2- Religious freedom is guaranteed for all people”.

Also, page 152 shows women gaining more rights in the Muslim community.

Before the advent of Islam, women were denied any social, political, or even economic role; they were merely housewives, and their role was restricted to taking care of the house, children, and their husbands, or fathers and brothers. They did not have the right to accept or reject a marriage proposal. The father or older brother decides for her.

However, Islam gave women their basic right, and women were politically, socially, and economically active. For example, women were active in the battles, carrying water and food for the soldiers and dressing their wounds, see (Figure 8).

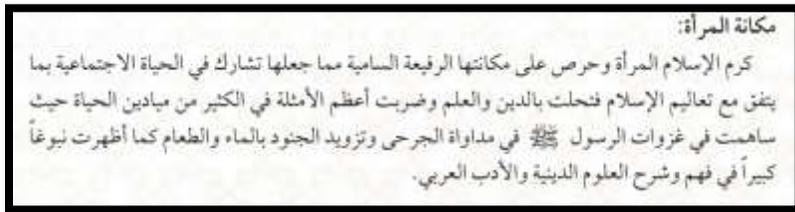


Figure 8. “Woman’s status”

“Islam has respected woman and gave her an ideal, high-level status. She is allowed to effectively participate in the social life in accordance with the Islamic obligations and guidelines. The woman in Islamic history proved to be a brilliant figure in various aspects of life because she shared in the Prophet’s battles through the medication and nursing of the wounded, providing warriors with food and water, and explaining the religious sciences and Arab literature.

As indicated by the table of contents (see Appendix C), and the frequency count which shows that around 50% of the identified indicators fell in the National Identity and Global Diversity topic, it is clear from the above that the eleventh-grade textbook deals with Islamic history from the perspective that Kuwait is an Arab Islamic country. The textbook presents the Arab and Islamic world as an integral part of the history of the world because the Arab-Islamic civilization made many contributions to the European Renaissance. The objectives of the book emphasize this perspective as it focuses on highlighting the role of the Arab-Islamic civilization in human civilization and instilling the idea of unity and understanding among the countries of the Islamic world (Al-Ahmad et al., 1987).

Global Education Knowledge in the Twelfth-Grade Textbook

The results of the content analysis for the twelfth-grade textbook yielded certain important findings. The textbook dealt unequally with 13 indicators of global citizenship knowledge. The frequencies of the indicators varied among those indicators; three indicators were not mentioned in the textbook.

Indicators of the knowledge of global peace and conflict topic were the most frequent I owing to the nature of those topics such as international revolutions (British, American, and French revolutions), world wars, reasons, results, and effects of revolutions and wars on the lives of people. Injustice and inequity conditions that peoples and societies suffered were clarified. The tyrant regimes and wars obliged people to search for resolutions and negotiations to avoid their terrible and fatal effects. Accordingly, some international organizations were established such as the United Nations and the League of Nations with their different agencies.

The textbook on pages 100 and 102 dealt with the indicator of “the beginning of regional and global conflicts” and the indicator of “the possible effects of these conflicts”. Excerpts

(figures 9 & 10) show causes and consequences of World War I and how conflict and competition led to this war that greatly affected people. In particular, Excerpt (9) summarizes the main causes of World War I which include, according to the Arabic version of the textbook, (1) the competition between European countries to have a control of raw materials in the developing countries; meanwhile, finding new consumer markets to sell their products, (2) The struggle instigated by economic competition among key imperial powers over colonies in Asia, Africa, and the Pacific Ocean, and (3) finally, the increasing tension among European countries over the territories and properties of the Ottoman Empire, those in the Balkans and Eastern Europe, which sparked wars among these countries. Excerpt (10) summarizes the consequences of World War I in the war has caused tremendous destruction, millions of casualties, great depression around the globe, and a radical transform of the map of Europe.

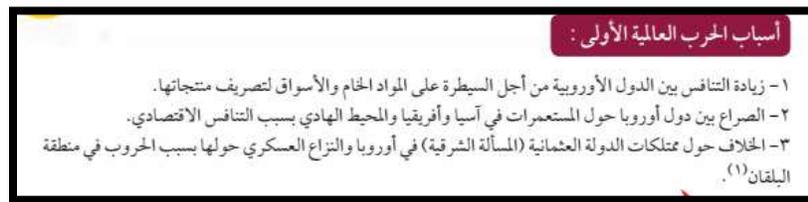


Figure 9. “Causes of World War I”

“The reasons for the First World War

- 1- The competition among European countries to have control over petrol and markets.
- 2- Conflict among European countries concerning Asian and African colonies and the Pacific Ocean owing to the economic completion.
- 3- The disagreement concerning the possessions of the Ottoman Empire and the military dispute owing to the Balkans area”.



Figure 10. “Results of World War 1.”

Page 103 (see Figure 11) dealt with “the resolution of regional and global conflicts” and “the peaceful efforts and negotiations exerted nationally and internationally to solve various problems and causes” indicators. The following excerpt shows the Versailles Peace Conference in 1919 as an example of peace efforts and the need to achieve them between nations and peoples.



Figure 11. “Versailles Peace Conference, 1919.”

Practices of equity and justice were addressed in the textbook through the topic of world revolutions and their attempts to get rid of unequal prevailing conditions. This was done with the aim of providing people with their social, economic, and political rights. Figure 12 dealt with the indicator titled “examples of social justice, equity & injustice in past communities”, the excerpt shows the spread of injustice in the Middle Ages because of the feudal system that divided

society into classes. The page shows the effect that the acquisition of the class of churchmen, feudal barons, nobles, and knights had on all wealth (see Figure 12).

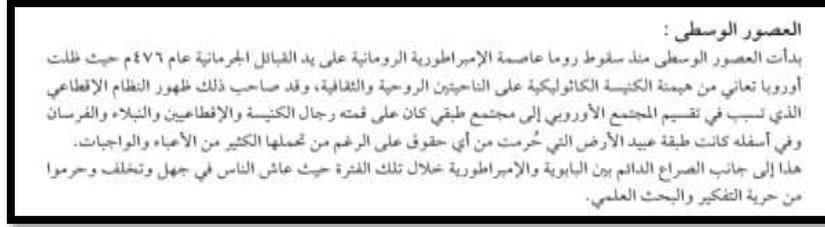


Figure 12. “The spread of injustice in the Middle Ages as a result of the feudal system.”

Page 46 (see Figure 13) tackled both the "Global peace and conflict" topic by addressing "The possible effects of regional and global conflicts" indicator, and the "Social Justice and equity" topic by dealing with “examples of social justice, equity & injustice in the past communities” indicator. It shows the social consequences of expeditions and geographical exploration, referring to the extermination of indigenous people, the plundering of their wealth, and the emergence of the slave trade.

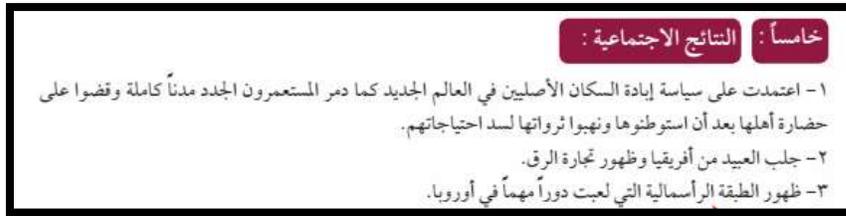


Figure 13. “The social consequences of expeditions and geographical exploration.”

Page 20 (see Figure 14) also deals with “examples of social justice, equity & injustice in the past communities” indicator. It presents Martin Luther’s religious reform movement. It portrays the defense of the religious rights of citizens and the rejection of the monopoly of the church and the clergy to interpret the Bible.



Figure 14. “Martin Luther’s religious reform movement.”

Page 69 (see Figure 15) addresses the "sustainable development" topic by dealing with "the relationship between people's life and resource management" indicator, and the "correlation between the economic, environmental, political, and social contexts" indicator. The excerpt explicates the results of the industrial revolution in Europe. It mainly focuses on the capitalist class seizing ruling authority from the working class in Europe, and the emergence of political parties defending workers' rights. It also emphasizes the imperial quest to dominate colonies in poor countries to get access to cheap raw materials and open these colonies as consumer markets for their industrial production.

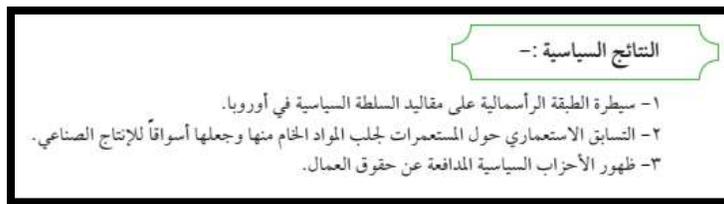


Figure 15. “The results of the industrial revolution in Europe.”

The book presents the industrial revolution in Europe and geographical discoveries to focus on the topic of sustainable development. The use of resources was correlated to the political, social, environmental, and economic states of past societies. Page 25 also addresses the

indicator of “correlation between the economic, environmental, political, and social contexts”.

The excerpt shows the economic motivations of the geographical exploration movement and the European peoples' search for resources in the new territories and how this had an impact on people's economic and social lives (see Figure 16).

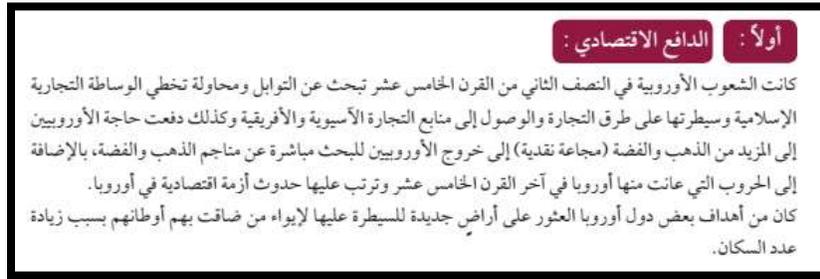


Figure 16. “The economic motivations of the geographical exploration movement.”

It is worth mentioning that though the textbook does not address the misuse of resources, in particular, it addresses “the communities use of its resources in the past” indicator. Page 69 (see Figure 17) relates to the “sustainable development” topic. It shows the link between the economic, social and political context of development in Europe by presenting the results of the industrial revolution. The excerpt in (17) also tackles the “correlation between the economic, environmental, political, and social contexts” indicator. According to this excerpt, the industrial revolution instigated scientific advances and technological innovations, which brought growth in agricultural and industrial production, economic flourishing and changes in living conditions. For example, new factories have been built, new markets have been established, the gross income of countries increased, and new industrial cities have been built. This economic prosperity had a bearing on both the social and the political life. The population number in Europe increased, and living standards improved. In addition to that, the conflict between the working class and the capitalist class appeared, paving the way to the emergence of socialist

views that oppose capitalism. Politically speaking, the capitalist class seized authority in Europe, and the quest among imperial countries to control raw materials in colonies and poor countries started.



Figure 17. “Results of the Industrial Revolution.”

“Economic results

- 1- The increase in the machine-based industrial production of the large factories.
- 2- The flourishing of the economic activities done by banks, commercial agencies, marketing and distribution centers.
- 3- The increase of national income due to exports.
- 4- The appearance of industrial cities and widespread construction.
- 5- The dominance of the Capital economic regime.

Social Results

- 1- The increase of population in Europe and the improvement of the standard of living.
- 2- The appearance of conflict between the laborers and the dominant capital classes.

- 3- The widespread communist views against the capitalist vision.

Political Results

- 1- The control of the capital class over the authority in Europe.
- 2- Invasion attempts for the sake of owning raw materials and saving consumer markets.
- 3- The establishment of the political parties that defended workers' rights".

Owing to the nature of the global history topics, there was difficulty in dealing with the national identity indicators, which considered public figures and incidents related to Kuwaiti history and their roles in shaping the history of Kuwait. The focus was on cultural diversity and international institutions. Page 116 refers to the indicator “global topics that clarify the cultural diversity such as peoples' cultures, international figures, international institutions, and organizations”. The following excerpt (see Figure 18) shows the objectives of the United Nations, its focus on the diversity of peoples, and its respect for human rights in the various countries of the world. Manifesting this indicator by this excerpt is assumed to enrich student’s global citizenship knowledge, particularly on the “Global peace and conflict” topic. The goal is to direct their attention to the aims of the UN within the context of national interest issues and inspire them to acknowledge global concerns. By doing so, students’ awareness of international organizations is shaped.



Figure 18. “The objectives of the United Nations.”

The results of this book's content analysis are consistent with its objectives, which focus on the following topics:

Textbooks' Objectives & UN Aims

Taken together, content analysis of the eleventh- and twelfth-grade textbooks revealed a similarity in their contents. Both textbooks addressed the dimensions of global citizenship knowledge, but with a significant difference in how much emphasis is given to each dimension, and the frequency of its indicators. The difference springs from the fact that the two textbooks deal with two different historical periods and themes. While the eleventh-grade textbooks survey Islamic history, which shaped the national identity of Kuwait, the twelfth-grade textbook is more of post-1500 history, with an emphasis on European history. This clarifies why the national identity and global diversity topic is the top-ranked topic in the eleventh-grade textbook, with its indicators being mentioned 82 times with a percentage of 48.81%. The most frequent dimension for the twelfth-grade history textbook is global peace and conflict, whose indicators have been addressed 24 times with a percentage of 25%. This finding is congruent with the nature of history that this textbook deals with. The textbook surveys an era abundant with wars, pursuits, and struggles, which initiated the establishment of some international institutions, like the United Nations, to resolve conflicts, and spread peace and coexistence.

On the other hand, it is worth noting that the frequency count for human rights & social justice topics is relatively balanced in the two textbooks. This can be explained if we consider the history that both textbooks survey. As for the eleventh grade, the textbook addresses Islamic history and tracks the emergence of Islam when the Arabian Peninsula was in a state of oppression, injustice, slavery, and tyranny. The main goal of Islam is to spread a message of peace, social justice, and equity, so it is not a surprise for a textbook surveying the history of Islam to address the topic of social justice and human rights. The history of post-1500 in the twelfth-grade textbook also surveys a period where wars, colonization, and slavery were the prevailing state. Therefore, the same state of injustice was a landmark in both histories, hence the frequency count of this topic being relatively the same. It is also noteworthy that the frequency count of the sustainability topic indicators was low in both textbooks. This marks a deficiency in addressing this crucial topic of global citizenship knowledge in both textbooks. Therefore, this study emphasizes the need to reconsider the content of both textbooks pertaining to global citizenship knowledge in the hope of insuring a balanced presentation of all the topics. By doing this important revision, the textbooks will be an influential tool to shape the global identity of students in Kuwait.

The results of this book's content analysis are consistent with its objectives, which focus on the following topics:

1. Studying the historical relationship between Kuwait, the Arab and Islamic world, and the outside world
2. A study of the United Nations and its organizations, its mission, and its role in the service of peace and international cooperation
3. A study of the development of global civilization

4. Formations of attitudes toward accepting differences between all people
 5. Instilling the idea of solidarity and international understanding in the hearts of students for the benefit of all people
 6. The formation of attitudes towards the love of peace, global cooperation, anti-apartheid sentiments and the fight against colonialism in all its forms
- (Al-Ahmad et al., 1987).

Recommendations

The following recommendations are made based on this study's results:

1. Kuwaiti high school history textbooks should be analyzed in light of other dimensions of global citizenship such as the following values: social justice and equity, commitment to social justice and equity, globalization and interdependence, sustainable development, peace and conflict, human rights and power and governance; and skills: critical and creative thinking, empathy, self-awareness and reflection, communication, cooperation and conflict resolution, ability to manage complexity and uncertainty, and informed and reflective action.
2. Analyze the content of the history textbooks of other grades in Kuwait in light of other dimensions of global citizenship to get an overall view of the global citizenship in Kuwaiti high school history textbooks.

The coverage of the knowledge dimensions across all the textbooks in the primary and middle schools will be a good topic for additional investigation in future research because this work needs the effort of a research team.

3. Become familiar with the views of the students, their skills, and values related to global citizenship after the study of those books and the interpretation of the effect of those books on their intellectual development.

Conclusion

Finally, results indicated that Kuwaiti high school history textbooks dealt with several topics of the global citizenship knowledge. An obvious difference exists in the treatment of the national identity and global diversity. The eleventh-grade history textbook considered the indicators of national identity, while the twelfth-grade history textbook dealt with the indicators of global diversity. This difference may be explained by the nature of each topic.

The results of the analysis of history textbooks for the eleventh and twelfth-grades are consistent with the orientations of the Kuwaiti high school system, which emphasizes Islam, Arabism, and Kuwaiti-Gulf identity as well as openness to cultures and communication with the world (Ministry of Education, 2006).

Considering the above results, the content items are consistent with the points of views of the Arab thinkers reported by Jarrar (2012), which welcomes and defends globalization. This view was stated in the history textbooks when dealing with a history of global societies, peoples and the effects of past historical events.

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Appendix A

A draft version of Knowledge of the global citizenship that should be incorporated in the history textbooks in Kuwait.

Knowledge	Indicators
Social justice and equity	<ul style="list-style-type: none"> • Practices of social justice and equity in past communities. • Examples of Social justice, equity & injustice in past communities.
National identity and global diversity	<ul style="list-style-type: none"> • The historical incidents that reflect the Kuwaiti identity such as the social culture and its sources. • The historical figures and heroes who supported the national identity of Kuwait. • The global topics that clarify the cultural diversity such as people cultures, international figures, international institutions, and organizations.
Global peace and conflict	<ul style="list-style-type: none"> • The possible effects of regional and global conflicts. • The resolution of regional and global conflicts. • The peaceful efforts and negotiations exerted nationally and internationally to solve various problems and causes.
Sustainable development	<ul style="list-style-type: none"> • Correlation between the economic, environmental, political, and social contexts. • The communities' use of its resources in the past. • The relation between peoples' life and resource management.
Human rights	<ul style="list-style-type: none"> • Rights and duties of persons towards each other. • Awareness of the effects of various lifestyles on people and societies.

Appendix B

Knowledge of the global citizenship that should be incorporated in the history textbooks in Kuwait.

Knowledge	Indicators
<p>Social justice and equity: “Social justice is the view that everyone deserves equal economic, political and social rights and opportunities” (Morgaine, 2014, p. 4)</p>	<ul style="list-style-type: none"> • Practices of social justice and equity in past communities. • Role of social justice in developing communities in the past. • Examples of Social justice, equity & injustice in past communities.
<p>National identity and global diversity: National identity: A sense of a nation as a cohesive whole, as represented by distinctive traditions, culture, and language (Oxford Dictionaries, 2018). Global diversity: The existence of a variety of cultural or ethnic groups within a society (Oxford Dictionaries, 2018).</p>	<ul style="list-style-type: none"> • The historical incidents that reflect the Kuwaiti identity such as the society culture and its sources. • The historical figures and heroes who supported the national identity of Kuwait. • The global topics that clarify the cultural diversity such as people cultures, international figures, international institutions, and organizations.
<p>Global peace and conflict: Global peace is the concept of an ideal state of happiness, freedom, and peace within and among all people and nations on earth (Wikipedia, 2018).</p>	<ul style="list-style-type: none"> • The beginning of regional and global conflicts. • The possible effects of regional and global conflicts. • The resolution of regional and global conflicts. • The peaceful efforts and negotiations exerted nationally and internationally to solve various problems and causes.

<p>Sustainable development: Sustainable development is maintaining a delicate balance between the human need to improve lifestyles and feeling of well-being on the one hand, and preserving natural resources and ecosystems, on which we and future generations depend (The global development research center, 2018).</p>	<ul style="list-style-type: none"> • Correlation between the economic, environmental, political, and social contexts. • The communities’ use of its resources in the past. • The relation between peoples' life and resource management.
<p>Human rights: Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination (United Nations, n.d.).</p>	<ul style="list-style-type: none"> • Rights and duties of persons towards each other. • Awareness of the effects of various lifestyles on people and societies. • Human rights in diverse communities in the past.

Appendix C

History Textbooks Topics in Kuwait

<u>Islamic History (Grade 11)</u>
Chapter 1: The Age of the Message Addresses the conditions of the Arab community before Islam, the birth of the Prophet (PBUH) and his call to Islam, the establishment of the Islamic State in Medina, and the conquests of the Prophet until his death in 11 AH - 632 AD.
Chapter 2: The State of the Rashidun Caliphs Addresses the state of the Caliphs that took place from 11 AH-632 AD until 40 AH-660 AD.
Chapter 3: Islamic Conquests Addresses the stages of the expansion of the Islamic state in the Umayyad age (from 41 AH – 661 AD until 132 AH – 750 AD) and Abbasid age (from 132 AH – 750 AD until 656 AH – 1258 AD)
Chapter 4: Independent States Addresses the independent states that emerged during the Abbasid caliphate and beyond until 1517, including the Umayyad state in Andalusia, the Ghaznavid state, the Fatimid state, the Ayyubid state, the Mamluk state and the Seljuk state.
Chapter 5: The Ottoman Empire Address the Ottoman Empire from 699 AH – 1299 AD to 1341 AH – 1923 AD.
Chapter 6: Arab-Islamic Civilization. Address the rise of Islamic civilization, its manifestations, and its impact on the rise of the European Renaissance

History of Modern and Contemporary World (Grade 12)

Chapter 1: European Renaissance

Address the origins of the European Renaissance and its literary, artistic, political and religious manifestations.

Chapter 2: Geographical Exploration

Address the movement of geographical Exploration during the fifteenth and sixteenth centuries AD, its causes and consequences.

Chapter 3: European Colonialism

Address the concept of European colonialism, its causes, forms, and effects.

Chapter 4: The Industrial Revolution

Address the industrial revolution, its causes, manifestations, and results.

Chapter 5: Global Revolutions

Address the world revolutions (English Revolution, French Revolution, and American Revolution).

Chapter 6: The World Wars

Address the first and second World Wars, their causes and effects on the world order, and the emergence of the United Nations.

Appendix D
Analysis card

Knowledge	Indicators	11 th -grade textbook			12 th -grade textbook		
		Inclusion	Not inclusion	How	Inclusion	Not inclusion	How
Social justice and equity	<ul style="list-style-type: none"> • Practices of social justice and equity in past communities. • Role of social justice in developing communities in the past. • Examples of Social justice, equity & injustice in past communities. 						
National identity and global diversity	<ul style="list-style-type: none"> • The historical incidents that reflect the Kuwaiti identity such as the social culture and its sources. • The historical figures and heroes who supported the national identity of Kuwait. • The global topics that clarify the cultural diversity such as people cultures, international figures, international institutions, and organizations. 						

Global peace and conflict	<ul style="list-style-type: none"> • The beginning of regional and global conflicts. • The possible effects of regional and global conflicts. • The resolution of regional and global conflicts. • The peaceful efforts and negotiations exerted nationally and internationally to solve various problems and causes. 						
Sustainable development	<ul style="list-style-type: none"> • Correlation between the economic, environmental, political, and social contexts. • The communities' use of its resources in the past. • The relation between peoples' life and resource management. 						
Human rights	<ul style="list-style-type: none"> • Rights and duties of persons towards each other. • Awareness of the effects of various lifestyles on people and societies. • Human rights in diverse communities in the past. 						

Appendix E

Table 1, Description of “National Education and Civic Socialization” textbook of 1st grade

Grade	Units	Lessons
First-grade	Homeland	<input type="checkbox"/> Kuwait is my homeland <input type="checkbox"/> I know my identity <input type="checkbox"/> Kuwait is beautiful <input type="checkbox"/> Kuwait’s map <input type="checkbox"/> My religion & My language
	Citizenship	<input type="checkbox"/> I live with my family <input type="checkbox"/> I love my school <input type="checkbox"/> My district & neighbors <input type="checkbox"/> All of us work <input type="checkbox"/> My country services
	Environment	<input type="checkbox"/> Cleanliness means safety <input type="checkbox"/> I love Kuwait and keep it clean <input type="checkbox"/> I keep my school tidy and clean <input type="checkbox"/> Water is the reason for life
	Kuwait & The world	<input type="checkbox"/> Where do we live? <input type="checkbox"/> The Gulf uniform <input type="checkbox"/> Children all over the world

Table 2. Description of “National Education and Civic Socialization” textbook of 2nd grade

Grade	Units	Lessons
Second-grade	Homeland	<input type="checkbox"/> I am a Kuwaiti citizen <input type="checkbox"/> National anthem <input type="checkbox"/> Kuwaiti as a place of welfare (1) <input type="checkbox"/> Kuwaiti as a place of welfare (2)
	Citizenship	<input type="checkbox"/> My family: the small homeland <input type="checkbox"/> I & my relatives <input type="checkbox"/> My school <input type="checkbox"/> My school day <input type="checkbox"/> Discipline governs our lives <input type="checkbox"/> Co-operation is typical of Kuwait
	Environment	<input type="checkbox"/> Nature surrounding us <input type="checkbox"/> Beauty of my state <input type="checkbox"/> How do we keep Blessings of Allah? <input type="checkbox"/> A journey with my family
	Kuwait & The neighbor countries	<input type="checkbox"/> Kuwait as one Gulf Countries Council <input type="checkbox"/> Our Gulf Identity

Table 3. Description of “National Education and Civic Socialization” textbook of 3rd grade

Grade	Units	Lessons
Third-grade	Homeland	<input type="checkbox"/> I love Kuwait <input type="checkbox"/> Independence day <input type="checkbox"/> Liberation day <input type="checkbox"/> National occasions <input type="checkbox"/> National figures <input type="checkbox"/> Kuwait: The past & The present <input type="checkbox"/> Kuwaiti Youth celebrate Diving day
	Citizenship	<input type="checkbox"/> Heritage story on “co-operation” <input type="checkbox"/> Co-operation is our principle in life <input type="checkbox"/> We build our state with work and co-operation <input type="checkbox"/> responsibilities of Joint school work <input type="checkbox"/> Private and public possession
	Environment	<input type="checkbox"/> Environment is precious <input type="checkbox"/> Keeping environment is a national duty (Sabah Al-Ahmad’s reserve) <input type="checkbox"/> Beauty of nature in Kuwait
	Kuwait & The world	<input type="checkbox"/> The Arabian Identity of Kuwait <input type="checkbox"/> The Islamic identity of Kuwait

Table 4, Description of “National Education and Civic Socialization” textbook of 4th grade

Grade	Units	Lessons
Fourth-grade	Homeland	<ul style="list-style-type: none"> <input type="checkbox"/> History of our flag <input type="checkbox"/> Logo of our state <input type="checkbox"/> Stamps reflecting history & memories of my country <input type="checkbox"/> Our beloved language <input type="checkbox"/> Our Heritage expresses our originality
	Citizenship	<ul style="list-style-type: none"> <input type="checkbox"/> Basic rights <input type="checkbox"/> Rights of persons with special needs <input type="checkbox"/> I know my rights & duties <input type="checkbox"/> The law protects our rights
	Environment	<ul style="list-style-type: none"> <input type="checkbox"/> Future& resources of land are ours <input type="checkbox"/> The environmental problems <input type="checkbox"/> Gaber’s marine nature reserve
	Kuwait & The world	<ul style="list-style-type: none"> <input type="checkbox"/> The Kuwaiti citizen <input type="checkbox"/> Contemporary means of communication <input type="checkbox"/> Kuwait is the source of welfare & donation

Table 5. Description of “National Education and Civic Socialization” textbook of 5th grade

Grade	Units	Lessons
Fifth-grade	Homeland	<ul style="list-style-type: none"> <input type="checkbox"/> Basics of the state establishment <input type="checkbox"/> Public authorities in Kuwait <input type="checkbox"/> The Kuwaiti constitution <input type="checkbox"/> Relations of Kuwait with the world countries
	Citizenship	<ul style="list-style-type: none"> <input type="checkbox"/> Duties of the citizen <input type="checkbox"/> Democracy & Citizenship <input type="checkbox"/> Elections <input type="checkbox"/> Leadership & Public Discipline
	Environment	<ul style="list-style-type: none"> <input type="checkbox"/> Islam & Keeping environment <input type="checkbox"/> Human health belongs to sound environment <input type="checkbox"/> Electricity and water mean life
	Kuwait & The world	<ul style="list-style-type: none"> <input type="checkbox"/> The human values <input type="checkbox"/> Globalization & National Identity <input type="checkbox"/> Kuwait on the path of technology & Development

Table 6, Description of units studied in the Sixth, Seventh and Eighth grade textbooks

Sixth-grade textbook	Seventh-grade textbook	Eighth-grade textbook
<input type="checkbox"/> The effect of the desert and marine environment on Gulf countries	<input type="checkbox"/> Geographical characteristics of the Arab world countries	<input type="checkbox"/> The Advent of Islam and its dissemination outside The Arab world
<input type="checkbox"/> Economic activities of the Gulf countries	<input type="checkbox"/> Ancient civilizations of the Arab world	<input type="checkbox"/> Arabian Islamic Civilization
<input type="checkbox"/> The political & Cultural development of the Gulf countries	<input type="checkbox"/> Population & wealth types of the Arab world	<input type="checkbox"/> Modern Islamic World
<input type="checkbox"/> The economic development of the Gulf countries	<input type="checkbox"/> Economic activities of Arab world countries	<input type="checkbox"/> Islamic Organizations
<input type="checkbox"/> Customs & Traditions of the Gulf countries populations	<input type="checkbox"/> Challenges& Problems facing the Arab world countries	<input type="checkbox"/> Kuwaiti cultural, educational, economic, Military, and political co-operation with the Islamic world
<input type="checkbox"/> Kuwaiti co-operation with the Gulf countries in face of challenges and problems		