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GLOBALIZATION AND NATIONAL IDENTITY IN QATAR: DOES EXPOSURE TO

GLOBALIZATION LEAD TO CHANGES IN NATIONAL IDENTITY ACROSS

DIFFERENT GENERATIONS OF QATARI CITIZENS?

BY

SHAIKHA AL THANI

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COMMITTEE PAGE

The members of the Committee approve the Thesis of Shaikha Al Thani defended on 21/12/2016.

_____
Dr. Baqer Al Najjar
Thesis/Dissertation Supervisor

_____
Dr. Abdullah Baabood
Committee Member

_____
Dr. Luciano Zaccara
Committee Member

Approved:

_____
Rashid Al-Kuwari, Dean, College of College of Arts and Sciences

ABSTRACT

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Title: Globalization and National Identity in Qatar: Does Exposure to Globalization lead to Changes in National Identity Across Different Generations of Qatari Citizens?

Supervisor of Thesis: Baqer, S., Al Najjar.

This era is marked by globalization, a process whereby states and individuals are interconnected through a global network. Globalization entails the emergence of a global culture which is considered a threat to national identity, often publicized by states and academics. Further, globalization specifically cultural globalization is seen to have an impact on national identity particularly amongst younger generations. Nonetheless, studies haves shown that globalization is not always a negative phenomenon. The Qatar National Vision 2030 states that globalization can be compatible with Qatar's culture and traditions, elements firmly ingrained in Qatar national identity. Qatar is committed to foster national identity to ensure national cohesiveness while retaining its role in the global network. The promotion of national identity amidst cultural globalization is a state goal. This research employs a quantitative research design to assess the impact of globalization on national identity across different generations of Qatari citizens namely those aged 18 and above. Based on the findings, it can be argued that globalization and national identity are positively correlated.

DEDICATION

This work is dedicated to my family especially to my mother for her considerable amount of support in my academic endeavors and in my life.

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Introduction

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1.1 Rationale and Importance of the Study

The study of globalization's effect on national identity is compelling in that states strive to solidify their national identities while simultaneously commit to being part of the 'global village'. It is important to first define what is meant by globalization. According to Robertson (1992), globalization involves "the compression of the world and the intensification of consciousness of the world as a whole" (p. 8). Further, it is the cultural impact of globalization that is of interest in this study. In his book entitled *Communication Power*, Castells (2013) defines cultural globalization as the "emergence of a specific set of values and beliefs that are largely shared around the planet" (p. 117). For individuals and countries, national identity is a basis of meaning and belonging. Smith (1991) defines national identity as "the maintenance and continuous reproduction of the pattern of values, symbols, memories, myths and traditions that compose the distinctive heritage of nations, and the identifications of individuals with that particular heritage and those values, symbols, memories and traditions" (p. 75). Despite the benefits of joining the global network such as economic growth, globalization also induces social change in some countries. At times, cultural globalization is perceived as a challenge to national identity especially in traditional societies in states like Qatar.

Qatar's important roadmap to guarantee the social, economic and sustainable well-being of its citizenry, the Qatar National Vision 2030 (QNV 2030) even highlights the consequences of globalization on Qatar. It states "preservation of cultural traditions is a major challenge that confronts many societies in a rapidly globalizing and increasingly connected world" (QNV 2030, p. 4). Similarly, the Human Development Report stresses the need to protect Qatar's "national

values and identity" (General Secretariat for Development Planning, January 2012, p. 6).

Therefore, this study will consider Qatar national identity as one involving cultural and traditional values. As a consequence of globalization, individuals are being constantly informed of foreign cultures and values. Scholars such as Cvetkovich and Kellner (1997) believe that identity, be it 'national, local or personal', inevitably becomes subject to change and redefinition due to globalization (p. 10). For this reason, globalization can lead to changes in national identity (Kellner, 1992). Studies conducted in collectivistic societies with similar traditional and cultural settings as Qatar, such as India, Japan and China, have shown that globalization has led to changes in national identities. It was shown that the youth were more receptive to globalization and global culture than the older generation, and therefore had more changes in their national identities. Since the effect of globalization is felt across the world, has exposure to globalization and global culture changed national identity in Qatar? Additionally, are those changes salient across different generations of Qatari nationals?

Although state and local institutions in Qatar have frequently emphasized the threat of globalization on national identity, there is a lack of research about Qatari citizens' level of exposure to globalization and whether their national identities have altered as a result. As Patrick (2009) argues in his literature *Nationalism in the Gulf States*, national identity in Gulf countries is an important mechanism for state-building. Qatar is committed to foster its national identity yet is adamant to consolidate its role in the global network. It can be argued that the effect of globalization on national identity is plausible. Therefore, studying the impact of globalization on Qatar national identity across different generations necessitates further research. It is important to critically examine whether exposure to globalization changes national identity especially for Qatar as a state that is determined to preserve and strengthen the national identity and cultural

values of its citizens. Thus, this research will aim to explore whether there are any differences in the national identities of the young and older generation of Qataris as a result of exposure to globalization.

1.2 Qatar and Globalization

Qatar has undoubtedly become a 'globalized' state due to its multicultural society, a strong foreign policy, a dynamic business environment and the presence of global institutions that strive to achieve Qatar's goal of becoming a knowledge-based economy. Globalization in the Gulf Cooperation Council (GCC) states has drastically transformed previously traditional Gulf cities into hubs of modernization and urban development. In addition, wealth generated from the discovery of oil made it possible for Gulf cities to join the global network. The discovery of natural resources such as oil and gas in the early 20th century and the end to Qatar's status as a British protectorate in 1971 facilitated Qatar's modernization, eventually becoming a global player in economy and politics. Qatar has undergone exponential economic growth that allowed it to revitalize its industries and infrastructure. The modernization of Qatar's capital city, Doha, fits with Khalaf's (2006) conception of the unique "Gulf city type" of which its inherent characteristics are the demographic imbalance between nationals and expatriates, oil wealth and subsequent transformation of socio-cultural life.

Oil wealth, modernization of infrastructure and the demographic imbalance are among the factors shaping globalization in Qatar. In addition, oil wealth and modernization have created a consumerist lifestyle, which is a catalyst of globalization in Qatar. The aforementioned elements continue to instigate changes within the traditional society. The role of Qatari women,

for instance, is one of the leading examples of social change in Qatar. The role of Qatari women transcended its pre-oil condition of solely rearing children and household chores. It can be said that modernization has created and broadened more opportunities for Qatari women in terms of professional careers and higher education. Another example is the changing style and colors of Qatari women's national attire, the *abayah*. Additionally, family decision-making is occasionally shared between both fathers and mothers of the household. The social values, lifestyles, ambitions and mindsets of young Qatari women are altering, in which female youth are more concerned with obtaining academic degrees and professional jobs. There is a degree of independence that had not been enjoyed by previous generations of Qatari women. For instance, Qatari females today earn their own salaries, some drive to their university or work and could travel without a male family companion. The changes in the role of women and gender roles are drastic when compared to the pre-oil conditions. This further depicts the fast-paced nature of globalization upon traditional and conservative societies.

Similar to its infrastructure, Qatar witnessed a revitalization of its education sector. Prior to Qatar's membership in the global network, the main educational institutions were public schools and Qatar University. The modernization era produced numerous private schools in which English was the medium of communication. Towards the millennium, education in Qatar took on a different hue with the inclusion of various branches of western universities such as Weill Cornell, Virginia Commonwealth, Georgetown, Texas A&M, Carnegie Mellon, Northwestern and HEC Paris. The presence of western universities and private schools have attracted nationals and non-nationals and have become symbols of globalized quality education.

Qatar's Gross Domestic Product (GDP) per capita accounts for $166.908 billion (World Bank, 2015). Doha has become a "globalized" city especially after hosting the 2006 Asian

Games, 2011 AFC Asian Cup, winning the bid to host the 2022 World Cup and owning several renowned overseas properties. According to the KOF Index of Globalization developed by the Swiss Federal Institute of Technology in Zurich, Qatar ranks 31st out of 207 states in terms of globalization in 2016 (KOF Index of Globalization, 2016). Specifically, Qatar ranks 29th and 25th for economic and social globalization respectively (KOF Index of Globalization, 2016). These global rankings further solidify the argument that Qatar is in fact a globalized state, exceeding many other countries in the realms of economic and social globalization.

In addition, the Qatar Foundation (QF) hosts a number of globalized institutions of caliber education, research and technology. Qatar is committed to the improvement of education and environment globally by hosting important summits such as the annual World Innovation Summit for Education (WISE) and United Nations Climate Change conference in 2012 (COP 18). The organizations and events of QF are meant to effectively instill Qataris with the skills to become global citizens. For example, Reach Out to Asia (ROTA), a non-governmental organization (NGO) under the auspices of Qatar Foundation, has succeeded in introducing quality education to countries within the Asian continent. Through its programs, ROTA aims to foster a dialogue between cultures (ROTA, *What We Do*). Global citizenship corresponds to an individual's awareness of the wider world and an inclination to participate in it, in other words, to "engage with the other" (Hannerz, 1996, p.106).

In Qatar, being a global citizen does not strictly imply the abandonment of one's national identity. The founder of Qatar Foundation and spouse of the Father Emir of Qatar, Sheikha Moza bint Nasser prioritizes the preservation of Qatar's heritage and culture while being a global participant. Important organizations such as Qatar National Library contain documents that re-tell Qatar's past. Additionally, Bloomsbury Publishing aims to encourage the publication of

Arabic language literature among young Arabs. In a magazine interview, Sheikha Moza bint Nasser states "people tend to believe that to be modern you have to disengage from your heritage, but it's not true. This is what we are trying to prove here, we don't see the global citizen as someone with no identity, but rather someone who has confidence and is proud of his culture and history and open to the modern world" (Harman, 2007). Thus, one can make the case that Qatar's knowledge sector is built on a framework of global citizenship that is aimed to bridge gaps between different cultures and civilizations. In other words, it is important to be a concerned global citizen while retaining one's heritage and national identity.

A prominent part of globalization is the innovative use of technology and the Internet. According to the World Economic Forum's Networked Readiness Index to measure information and communications technology, Qatar ranks 27th out of 143. This fact implies that Qatar possesses the technological capacity to sustain its role in the global network as technology is one of the protruding features of globalization. It is therefore safe to say that Qatar has become part of what theorists call the "global village". In general, young people are more exposed to global culture and values due to substantial use of technology. A report by the Ministry of Transport and Communication (previously known as the Supreme Council of Information & Communication Technology) found that Qataris use the newest technology and most possess two or more smartphones (Qatar's ICT Landscape 2014, Households and Individuals). In terms of age, the report states that young Qataris aged 15-34 use the newest technology for "fun and leisure", for "basic online services", 100% access the Internet and 98% own smartphones (Qatar's ICT Landscape 2014, Households and Individuals, p. 11). The report's findings are in line with the characteristics of social globalization, in which there is a flow of ideas and images that nurtures an understanding of the different cultures of the globe.

Scholars like Castells (2010) believe that globalization weakens the power of nation-states as they can no longer fully control the dissemination of information and foreign values infiltrating the state. Globalization does not only induce changes on the nation-state but on the individuals', national identities as well. Not only did Qatar's intense economic growth lead to mass modernization and urban development but social change. The creation of a business-friendly environment with more investments and new corporations led to more job opportunities consequently entailing an influx of expatriates into Qatar. The total population of Qatar rose from 1,042,947 in 2006 to 2,611,522 as of October 2016 (Ministry of Development Planning and Statistics). In 2013, it was estimated that Qatari nationals constituted only 12% of the total population (Snoj, 2013). Diwan (2016) explains that the demographic imbalance between nationals and non-nationals is "an important catalyst to national identity formation" (p. 9). In a way, the upsurge in national identity fervor in Qatar is an attempt to preserve national identity amidst the growing number of migrants with different ethnic, religious and national backgrounds.

However, one cannot owe the promotion of national identity to solely be a bulwark against other competing identities. By fostering national consciousness, Qatar is attempting to create a distinctive identity with its own history and symbols, to distinguish it from its GCC counterparts. Although GCC states may have similar socio-cultural settings, the national identities vary from one state to another.

Abdulla (2006) raises an important point that although GCC states have frequently vocalized their fear of cultural globalization, they have not rejected it. He gives the example of the wide use of English in schools and exposure to foreign advertising and consumerist lifestyles. It is clear that Qatar is not in favor of abandoning its role in the global network. At the same time

however, it is reconciling the consequences of globalization by fostering national cohesiveness. Qatar as a state recognizes the potential changes globalization could induce upon its traditional society. For instance, QNV 2030 highlights "modernization and preservation of traditions" as a major challenge (p. 3). It states "the greater freedoms and wider choices that accompany economic and social progress pose a challenge to deep-rooted social values highly cherished by society. Yet it is possible to combine modern life with values and culture" (QNV 2030, p. 4). Under the Social Development Outcomes, the document holds that it is vital to "preserve Qatar's national heritage and enhance Arab and Islamic values and identity" yet simultaneously promote "cultural exchange" with other nations (p. 22-23).

In Qatar, the perceived threat from cultural globalization has become more prevalent in academic discourse. In a conference entitled *Globalization and Change in the Arab Countries: The Case of the Gulf States* that took place in Qatar University on December 13th 2015, academics stressed that Western values have been transmitted into Gulf states like Qatar as a result of cultural globalization. Further, panelists argued that global culture stemming from cultural globalization negatively impacts Qatar national identity especially in terms of traditions, customs and language. Kapiszewski (2007) explains how the Gulf has become "de-Arabized" due to exposure to foreign cultures. He explains that the influx of expatriates and increased travel of local Gulf Arabs to the West have markedly altered the traditional social structure of the Gulf. It is important to note that despite the habitual emphasis on the demographic imbalance as the main threat on national identity, Kapiszewski (2007) highlights that travel to and education in Western countries and the purchase of property overseas, has made Gulf Arabs develop "an appetite for some of the aspects of foreign culture" (p. 184). One can also argue that media plays a significant role in transmitting information of foreign cultures.

Although Qatari nationals are technologically savvy and may have a sense of the wider world, they still identify with their country and culture. Khamsh (2011) importantly critiques that even though *Khaleeji* or Gulf individuals are globalized, they still adhere to their heritage. He explains that *Khaleeji* people strive to be at the forefront of globalization while preserving the traditions handed down from their forefathers. Nonetheless, Khamsh (2011) argues that globalization as a phenomenon is not necessarily the antithesis of Gulf culture and identity but in many ways, helps their development. Thus, it is critical not to succumb to the popular belief that globalization negatively impacts national identity in the Gulf. Changes arising from globalization are likely yet do not imply the abandonment of national identity. It is possible that globalization and national identity in Qatar are compatible.

1.3 Research Problem

To the state of Qatar, national identity and culture are important to foster as they ensure a sense of belonging among the national population. Qatar is determined to be a global player yet pledges to protect and foster its national identity, culture and heritage for its citizens and future generations. Reconciling the consequences of globalization while preserving national identity is a challenge outlined in the Qatar National Vision 2030.

Some studies have shown that globalization has an effect on national identity and culture across different generations. Further, awareness of other cultures and growing cosmopolitanism, as consequences of globalization, have a greater impact on the national identity of the younger generations. As mentioned above, Sasaki (2004) found that Japanese youth are more receptive to globalization than the older generation. Similarly, Berman, Ratner, Cheng, Jhingon and

Sukumaran (2014) show that youth in traditional societies like India and China are afflicted with "identity distress" by attempting to balance their national and cultural identities with global culture.

Although there are some studies encapsulating the changes induced by globalization on national identity, there remains a gap in the literature on the effect of globalization on national identity in Qatar. Thus, it is important to explore whether there are changes in national identity across different generations of Qataris as a result of globalization.

1.4 Research Objective

The general objective of this study is to assess the impact of globalization on the national identity of Qatari citizens. This will be accomplished by measuring exposure to globalization at an individual level. The specific objective is to identify if there are any changes in national identity as a consequence of globalization. Secondly, the study will determine whether those changes take place across different generations of Qatari citizens.

1.5 Research Questions

The main research question in this study is *does exposure to globalization affect Qatari national identity across different generations?* This study expects that the younger respondents who are more in tune with globalization through social media and technology use, and exposure to other cultures, might experience more changes in national identity as opposed to the older generation who might not be influenced by globalization, and therefore have no changes in

national identity. The research also expects that the more one is globalized, the more they are attuned with their national identity. Further, the main question contains two sub-questions: -

1) Has globalization affected Qatar national identity?
2) If yes, what changes in the national identity of different generations of Qataris can be identified?

Depending on the findings of the first research question, the reasons behind whether globalization affected Qatar national identity or not will be explored. For example, in the case that there are no changes in national identity as a result of exposure to globalization, it could be due to state-led projects that aim to foster national identity. In other words, nation-states might resist global forces by revitalizing national identity among the population.

As aforementioned, the preservation and fostering of Qatar national identity amidst globalization is a national goal outlined in QNV 2030. A quantitative research design to grasp the level of exposure to globalization, reception of a global culture and to explore possible changes in Qatar national identity will hopefully enrich the literature on national identity and globalization in Qatar and the GCC states. Institutions such as the Qatar Heritage and Identity Center (QHIC) and the Childhood Cultural Center (CCC) strive to foster national identity and knowledge of culture among Qataris. Nonetheless, there is still a paucity of research about the impact of globalization on Qatari citizens' national identity. Therefore, the results of this study will be a step towards understanding the potentiality and depth of globalization's impact on Qatar national identity and how it could differ from one generation to another.

1.6. Basic Concepts

This sections offers as a conceptual framework of important concepts that will be used extensively throughout the study. It will involve definitions of globalization, the cultural and social aspects of globalization, definitions of identity and national identity.

1.6.1 Globalization

It is often argued by scholars that this age is marked by the phenomenon of globalization. The world today is more intensely interconnected than ever before. People from different parts of the globe are connected to the wider world through travel, drastic technological innovation and the use various forms of media. For this reason, many have referred to the 21st century as the information age. Due to the multitude of globalization definitions that are at times influenced by political and economic perspectives, it is important to contextualize globalization in this study.

Woodward (2002) argues that globalization is "a multi-faceted process whereby connections between people in different places around the globe are becoming faster and more closely linked" (p. 54). One could also add that globalization is also characterized by the rapid spread of information, the increased movement of people around the world and heightened awareness of the globe and other cultures.

For the nation-state, entering the larger global network through membership in global institutions, economic liberalization and technological advancement implies that the state is part of "a broader network of power" (Castells, 2010, p. 357). Individuals, like nation-states, can be part of the global network. Due to travel, increased migration and the availability of extensive information thanks to technological innovation, individuals are more intensely exposed to a host of foreign cultures, identities and values. By being heavily exposed to global culture and values

through mass media, national identities could alter due to the influence of a global culture and foreign values. Ariely (2012) argues that the spread of information due to globalization challenges national identity as it can no longer "retain its unique significance and distinguish itself from other national identities" (p. 463).

In sum, globalization corresponds to a phenomenon in which people become more knowledgeable of foreign cultures and values as a result of increased travel, migration, media and technology. In some cases, being exposed to globalization could change an individual's national identity in that they would identify more with the wider world and alternative cultures and less with local culture.

1.6.2 Cultural and Social Globalization

An interesting yet complex issue of globalization is that it comes in many forms, ranging from political, economic to social and cultural (Giddens, 2003). While some attributes affect each other in one way or another, the scholarly work revolving around globalization usually concentrates on each attribute separately. Hall (1997) deepens the discourse of globalization by shedding light on the cultural dimension of globalization, which is characterized by a "global mass culture", entertainment, television and film and mass communication (p. 27). As already mentioned, Castells (2013) explains that cultural globalization is the "emergence of a specific set of values and beliefs that are largely shared around the planet" (p. 117). A common argument of cultural globalization is the emergence of a homogenous global culture where trends and tastes in culture, products and services are shared by people from all over the world, leaving no room for cultural authenticity. To illustrate, attire like jeans, fast food chains, popular culture, technology

and the extensive use of the English language are examples of cultural globalization. These trends can be detected anywhere in the globe. In addition, the increased use of technology and media has made societies with distinctive cultural values aware of foreign values. Here, we re-emphasize Ariely's (2012) formulation that it becomes challenging for national identities and specifically the national cultures embedded within national identities to maintain their distinctiveness.

The ramifications of globalization are most salient in the cultural sphere (Cvetkovich & Kellner, 1997). Local institutions, policymakers and scholars have frequently denounced globalization as a force that fades the national culture as it transmits foreign, often western or American, culture and values. Opponents of globalization blame "the west" for cultural subversion. This point brings us to additional aspects of cultural globalization frequently mentioned by scholars and states, which is or 'Americanization' or 'Westernization'. Hopper (2007) downplays the link between cultural globalization and Americanization on the grounds that a large number of powerful companies in the U.S. are owned by Asian companies. Nonetheless, American popular culture remains an influential and enticing force and "resource of identity" for individuals around the globe (Cvetkovich & Kellner, 1997, p.11). Hopper (2007) makes a valid point that one must not overlook the prevalence of Asianization, Japanization or Islamization as additional forms of cultural globalization. Transnationalism, a feature of globalization, does not only correspond to an affinity with American culture but includes other cultures. Westernization, on the other hand, is associated with the widespread use of the English language and western-style state institutions.

Another dimension of globalization is social. Gunter and Van der Hoeven (2004) explain that the social dimension of globalization, in contrast to the economic, assesses the effect of

globalization on people's lives, their families and society. It includes "security, culture and identity, inclusion and exclusion from society and the cohesiveness of families and communities" (p. 8). Rather than being a separate type of globalization, in many ways social globalization facilitates the globalization of culture. The measurement of "social globalization" was developed by the Swiss Economic Institute in order to measure globalization through the KOF Index of Globalization. The index measurements of social globalization includes "personal contacts", "information flows" and "cultural proximity" (Dreher, Gaston, Martens & Van Boxem, 2010, p. 174). The *personal contacts* index measures the contact between people from across the globe by measuring international telephone calls, the scope of internal and external tourism of a country, government and employees' external and internal transfer of income which captures the interaction between different countries, and lastly, a measurement of the expatriate population in a given country.

Information flows index captures "the potential flow of ideas and images" (Dreher et al., 2010, p. 174). It measures the total number of Internet users and hosts, cable TV subscribers, telephone lines, radios and newspapers per 1000 people. These indices capture the degree to which people familiarize with news from other countries, which according to Dreher et al. (2010) represents the "global spread of ideas" (p. 174). The third index, *cultural proximity*, is used to measure the ubiquity of global and largely Western corporations such as McDonald's. According to Dreher et al. (2010), "for many people, the global spread of McDonald's is synonymous with globalization itself" (p. 175). In the present study however, cultural proximity will transcend the presence of foreign franchises to include the ways in which Qatari citizens identify with global culture.

Cultural and social globalization are the relevant types of globalization in this research. These dimensions expand our understanding of how globalization can impact national identity in Qatar.

1.6.3 Identity

As stated in Gleason's (1983) literature, Erikson is one of the pioneers in identity discourse. To Erikson, components of identity include an individual's personality and "a sense of selfhood arising from participating in society, internalizing its cultural norms, acquiring different statuses, and playing different roles" (Gleason, 1983, p. 914). Castells (2010) explains that identity is a basis of meaning for an individual. To Woodward (2002), the concept of identity involves a process of differentiating oneself from another, which is explained as an 'us' and 'them' situation. She states that "identity formation involves setting boundaries. These boundaries locate parameters of difference of sameness. Those with whom we share an identity are marked out as the same, in contrast to those who are different" (Woodward, 2002, p. ix). In other words, identity gives an individual a sense of meaning internally, within society at large and differentiates one individual from another. Lastly, identity comes in various forms such as national, religious, cultural identities.

1.6.4 National Identity

The aforementioned definition of national identity by Smith (1991) confirms that national identity involves the attachment to a particular national culture, which is relevant in Qatar. In

sum, national identity is a familiarization and bond with a nation's symbols, local culture and heritage and individuals revert back to their identities to define who they are.

Qatar national identity is heavily imbued in cultural norms, traditional values and religion as in other Gulf states. In other words, Qatar national identity contains important components such as the Arabic language, citizenship and Islamic and Arab identity. The Qatari constitution alludes to conceptions of Arab and Islamic identity and the essence of Qatari society. Article (1) states "Qatar is an independent sovereign Arab State. Its religion is Islam and Shari'a law shall be a main source of its legislations. Its political system is democratic. The Arabic Language shall be its official language. The people of Qatar are a part of the Arab nation" (Constitution of Qatar). Article (18) explains that "the Qatari society is based on the values of justice, benevolence, freedom, equality and high morals". Article (21) stresses the sanctity of family in Qatari society. Thus, national identity in Qatar is composed of a series of elements ranging from language, religion and Arab identity to core traditional values and family.

Cultural identity is part of the national identity in Qatar (Dr. Baqer Al Najjar, personal communication). In the context of Qatar, rather than being separate entities, national identity in itself contains an important component of Qatari culture. In a conference on national identity held by the *Qatar Heritage and Identity Center* in March 2016, Dr. Kaltham Al Ghanim also emphasizes the role of culture in national identity. She explained that national identity is a sense of belonging and collective attachment to a country and its customs, language and political system. An individual's national identity fosters his or her sense of belonging and solidarity with a group within a particular geography. Further, national identity also helps to ascertain the scope of geographic and political boundaries. Through national identity, an individual draws a familiarization with and belonging to the past, present and future of his or her nation. More

importantly, she illustrates that cultural and national identity are not merely features an individual is born with, but a sum of experiences within his or her national community. Cultural identity becomes common in the lives of people and contributes to building a sense of national identity. Factors like language, national colors and symbols, history, kinship, culture, local food and music play a role in the formation of a distinctive national identity that individuals can identify with.

The aforementioned concepts are similar to Anderson's (1983) theory of "imagined communities", which corresponds to the formation of a shared national identity among a community within a geographical area. The shared national identity becomes a means of identification of the members of a community. He states that "the nation is always conceived as a deep, horizontal comradeship" (Anderson, 1983, p. 7). This will be explained more in depth in the Literature Review.

In Qatar, there is a dominant national discourse on the need to foster national identity in order to ensure national cohesion. There has been more emphasis on events and state projects that highlight Qatar's traditional past and culture. For example, the state is investing heavily in its heritage and cultural sector in the form of museums such as the new National Museum and cultural villages like Katara. The Childhood Cultural Center (CCC) of Qatar, an institution that strives to enrich local children's culture and national consciousness, conducted a study to examine the national identities of young Qatari children in school. CCC defined national identity as a system of social and religious values, beliefs, attitudes that embody the reality of an individual. It includes intrinsic qualities that distinguish national individuals, through which they acquire national character, derived from the concept of the state (CCC, 2015).

The Qatar Heritage and Identity Center (QHIC) is a national organization created in 2009 aimed to promote Qatar national identity and Qatari heritage through cultural events, educational programs for schools, academic conferences and research. In Al Rayyan Magazine's interview with the Executive Director of QHIC, Mr. Khalid Al Mulla explains that the institution's role is to promote national identity and invest in Qatari heritage in order to ensure a national collective belonging. QHIC's aims are in line with those of the Qatar National Vision 2030. Of the institution's endeavors is to record and publish old local Qatari vocabulary, folk stories and Qatari poetry (Al Rayyan Magazine, 2012). The QHIC's projects are meant to promote the awareness of Qatar's heritage especially for the new generation of Qataris. Thus, it goes without saying that Qatar, like other GCC states, has realized the potential impact of globalization on its national identity and therefore strives to galvanize its heritage and culture, important components of its national identity.

1.7 Thesis Structure

The first chapter provided a rationale and importance of the study. It states the research problem, research questions and conceptual definitions of globalization, the cultural and social dimensions of globalization and national identity within the Qatari context. The second chapter involves the literature review in which relevant theories of globalization and national identity will be examined. Additionally, the recent and past studies of globalization and national identity will be reviewed. There is an effort to link the review to the theme of the current study, which is the effect of globalization on national identity. It will also involve empirical studies that examined the relationship among these variables from different sources and what their conclusions are regarding these relationships and their influence on certain important outcomes.

The third chapter will involve the methodology of the research, data sources, data collection techniques and sampling techniques. It will also address issues of reliability and validity of the results. The fourth chapter will outline the study's findings and explain their implications on Qatar. The fifth chapter will include the conclusion of the research, limitations and directions for future research.

Chapter 2

Literature Review

2.1 Introduction

First and foremost, this chapter introduces the key theories related to national identity and globalization. Further, theories on the aforementioned variables are deconstructed to more specificity by including theoretical conceptions of identity and the cultural dimension of globalization. Examples include theories of global culture (Robertson, 1992), homogenization, heterogenization and hybridization (Cvetkovich & Kellner, 1997) as well as the primordial and modernist approaches to national identity, among others. In addition, theories pertaining to the relationship between globalization and the nation-state and national identity will be investigated. Moreover, this chapter will provide a critical review of existing studies that captured the impact of globalization and its different mechanisms, namely the media, on national identity. Not only are the theories and previous studies closely interlinked, but carefully selected to correspond to the study's research problem and questions. Notwithstanding the insightful nature of the existing theoretical understandings of globalization and national identity, there remains a gap to be filled about the effect of globalization on Qatar national identity.

2.2 Theories of Identity

Since national identity is a form of identity, it is vital to explore theories revolving around the concept of identity. Building on the definitions of identity in the first chapter, Hogg and Abrams (1999) define identity as "people's concepts of who they are, of what sort of people they are, and how they relate to others" (p.2). An individual's identity is derived through collective group membership, also known as social identity theory (Tajfel & Turner, 1986). Qatar is a collectivistic society, meaning that identity derives from groups such as one's family. Therefore, some components of identity are inherited from one's parents and grandparents. In classifying cultures, Hofstede (2011) states that upon birth, people in collectivistic societies join unified groups such as the extended family including one's aunts, uncles and grandparents that offer their protection "in exchange for unquestioning loyalty" (p. 11). With the speed of globalization, one would assume that the traditional extended family inherent in Gulf culture would no longer remain intact, yet El-Haddad (2003) explains that the extended family in the Gulf still retains its prominence. By contrast, although globalization has not completely obliterated the traditional extended family and largely patriarchal kinship ties, this era of social change has brought about more individualism that was not enjoyed by older generations in the Gulf (Alsharekh, 2007).

Further, Giddens (2003) argues that the traditional family is threatened in the era of globalization. In his book entitled *Modernity and Self-Identity*, Giddens (1991) explains that "late modernity", synonymous with globalization, entails situations where individuals will constantly rethink their self-identities. In another literature entitled *Runaway World*, Giddens (2003) states:

"In more traditional situations, a sense of self is sustained largely through the stability of the social positions of individuals in the community. Where tradition lapses, and lifestyle choice

prevails, the self isn't exempt. Self-identity has to be created and recreated on a more active basis than before" (p. 47).

From the arguments raised by Giddens, one could formulate that the traditional sources of identity such as family might not be as prevalent as new sources identity brought forth by globalization. Identity itself is far from static, comes in multiple forms and constantly alters (Al Najjar, 2013). Similarly, speaking of the multiplicity of identity in the Arabian Gulf, Insoll (2005) explains that the context of the individual determines which sub-identities become paramount over others.

One could also add that a Gulf individual's identity could be derived from the identity propagated by the state. For instance, official state documents such as the Qatari constitution and QNV 2030 emphasize Arab and Islamic identities, cultural heritage and Qatari citizenship, which have become important aspects of Qatar national identity. Al-Khouri (2010) provides the elements that constitute identity in the Gulf in the Table 1 below. Nonetheless, since identity is a dynamic element that is subject to change as a result of globalization, the same could be said about national identity.

Table 1. *"Common Identity Elements Shaping the 'Gulf Society'"* (Al Khouri, 2010, p. 4)

Element	Description
Tribalism	People sharing common ancestry and kinship, and use their tribal affiliation as their last names.
Religion	Islam
Language	Arabic; created a linguistic culture that is specific to the Gulf population
Dress Code	Gulf citizens wear traditional attire
Political System	The GCC formation led to cooperation and integration, in the fields of health, education, labor and social affairs, tourism, sports, etc.
Economy	Oil based, custom union, common exchange rate

2.3 Theories of National Identity

Theories of national identity oscillate between two distinctive schools of thought, the primordialist and modernist approaches to national identity. Although the bulk of national identity literature is viewed through a western historical perspective, some approaches could be applied to the context of Qatar.

2.2.1 Primordialist and Modernist Approaches to National Identity

Firstly, the primordial approach rests on the idea that national identity stems from historical elements of a kinship system, historical and cultural affinity "in the collective memory of culture" (Wan & Vanderwerf, 2009, p. 34). Primordialists emphasize group feeling and belongingness of members of a national community through language, culture, historical memory, race, faith and geographical area (Souders, 2011, p. 42). Further, national identity is a given, as argued by Geertz (1963) cited in Bacova's (1998) literature, rather than a constructed trait. Bacova (1998) states that "givenness is immediate contiguity and kin connection but also being born into a particular community, religion, culture, then it is the mother tongue, and sharing the same social practices" (p. 31). In other words, the primordialist school holds that one can trace national identity back to pre-modern times. Smith (1995) initially heralded the debate that nations and nationalism are not products of modern times nor of industrialization as believed by Gellner (1983). Further, primordialists such as Smith (1991) believe that national identity is not "invented" nor "imagined" as argued by Hobsbawm (1983) and Anderson (1983) respectively, but inherited from the past. In his work entitled *National Identity*, Smith (1991) ascribes five dimensions of national identity:

"1. An historic territory, or homeland

2. Common myths and historical memories

3. A common, mass public culture

4. Common legal rights and duties for all members

5. A common economy with territorial mobility for members" (p. 14).

Smith (1991) agrees that national identity is multidimensional and can be coalesced with other dimensions of identity such as class, religion and ethnicity. Guibernau (2004) critiques Smith's (1991) primordialist view on national identity as the third dimension, "mass public culture", contains the element of citizenship which in itself is a modern phenomenon. Guibernau (2004) is arguing from a modernist stance, firmly suggesting that national identity is a product of modern times. He introduces five dimensions of national identity: psychological, cultural, territorial, historical, and political. Those dimensions encapsulate a sense of belonging to the nation, a common set of values and language, a distinguished political territory, a common history and potent strategies of nation-building (Guibernau, 2004).

Similarly, Anderson (1983) challenges the primordialist approach in his book *Imagined Communities*. The concept of "imagined communities" falls into the modernist approach because it assumes that identity is created or 'imagined', not inherited from the past. In other words, modernist theories on national identity state that it is constructed rather than a given. In an imagined community, a shared national identity is formed. Anderson (1983) argues that despite the likelihood that members of a community may not meet or hear from each other, "in the minds of each lives the image of their communion" (p. 6). Further, he explains that a nation is limited

and sovereign. Firstly, a nation is limited by political boundaries, by the size of the geographical area it occupies. Therefore, it is impossible that two nations share the same boundaries. Through political boundaries, national identity is constructed according to a nation's geographical map. This creates a national community. Secondly, a nation is sovereign because the concept of nation-hood emerged in the age of Enlightenment and Revolution, where there was a confrontation with religious and hierarchical establishments.

Further, Anderson (1983) believes that print media, the standardization of print languages and technology contributed to fostering a shared national identity. Newspapers, radio and TV were mechanisms to transmit shared experiences and cohesion among the national community. Correspondingly, Hobsbawm (1983) believes that national identity and nationalism are "invented" rather than pre-existing traditions. Through the propagation of symbols such as the national anthem and flag, nation-states assert their "identity and sovereignty, and as such they command instantaneous respect and loyalty. In themselves they reflect the entire background, thought and culture of a nation" (Hobsbawm, 1983, pg. 11). Lastly, modernists oppose the argument that national identity is static, in fact, it is subject to change. The modernists' arguments are in line with globalization theories which hold that identity constantly alters as a result of globalization.

Since this research centers on globalization and its potentiality to alter national identity, it is imperative to examine to what extent the aforementioned theories apply to Qatar. Guibernau's (2004) critique of Smith (1991) is valid as the latter's interpretation does not fully grasp the contemporary aspect of national identity. As a matter of fact, GCC states like Qatar are fairly young nation-states acquiring autonomy in 1971 (Patrick, 2009). Therefore, national identity in this case is a modern phenomenon. Anderson's (1983) modernist theory of imagined

communities that foster national identity through modern mechanisms such as political

boundaries and the standardization of language through print media is applicable to Qatar. One

could also add that upon independence and the discovery of natural resources, Qatar has

embarked on a series of state projects aimed at galvanizing a coherent national identity. Exell

and Rico (2013) state that "the nation-states of the Arabian Peninsula are now becoming openly

and aggressively involved in the preservation, representation and invention of their own

individual and distinct tangible national culture and heritage" (p. 675). This argument further

validates the novelty of national identity in Qatar.

Another way in which national identity is constructed is through the change from

Independence Day to National Day on December 18th commemorating the founding of Qatar by

Sheikh Jassim bin Mohammed Al Thani. Due to Qatar's youth as a nation-state, it was vital to

put in more efforts to foster a national narrative (Stephens, 2012). Further, Stephens (2012)

effectively compares Qatar's waves of national identity-building to Europe's nationalism

movements in late 19th century until the present era, in which pride and sense of belonging were

promoted to ensure national cohesiveness. Hobsbawm (1983) raises an important point that

modern nation-states habitually proclaim that they are primordial "namely rooted in the remotest

antiquity, and the opposite of constructed" (p. 14). Therefore, one could argue that Qatar is

"primordializing" national identity as being firmly ingrained in the past through retelling its past.

In other words, Qatar is reimagining its national identity as one with pre-existing historical roots.

For instance, Qatar's cultural heritage projects that highlight life prior to oil discovery, pearl

diving, national day festivities such as the *ardha* or sword-dancing and heritage villages have

become historical anchors in an increasingly globalized world. Nevertheless, to apply modernist

approaches to Qatar national identity by describing it as novel, imagined and constructed does

not revoke its authenticity. For this reason, Anderson (1983) critiques other modernists like Gellner (1983) who associate "invention" of national identity with "'fabrication' or 'falsity', rather than to 'imagining' or 'creation'" (p. 6).

2.4 Globalization and the Nation-State

To begin with, the debate surrounding globalization and national identity frequently cites theories predicting the end of the nation-state. Many theorists believe that the nation-state is challenged by globalization due to the emergence of supranational interdependence and "the compression of the world and the intensification of consciousness of the world as a whole" (Robertson, 1992, p. 8). Ultimately, it is the state that possesses the authority to build national identity and preserve it for future generations against competing forces of globalization. Therefore, the discourse about the effect of globalization on the nation-state is pertinent to explore if one wishes to effectively comprehend globalization's effect on national identity. Others have argued that the nation-state still retains control in spite of growing global interconnectedness and transnationalism.

"Hyperglobalists", a classification developed by Held and McGrew (2007) as highlighted in Stefanovic's article (2008), view globalization as a force that initiates a new order in civilization, unprecedented in human history (Stefanovic, 2008). They regard globalization as "legitimate and irrepressible historical process, which leads to a world order based on the market and supranational institutions" (Stefanovic, 2008, p. 264). More importantly, hyperglobalists believe that globalization ultimately decreases the power of the nation-state. For instance, Castells (2010) believes that upon joining the global network, state sovereignty is challenged. He

asserts that the "nation-state may retain decision-making capacity, but, having become part of a network of powers and counterpowers, they are dependent on a broader system of enacting authority and influence from multiple sources" (pg. 357). Similarly, Strange (1997) argues that despite the state's persistence in the era of globalization, substantial changes are occurring. She challenges theorists who deem globalization a myth due to the continuity of states amidst globalization. Her reasons are the extensive global market gaining the upper hand over the local market, the international creation of credit and globalization of "perceptions, beliefs, ideas and tastes" (pg. 365), ultimately creating a homogenized world. For this reason, Strange (1997) thinks that globalization would eventually entail the "erosion of the state" (pg. 365).

Further, Castells (2010) sees no potential in the co-existence of a state's national interests and its commitment to the global network. He explains that when states emphasize national interests "they destabilize networks on which they ultimately depend for their survival and well-being" (Castells, 2010, p. 366). One could make the case that the arguments made by Castells (2010) and Strange (1997) are invalid in the case of Qatar as the state simultaneously partakes in global network activities while promoting its national interests.

At the other end of the spectrum are those who believe that state sovereignty is not challenged by globalization. Wolf (2001) critiques the idea that globalizing forces have detrimental impacts on the nation-state. His argument rests on the fact that globalization is a primordial process that existed in the late 19th and 20th centuries, not an unprecedented and unsalvageable phenomenon. He treats globalization as a process that states can freely opt out of, arguing that joining the global network is "a choice made to enhance a nation's well-being" (Wolf, 2001, p. 182). In other words, the primary reason why states choose to join the global network is to reap the benefits that globalization has to offer to the once isolated and local

economy-dependent states. Wolf (2001) and Castells (2010) disagree as the former believes that globalization accommodates national interests while the latter sees that a state has to surrender national interests in favor of global membership.

Goksel (2004) concurs with Castells (2010) and Strange (1997) on the diminution of state authority as a result of globalization yet argues that "the state still survives in the era of globalization" (p. 2). The prevalence of supranational institutions and global homogenization does not repudiate state authority and territory. Further, Goksel (2004) argues that one can witness the heightened role of nation-states in the age of globalization, citing East Asian states' effective balance between "the state (where the capacity and power of the state is high) and success in a globalized economy" (p. 10). Wolf (2001) and Goksel (2004) agree that globalization does not fundamentally entail the destruction of the nation-state. Yet, Goksel (2004) admits that some states eventually lose autonomy due to globalization. Her point is compatible with Castells' (2010) as both claim that multilateralism obliged states to lose a certain degree of autonomy. Regarding national interests however, Goksel (2004) believes that they still matter even amidst globalization, stating that "each state has its own interests to advance and defend" (pg. 12). In relation to the case of Qatar, Goksel's (2004) argument is valid as the country still preserves its national interests while simultaneously being part of the extensive global network.

Abdulla (2006) offers a more specific analysis on globalization in the GCC. His overall outlook is that GCC states have not lost their sovereignty as a result of their partaking in globalization. He argues that "the state in the Arabian Gulf is still the pivotal political actor. It is in control of its destiny and its sovereignty is untouched" (Abdulla, 2006, p. 185). This

elaboration is valid in the case of Qatar because it retains its internal authoritative power while being a global actor.

Besides the book *Globalization and the Gulf* (Fox, Sabbah & Al Mutawa, 2006), there is a lack of analysis focusing on the relationship of globalization and Gulf states. One could make the case that globalization could be a greater threat to states in the GCC as they are fairly young nation-states. In essence, GCC states might struggle to maintain their traditional state power and values in an ever-expanding global network. Yet, globalization has helped GCC countries like Qatar in consolidating its role globally.

Qatar has become part of global economic network and revitalized its trade and investment institutions to accommodate global competition. The city of Doha has become a multicultural society working towards becoming a global city, especially after winning the bid to host the 2022 World Cup. It is part of Qatar's policy to consolidate its role in the global sphere, from economy & business to sports and culture. However, as Abdulla (2006) argues, GCC states have embraced economic globalization, and although they have not utterly rejected the consequences of cultural globalization, coping with the influence of global culture remains challenging. As already mentioned, globalization is economic, political and cultural. That globalization is universally accepted by some countries does not necessarily imply that countries yield to acceptance of its processes. States in the South and MENA region considered globalization as masked western cultural hegemony invading their local cultures. Nonetheless, for GCC states that aspire their cities to be examples of hubs of dynamic economic activity, education and research, completely shunning out globalization would inconceivably be against their interests. Rubin (2003) states that even the most extreme explicit rejection of globalization

does not imply that globalization fails to infiltrate into the society, and cites Iran where attempts to block foreign cultural and intellectual influences have not been altogether successful.

In countries of the Gulf and the Middle East, the prospect of globalization's negative impact on their national identity, culture, and population, particularly the youth, was foremost in the minds of the respective governments.   Meanwhile, other countries were debating the implications of global trade and the benefits and challenges that could conceivably arise from opening their borders and markets to the influences of other nations and cultures, especially to big economies such as the U.S., U.K. and the EU. One can argue that the *kafala* or sponsorship system ingrained in the socio-political structure of GCC states like Qatar is partly designed to circumvent "threats" on cultural traditions and national identities. In recent years, some of these countries have made efforts to phase out *kafala* but in Qatar, with its burgeoning economy and need for foreign labor, the system remains firmly in place. This paper does not have the scope to elaborate on *kafala* but will place it as a backdrop to argue its own influence in neutralizing globalization's creeping "world culture".

2.5 Theories of Cultural Globalization

Theoretical understandings of globalization have unveiled the multidimensionality of the concept. Although globalization is exhaustively seen through economic and political perspectives, it is important to examine the cultural and social dimensions of globalization, whose impacts are considered to be strong forces affecting identities. Cultural globalization has become a topic of interest for researchers due to the popular belief that globalization could potentially hamper local cultures and eventually destroying national identity. It is important to

reiterate that this study holds that Qatar national identity contains a component of culture, language, religions, local values and traditions as well as the general identification with and a sense of belonging to the state. Therefore, it is vital that the research examines theories that show how globalization impacts cultural identity, as national identity is composed of cultural identity in Qatar. For example, in Qatar's National Identity conference held by QHIC in October 2014 concluded that Qatari culture is a crucial foundation of Qatar national identity ("Culture Qatar's platform for national identity", 2014).   In other states, it may not be the case that culture is an integral element of national identity but in Qatar as in the other GCC states, the concept of national identity is inextricably linked to culture, heritage, religion and language.

In describing the process of the cultural facets of globalization, Hopper (2007) argues that they "emerge from the interaction of numerous processes, flows, networks and interconnections, which are interpreted, experienced and contributed to by different actors and agencies in a range of cultural, political and social environments or localities" (p.3). Since this section is about the cultural aspect of globalization, it is vital to conceptualize cultural identity and culture. Kaul (2012) defines cultural identity as "the symbol of one's essential experience of oneself as it incorporates the worldview, value system, attitudes, and beliefs of a group with which such elements are shared" (p. 346) Regarding culture, Holton (2011) defines culture as " 'ways of life' which provide meaning, identity and appropriate ways of acting in the world" (p. 189) Similar to this study's conceptualization of national identity, cultural identity has come to include heritage, language, religion, history and food (Labes, 2014). Further, Pieterse (2009) offers an interesting examination of culture by distinguishing "culture 1" or "territorial culture" and "culture 2" implying "translocal culture" (p. 84). The first aspect of culture, "culture 1", emphasizes the localizing aspect of culture namely its ties to a specific territory. "Culture 2" encapsulates the

transnationality of culture, that is, a dynamic and ever-changing culture yet not divorced from the territorial aspect of culture. He states "culture 2 or translocal culture is not without place (there is no culture without place), but it involves an outward-looking sense of place, whereas culture 1 is based on an inward-looking sense of place" (Pieterse, 2009, p. 85). It is possible to deduce that cultural identity is an identification with one's national culture, value systems, language, etc. That identification is derived from the national culture, a specific worldview shared by individuals within a territory. Table 2 below, from Pieterse's (2009) literature entitled *Globalization & Culture* elaborates on the two concepts of culture.

Table 2. *"Assumptions about Culture"* (Pieterse, 2009, p.85).

Territorial Culture – "Culture 1"	Translocal Culture – "Culture 2"
Endogenous	Exogenous
Orthogenetic	Heterogenetic
Societies, nations, empires	Diasporas, migrations
Locales, regions	Crossroads, borders, interstices
Community-based	Networks, brokers, strangers
Organic, unitary	Diffusion, heterogeneity
Authenticity	Translation
Inward looking	Outward looking
Community linguistics	Contact linguistics
Race	Half-caste, half-breed, metis
Ethnicity	New ethnicity
Identity	Identification, new identity

Despite globalizations' benefits of free trade among diverse markets and financial benefits, globalization was, and in some quarters, is still characterized at times with negative references to the "McDonalization" (Ritzer, 1993) of values and lifestyles, meaning basically the Americanization of what countries hold dear: national identity, culture, language and food. Even France, as a western country, considers globalization as a sinister force of Americanization that endangers its "cultural, linguistic, and culinary traditions – in short, their national identity – in a globalizing world" (Gordon & Meunier, 2001, p. 24). Similarly, in his literature entitled *The*

Lexus and the Olive Tree, Friedman (1999) states that "culturally speaking, globalization is largely, though not entirely, the spread of Americanization – from Big Macs to Mickey Mouse – on a global scale" (p. 9). It is possible to compare France's challenging experience with globalization with GCC states like Qatar. However, it becomes even more challenging for Qatar not only due to the inherently traditional and conservative nature of the society, but the probable reception of globalization. It becomes problematic for states to control foreign cultural flows of values and ideas especially when there already exists a consumerist and cosmopolitan culture due to Qatar's oil wealth and subsequent social transformation. The younger generation particularly are exposed to an array of cultural flows through globalization mechanisms such as satellite TV, the Internet, increased use of smartphones, film and music. At times, there are clashes between the national sources of identity and global identity which is also experienced by countries like Japan and Singapore (Cvetkovich & Kellner, 1997).

In examining the impact of cultural globalization on the Arab world, El-Shibiny (2005) describes three attitudes of Arab individuals towards cultural globalization. Firstly, the enlightened elite believe that improvement of society and democracy are attained only upon the Arab peoples' acceptance of cultural globalization. Secondly, the traditionalist attitude towards globalization entails the outright rejection of cultural globalization, deeming it as western imperialism. The third attitude towards globalization denotes a reconciliation between global culture and Arab and Islamic identities. In other words, this approach sees the possibility of combining local and global cultures. The three attitudes raised by El-Shibiny (2005) are crucial to this study as they theorize the responses to cultural globalization from an Arab perspective, which is lacking in the literature. Further, those attitudes are similar to cultural globalization theories of homogenization, heterogenization and hybridization explained in the following sub-

section.

2.6 Global Culture

The aforementioned arguments are relevant to the theory of global culture imbued in cultural and social dimensions of globalization mentioned in the first chapter. To many around the world, one of the inevitable and ominous consequences of globalization is the emergence of a global culture that would eventually annihilate national cultures. As global culture materializes, culture is "diffused" to different parts of the globe as articulated by Krzysztofek (2002) who defines global culture as "the synergetic effect of market forces, technology, and freedoms of movement, a contemporary variant on the well-known theme of *cultural diffusion*, which for centuries has been a subject of study" (p. 3). The vessels of global culture include multinational corporations (MNCs), technological innovations, media and transportation, which have entailed similarities across different cities (Hopper, 2007). Since this research is studying the possible impact of globalization on Qatar national identity, it is only necessary to examine the ways in which it affects culture and identification with the state, as important components of national identity in Qatar. In the debate surrounding global culture, theories such as Americanization, McDonaldization, westernization, Hybridization, Homogenization and Heterogeneity arise.

Homogenization

Homogenization or homogeneity involves the emergence of standardized patterns in the realm of culture, such as consumption, tourism, cuisines and cosmopolitanism. In this paradigm,

cultural particularism or distinctiveness is no longer salient as more people around the world resemble each other in terms of cultural practices, consumerist attitudes and value systems. Pieterse (2009) maintains that "there is a widespread understanding that growing global interconnectedness leads toward increasing cultural standardization and uniformization, as in the global sweep of consumerism" (p. 44). This reality is what some states like Qatar fear the most, seeing global culture as slowly replacing the local. The consequences of homogenization or a homogenous global culture is seen to have an impact on national identity in Arab states. As previously mentioned, Arab countries often deem cultural globalization as a tool of westernization, transmitting western-centric ideas and values which many contend amount to cultural imperialism or neo-colonialism.

The theory of homogenization is relevant to the current study as it deals with global consumerism. A rising consumerist culture in Qatar is a feature of postmodernity in the GCC states. El-Haddad (2003) explains that there exists a "material differentiation" in Arab Gulf societies where individuals' social status is defined by ownership of cars, employment of foreign domestic help and lavish homes and clothing (p. 5). The heightened consumerism reached an unfortunate point leading to increased indebtedness among the local Qatari population. For instance, a study carried out in 2014 by the Qatar National Development Strategy conveyed that 75% of Qatari families are in debt (Finn, 2016). Thus, the active consumerist culture along with Qatar's aspiration and efforts to be a globalized state and its multicultural social setting render Qatar readily receptive to global culture. The state is aiming to revitalize the city Doha as a hub of economic activity by adopting western models of consumerism such as shopping malls and fast-food chains. Speaking of the heightened global consumerism in the 21st century, Ritzer (2010) introduces the symbols of consumerist culture or "cathedrals of consumption" such as

fast-food chains, shopping malls, airports, superstores and chain stores and online shopping sites among others (p. 7). These indicators of consumer culture are found, more or less, in every capital city of the GCC states. Hanieh (2011) states that shopping malls instigated the capitalist class in the Arab Gulf states. He further argues that the advent of Gulf capitalism is in large part due to the "region's ascension as a core zone within the global economy" (Hanieh, 2011, p. 54). Thus, one can argue that global culture has been transmitted into Qatar as a result of its embeddedness within the world economy.

Despite the underestimation of globalization inducing significant changes in the MENA regions by authors such as El-Said and Harrigan (2011) and the view that GCC states may be too weak to survive globalization, others have argued that GCC states like Qatar are active in the age of globalization. Sultan, Metcalfe and Wier (2011) highlight the GCC states' success in technological, financial and educational endeavors in the "post-oil era" (p. 19). Further, Alsharekh (2007) discusses that it is impossible for GCC states to disregard globalization and its manifestations. Thus, it can be argued that Qatar is very much active in the processes of globalization. It is important to note that Gulf cities like Doha and Dubai essentially aspire to be at the forefront of the globalized world. For instance, Peterson (2006) states that Qatar's heightened global role is a result of its "branding strategy" (p. 748) by using soft power to consolidate its name globally. Qatar's wealth from natural resources, trade liberalization, dynamic business environment and a growing consumerist and cosmopolitan society increase Qatar's role in the globalized network. This implies that ramifications arising from cultural globalization is also felt in Qatar due to its globalized role. Peterson (1990) even discusses the implications of globalization as one involving a "cultural erosion" in GCC states (p. 291).

Americanization, McDonaldization and Westernization

The theory of global culture is frequently linked to Americanization due to the prevalence of American popular culture and powerful American media, as mentioned in the preceding chapter. Cvetkovich and Kellner (1997) examine that the alleged Americanization of the world is depicted through the pervasiveness of globalized American popular culture as enticing sources of identity with followers from every region in the world. Further, a concept commonly associated with Americanization is *McDonaldization*, as a main instigator of cultural homogenization. According to Ritzer (1993), the notion of McDonaldization involves the inescapable ubiquity and popularization of the American fast-food chain McDonald's across the U.S. and the world.

More importantly, Holton (2011) highlights the critiques against the argument of Americanization. He says "yet do the American origins and Americanized business methods of McDonald's customers necessarily mean the Americanization of consumers?" (p. 197). This is an imperative question that relates to the current study. If Qatari nationals prefer American products and food, does it necessarily mean they are Americanized, and consequently, less in tune with the culture ingrained in their national identity? Holton (2011) explains that the cultural effect of Americanization differs across nations, citing the studies of Dutch and French individuals' preference for McDonald's due to "Americanized informality" and "lack of status hierarchy associated with self-service" (p. 197), while the opposite situation exists in India, having been only affordable to the middle class until it adopted Indian culinary flavors. Another critique of Americanization theory is that it is the globalization of capitalism rather than Americanization per se (Holton, 2011). Although some authors disregard the relevance of global culture theory of McDonaldization, we have seen how countries like France fear the loss of their culinary culture, of which it is famous for and a source of national identity. In addition, a study

found that traditional diets in Asian countries have become westernized (Pingali, 2007).

Nonetheless, global cultural cuisines are not only limited to McDonald's but there is a high

demand for Arab, Japanese, Chinese and Indian cuisines all over the world. It is for this reason

that the current study explores respondents' preferences for international rather than solely

American culture.

An additional critique of Americanization theory is that cultural globalization is more

profoundly propagated by companies, not states (Held, McGrew, Goldblatt & Perraton, 2004).

While they do not underestimate the growing influence of American culture and the global

spread of ideas, Held et al. (2004) affirm the persistent power of nation-states protecting their

national cultures and identities, stating:

"One of the surprising features of our global age is how robust national and local cultures have

proved to be. National institutions remain central to public life, and national audiences constantly

reinterpret foreign products in novel ways. These new communication technologies threaten

states that pursue rigid closed-door policies on information and culture" (p. 464).

As aforementioned in the first chapter, westernization corresponds to the growing

influence of the English language and western values. Hopper (2007) attributes global

prevalence of the English language to information technology and international media which

helped it become the "*lingua franca* of globalization" (p. 91). The worldwide use of and

acceptance of English as the main language of communication in the world could undermine

other languages. Neagu (2013) believes that the widespread use of English developed hand in

hand with the emergence of cultural globalization. She also explains that increased use of

English among the world's youth implies that they could have more than one source of identity.

A study carried out by Hopkyns (2014) to grasp the impact of the English language use among Emirati identity found that 57% of respondents expressed that the heightened use of English, slowly replacing the mother language Arabic, negatively impacts Emirati national identity. In a similar vein, Pessoa and Rajakumar (2011) conducted a qualitative study on fifty (n=50) students enrolled in Qatar University and Carnegie Mellon University in Qatar to assess their perceptions on the effect of English-medium education on their identity, culture and language through a survey, test on language ability, interviews and focus groups. Respondents voiced their concerns over the loss of Arabic language usage due to the widespread use and promotion of English. The results were interesting and in stark contrast to the study by Hopkyns (2014). The study found that 90% of students expressed that the increased use of English and English-language education did not impact their identity negatively. Nonetheless, the respondents believed that the identity of the younger generations would be hampered as a result of westernization. The research by Pessoa and Rajakumar (2011) is relevant to the study's research problem as it dealt with the theory of westernization in the context of Qatar.

As a consequence of westernization, many believe that western-specific values and lifestyles such as individualism have materialized in collectivistic societies. This process may prove to be problematic particularly for a traditionally collectivistic culture inherent in Qatar. As discussed in the previous chapter, the Qatari Constitution stresses the significance of family as a vital collective body of Qatari society. Traditionally, the extended family is a feature of the socio-cultural setting in Qatar.

Heterogenization

Another theory related to global culture is heterogenization, used interchangeably with

heterogeneity. Unlike homogenization, where global culture results in cultural similarities across different states and decline of local cultures, heterogenization is the persistence of cultural uniqueness and resistance to looming global culture (Robinson, 2007). Outlining the main reason behind the persistence of the argument that globalization negatively impacts identity, Tomlinson (2003) states that prior to the aggressive and speedy process of globalization, identities were instilled with clarity, prominence and distinctiveness. He states:

"Globalization, so the story goes, has swept like a flood tide through the world's diverse cultures, destroying stable localities, displacing peoples, bringing a market-driven, 'branded' homogenization of cultural experience, thus obliterating the differences between locality-defined cultures which had constituted our identities" (Tomlinson, 2003, p. 269).

Tomlinson (2003) offers a constructive understanding of global culture as he attempts to contextualize the reasons why globalization is seen to have a potential impact on identity and culture, instead of arrogantly denouncing it as a detrimental process. Further, Tomlinson (2003) acknowledges that globalization could essentially help preserve culture. Various globalization dialogues rest on the idea that it will wither away unique identities yet fail to realize the situations in which individuals embolden their identity as a safeguard against global culture. For example, Al-Rasheed (2005) does not believe that globalization has resulted in cultural homogenization in the Gulf, rather an awareness of cultural diversity and "extensive range of local cultures" (p. 5). Castells (2010) refers to this as "resistance identities", which is similar to the theory of heterogeneity (p. 8).

To Robinson (2007), heterogeneity theory holds that cultural uniqueness is perpetual amidst global culture. Nevertheless, heterogeneity theory is evident in many societies which

sought to resist global culture, deeming it a negative force on their local culture. Perhaps it is most evident in the realm of religion and ethnicity, in which both identities are galvanized as a tool of resistance. The strong resistance to cultural globalization is what Holton (2011) refers to as "polarization" (p.202). He explains that the world has witnessed a resurgence of identities in the religious and cultural realms, impeding global homogenization. In some cases, there could be a total rejection of cultural flows of globalization through the revitalization of national identification and ethnocentrism (Machida, 2012) which may jeopardize important values such as tolerance of different cultures.

Hybridization

The third theory of cultural globalization is hybridization, used synonymously with hybridity. Robinson (2007) defines hybridization as a situation where there are "new and constantly evolving cultural forms and identities produced by manifold transnational processes and the fusion of distance cultural processes" (p. 140). In other words, hybridization does not involve the withering away of local culture nor resistance to global culture but ultimately a reconciliation between local and global cultures. As a result of this process, the monolithic aspect of culture is superseded by cultural mixing that form new hybrid cultures and identities. Pieterse (2009) believes that hybridity is an age-old process but has been augmented by the intensity of technological innovation that lead to "intercultural contact" (p. 2). He urges globalization theorists to desist from their habitual "Eurocentric" perspective, highlighting Giddens and Wallerstein's world-systems theory, that globalization was entailed by western modernity. Pieterse (2009) acknowledges the reality of Asian culture influencing the west, referring to it as "East-West mixing" (p. 4).

The East-West hybridity argument put forth by Pieterse (2006) is valid despite the prominence of westernization, illustrated in the worldwide use of the English language. The globalization of culture should transcend generic theories of Americanization and McDonaldization in order to grasp the impact of alternative cultures across the globe. For instance, Japanese popular culture and cuisine has been greatly influential throughout the world and in the GCC region. The impact of hybridity is felt in the realm of the arts such as music and film (Holton, 2011). To illustrate, Qatari comic authors have adopted the Japanese artistic and literary style of comics also known as *manga* in Japanese, but with Qatari characters in a traditional Qatari setting (Holla, 2015). This example is relevant to Robertson's (1992) theory of *glocalization*, an amalgamation of globalization and localization, depicting the adoption of an aspect of a globally influential culture within the local context. The theoretical frameworks of hybridity and glocalization are also related to Hannerz's (1990) concept of cosmopolitanism. As a result of increased global interconnectedness, individuals with distinct cultures choose to adopt other global cultures. He says "cosmopolitans tend to want to immerse themselves in other cultures, or in any case be free to do so" (Hannerz, 1990, p. 241).

Furthermore, the theory of hybridization implies a situation in which culture is constantly being redefined. Its relationship to the cultural dimension of globalization cannot go unnoticed and by extension its impact on national identity. Hybridization is a process of cultural interactions between the local and the global, the hegemonic and the subaltern, the center and periphery. Cvetkovich and Kellner (1997) effectively describe situations of hybridization in which "individual identity is more and more a question of articulating often conflicting cultural elements into new types of hybridized identity that combine national cultures with global ideas and images" (p. 10).

In the context of Qatar, while there is a certain degree of heterogeneity through reviving national identity, it can simultaneously be argued that there is also a degree of hybridization. Heterogeneity theory cannot be applied to the context of Qatar because, as Rubin (2003) states, that even an outright dismissal of globalization does not guarantee that globalization would cease to permeate society. Additionally, it cannot be argued that Qatar is completely homogenized as a result of globalization as nationals still retain their local culture and traditions despite the rise of a global culture. The state is also attempting to strengthen national identity through investments in the cultural sector and national events.

2.7 Globalization and National Identity

The debate surrounding the effect of globalization on national identity has been explored in several regions around the world yet little attention has been paid to GCC countries like Qatar. Different scholars either perceive the imminent end of national identity as a result of living in a virtually borderless global village or a resurgence of identity. To many, identity in the age of globalization loses its fixedness as new sources of identity emerge as a result of cultural globalization. Even in traditional societies where identity is arguably passed down from one generation to another, identity particularly among the youth may change due to the aggressive force of globalization and new enticing cultures. For this reason, some have contested the cultural soundness of countries in the GCC. For example, policymakers and citizens in Qatar have often voiced their concerns over disappearing traditions and cultural values due to the rise of technology and migration of expatriates. However, it is worth noting that the influence of cultural globalization is also felt through travel and openness to a global culture. These factors

have a potential propensity to alter one's identity.

As already mentioned, the state of Qatar aspires to consolidate its role globally and to turn Doha into a globalized city. However, despite the advantages of globalization on Qatar's economy, it becomes rather difficult to control global forces that could potentially hamper national identity especially among the youth. Nonetheless, some see through the perceived threat of globalization by firmly believing that the state prioritizes culture and traditions, as integral aspects of national identity (Paschyn, 2012). Others also believe in the possibility of reconciling global and local cultures.

The dichotomy between identity and globalization has paved the way for discourse pertaining to the psychological impact of globalization on identity formation. According to Arnett (2002), identity confusion might be more salient among youth in non-western cultures due to globalization. He also explains that despite globalization's far-reaching effects, it is more potent in urbanized areas. This argument is similar to a point mentioned earlier, that Qatar has already experienced intense urbanization, social change and consumerism as a result of oil wealth. These factors remain strong grounds to intensify the receptivity to globalization which leads to a situation where young people have to endure the difficulty of adjusting to global culture while maintaining their local culture (Arnett, 2002). Likewise, Moussalli (2016) argues that opponents of globalization predict the deterioration of identity and culture among Arab youth. Similarly, Wheeler (2000) explains that the technological revolution arising from globalization gives Kuwaiti youth a redefinition of their identity and value system.

The arguments of Arnett (2002), Moussalli (2016) and Wheeler (2000) have been empirically tested by Berman et al. (2014) who conducted a study with 422 respondents to assess

the level of "identity distress" in India and China where there is a collectivistic value systems

implying a group or family system, and individualistic value systems, a system based on the sole

individual rather than group such as the U.S. (p.286-287). The research by Berman et al. (2014)

relates to the current study because Qatar's societal characteristic is also "collectivistic" which

means that society is more family-oriented with less emphasis on the individual "self". Similar to

the youth respondents from China and India, Qatari youth may be more globalized and have

more exposure to global and individualistic values as opposed to their parents and grandparents.

The results of the study conveyed a higher identity distress with the Indian and Chinese

respondents and less with those from the U.S. ($p < .001$). The reason behind this is that Indian or

Chinese youth who grew up in a traditional society yet have limitless access to global culture, are

caught between conflicting identities and values. Given that the youth is more globalized through

technology and receptiveness to global culture, they face more identity distress when they are

bound to realign the traditional values of their families and society with the dominant values they

are frequently exposed to through media. However, it was shown that Indian respondents were

able to negotiate their local identities with global culture as opposed to the Chinese respondents.

Berman et al. (2014) found that in China, identity distress may have emanated from additional

factors such as university stress since the student respondents were enrolled in medical and

technological school. Berman et al. (2014) argue that balancing global and local cultures "could

leave youths more vulnerable to identity distress as they negotiate the values of their heritage and

the future of their society" (p. 293).

A weakness in the research by Berman et al. (2014) is that the survey questionnaire was

not included in the article. It would have been more beneficial had the authors included questions

asked to respondents for other researchers to compare their study and see if other youth in

traditional societies have similar responses and experiences. In addition, only two graphs of gender and "cultural orientation" showed numeric results. A breakdown of percentages through tables, graphs or pie-charts would have been more helpful for those interested in the subject area.

Arnett (2002) sees the possibility of youth reconciling local and global identities eventually forming a "bicultural identity" (p. 777). The notion of bicultural identities echoes the aforementioned hybridization theory in which individuals effectively negotiate their local and global cultures. Further, Arnett (2002) argues that older generations recall when their culture and traditions were not challenged by global culture, Americanization or westernization. This can be said of the older generation of Qatar, whose youth did not involve the challenge of the negotiation between global and local cultures. In this age, the aggressive and speedy nature of globalization could induce challenges for the youth as they are directly affected by globalization through media and technology.

Harvey (2003) also highlights the impact of technology and spread of ideas particularly among the youth. Further, Babran (2008) believes that cultural globalization "destroys national identities" (p. 214). She also urges national governments to create new media outlets to attract the local audience. One could give an example of Al Rayyan TV Channel based in Qatar which focuses on traditional activities such as camel racing, falconry competitions and heritage-based programs. The channel's purpose is to foster national identity of which Qatari society is the main target. Of its aims is to create programs that "show interest in the local culture, highlight the national identity of the society, take into account the society's interests and aspirations, and respect the privacy of the society's rhetoric, customs and traditions" (Al Rayyan TV, n.d., para 1). Abdulrahim, Al-Kandari and Hasanen (2009) conducted a study on the impact of American TV shows on 300 (N=300) Kuwaiti university students. The objective of the study was to

explore to what extent Kuwaiti nationals adopt western values which according to Abdulrahim, Al-Kandari and Hasanen (2009) involve supporting equal gender roles and a liberal mindset. The results conveyed that those who watched more American TV programs were more likely to support gender equality and liberal views on life. The study effectively captured the influence of the social and cultural dimensions of globalization among Arab youth.

Similar to the research by Abdulrahim, Al-Kandari and Hasanen (2009), El Saj and Sarraf (2014) explored the influence of western media namely American talk shows on Emirati women's national identity. The study found that respondents in the older age groups had negative attitudes towards western media and ensuing foreign values. For example, the study's older generation, those between 34-39 years, expressed that in spite of their viewing of American programs, they had been able to preserve their identity and culture. The results of El Saj and Sarraf's (2014) study showed that although American talk shows such as Oprah Winfrey influenced values of respondents such as "norms" and "concepts" but did not decrease their national sense of belonging (p. 98). Nonetheless, the respondents advocated for the preservation of Emirati culture and identity among youth by controlling western media. Likewise, a study conducted by Al-Thani, Stamboldviez and Farha (2011) examining the impact of electronic communications on Qatari family values found that increased use of technology did not result in identity distress as in the study conducted by Berman et al. (2014). Rather, Qatari respondents (N=52) maintained their kinship ties and affinity towards cultural customs. Further, although the responses skewed towards individualistic mindsets, Qataris expressed a "strong desire to maintain and nurture traditional loyalties to family, religion and nation" (Al-Thani, Stamboldviez & Farha, 2011, p. 25).

Further, Jensen (2011) believes that globalization would lead to a gap between youth and older generations particularly between parents and their adolescents because they would "cease to share one traditional culture" (p. 67). Sasaki (2004) empirically proved Jensen's (2011) argument in a study on the impact of globalization on Japanese national identity. Through survey interviews, Sasaki's (2004) data sets included parents and their children and adults, the sample size was N=2164. The findings concluded that age directly affects national identity. For instance, the results showed that the younger generation of Japanese respondents showed more positive attitudes towards foreigners and openness to learn other languages as opposed to the older generation who showed less tolerance towards foreigners and stronger attachment to the Japanese language. The research conducted by Sasaki (2004) is strong as it is one of the few studies that capture a vital occurrence in this day and age, the impact of globalization on national identity. Nonetheless, Sasaki (2004) excluded a measurement of how 'globalized' respondents were. In order to assess the changes in national identity due to globalization, it is imperative to measure globalization on an individual-level.

Similar to Sasaki (2004), Ariely (2012) conducted a study to explore the relationship between globalization and perceptions of national identity in 63 countries with 116,562 respondents. By following a multi-level approach and utilizing data from the International Social Survey Program National Identity II and the World Values Survey, the study focused on "individual-level" analysis of national identity, of which its factors included "national identification, patriotism, nationalism, ethnic national identity and the willingness to fight for the country" (Ariely, 2012, pg. 467). Respondents were asked about their attachment to their respective countries, whether they think their country is better than others and if they take pride in their national citizenship. In addition, a "country-level" analysis was employed to distinguish

the level of globalization in each country by using the KOF index of globalization, GDP, "urbanization" and membership to the European Union. The results showed a negative correlation between globalization and three components of national identity: "patriotism, ethnic national identity and willingness to fight for the country" but not with how respondents identify with their country and their level of nationalism (Ariely, 2012, pg. 472). In other words, the more globalized a country is, the less likely respondents would be proud, less willing to fight to defend their country and less likely to believe that ethnicity is important to be a national of that country. Thus, the results conveyed that globalization entailed the decline of national identity in terms of patriotism, ethnic identity and willingness to fight for the country. However, Ariely (2012) explains that national identity contains different dimensions so the results showed that a country's level of globalization "does not reduce people's identification with their national group or their view of their country as better than other countries" (pg. 476).

The research by Ariely (2012) relates to this study as findings reveal that the level of globalization in a country negatively affects some components of national identity. For instance, with lower globalization, there would be a much stronger sense of national pride and traditional elements for citizenship whereas the more a country is globalized the less the national pride and more inclusive attitude towards "national membership". We can apply this formulation to our topic of generations. The older generation of Qataris could be less immersed in globalization as opposed to the younger generation, so their level of national identity could be higher in some components like willingness to fight for the country or pride in one's country than how the younger Qataris would respond. Nonetheless, Ariely (2012) examined that individuals' identification with their country and nationalism are not affected by globalization. It is a

probable reality that in our study we also find that globalization may not change how the younger generation of Qataris identify with Qatar as a country and their level of nationalism.

Another study by Eid (2015) aimed to investigate young Bahraini nationals' perception of citizenship, community and national identity. A mixed methods (qualitative and quantitative) approach was employed with a sample of 460 secondary school students and 22 respondents for the qualitative component of the study. The results showed a statistically significant relationship (p<0.05) between gender, place of residence and identity. Bahraini females showed more attachment and identification with their Bahraini identity. Contrary to Arnett's (2002) proposition that urbanized youth are the most likely to endure challenges in negotiating global and local identities, Eid (2015) found that Bahraini urban females "were significantly more likely to identify themselves as Bahraini than any of the other groups" (p.26). More importantly, Eid (2015) ascribes the resurgence of national identity to globalization. In addition, Ashiabi (2014) conducted a study on the impact of cultural globalization on 146 Kuwaiti university students. The results reiterated bicultural identity (Arnett, 2002) and hybridization theories. It was found that Kuwaiti youth possessed hybridized identities, a midway identity that contains features of global and local cultures. In other words, Kuwaiti youth did not shun global culture nor completely succumbed to it. Moreover, Ashiabi (2014) believes that the rise of individualistic attitudes in an inherently collective society could induce negative consequences upon individuals and families in Gulf society. However, Al-Thani, Stamboldviez and Farha (2011) found that rising individualism did not necessarily generate conflicts with individuals' identification with traditions and family.

The aforementioned studies allude profoundly to the debate surrounding global and national identities. The reality is that in this era of unsurpassed technological innovation and

compression of the world into a 'global village', the effects of globalization upon identity are inescapable. Individuals who are globalized are considered global citizens due to their knowledge of the wider world and acceptance of foreign cultures. Global citizenship has been used interchangeably with cosmopolitanism (Thier, 2016). As previously mentioned, a cosmopolitan individual is one who is aware of other cultures (Hannerz, 1990). Global citizenship involves "awareness, caring, embracing cultural diversity, promoting social justice and environmental sustainability, and a sense of responsibility to act for the betterment of the world" (Reysen, Katzarska-Miller, Salter & Hirko, 2014, p. 5). States, including the GCC, strive to become global players and simultaneously globalize their citizenry through global education and research in order to become apt global leaders, and eventually give back to the community. Just as the nation-state maintains its particularity and distinctiveness amidst globalization, possessing a global identity does not imply the diminution of national identity. For instance, Castells (2010) believes that the challenges accompanying globalization entail the resurgence of the nation-state and national identity. He explains "the age of globalization is also the age of national resurgence, expressed both in the challenge to established nation-states and in the widespread (re)construction of identity on the basis of nationality, always affirmed against the alien" (p.30).

Likewise, Tomlinson (1999) and Wang (2007) tackle the homogenization theory of cultural globalization by arguing that identity particularities are enhanced by globalization. Wang (2003) regards globalization as an opportunity that could engender not only one's awareness of his or her cultural uniqueness but a fruitful pluralist society. One could compare Wang's (2007) view of globalization with global citizenship and cosmopolitanism. Additionally, Hollis (2009) seems to agree with Tomlinson (1999) and Wang (2007) in that cultural and national

particularities persist in the age of globalization. Hollis (2009) cites Japan as a country that has effectively maintained its cultural particularism amidst cultural globalization. This formulation is resonated in a study conducted by Hasanen, Al-Kandari and Al-Sharoufi (2014) exploring the effect of international media and the English language as mechanisms of cultural globalization on Kuwaiti national identity. The sample included 354 Kuwaitis enrolled in universities where English is the medium of instruction to assess their level of global identity. It was found that respondents enrolled in English language universities fostered a global identity, however, this did not impede their national identities. The respondents claimed that local Kuwaiti media strengthened their national identity. Hasanen, Al-Kandari and Al-Sharoufi (2014) state "this means that whatever values or ideas are presented on American television would be counteracted by national TV and, thus, become indigestible" (p. 559). Here, we reiterate Babran's (2008) argument that national identity could be protected through localized media and Al Rayyan TV channel as a bulwark against global culture.

2.8 Conclusion

This chapter explored the distinctive theories related to identity, national identity, the plight of the nation-state amidst globalization, cultural globalization and lastly, the condition of national identity in the era of globalization. A critical review of those theories was provided and explanations as to whether they can be applicable to the context of Qatar. It can be concluded that the modernist approach to national identity effectively theorizes Qatar national identity because it is a modern phenomenon. Therefore, the primordialist approach of national identity is insufficient to grasp the understanding of Qatar national identity. In addition, social identity theory (Tajfel & Turner, 1986) is theoretically relevant to the study as identity among Qataris is passed down from one generation to the next due to the collectivistic system inherent in Qatari

society. Nevertheless, one could also conclude that identity is ever-changing rather than static as argued by Giddens (2003). Regarding the nation-state and globalization, the study's context holds that Qatar as a state has been able to maintain its national and global roles amidst globalization. Similarly, individuals can reconcile their local identity with global cultures, in line with hybridization theory. Finally, the review of the studies referenced in this chapter reveals that the issue of globalization and national identity is a complex one and one without ready answers. The level of impact of cultural globalization on national identity differs from one country to another depending on the value systems (i.e. collectivistic or individualistic) and would be effectively depicted through empirical research.

Chapter 3

Methodology

3.1 Introduction

This chapter will explain and justify the current study's research paradigm, research design, sampling mehods, data sources and data collection techniques, ethical issues and a break-down of the survey questionnaire. This research aims to explore if exposure to globalization leads to changes in Qatar national identity across different generations. Thus, globalization is the independent variable and national identity is the dependent variable. In their important literature entitled *Measuring Identity*, Abdelal, Herrera, Johnston and McDermott (2009) researchers must discern whether they want to examine "if identity is causing a person to do a particular thing (an independent variable), or if something else is causing a person to adopt a particular identity (a dependent variable)" (p. 3). Further, surveys are one of the practical and vital methods to measure identity (Abdelal, Herrera, Johnston and McDermott, 2009). Moreover, this chapter will rely mostly on Blaikie's (2010) book *Designing Social Research* and *Research Methodology* by Kumar (2011) as they provide sufficient knowledge on quantitative research methodology and research paradigms.

3.2 Positivist Research Paradigm

To begin with, Guba (1990) explains that research paradigms correspond to a "*worldview* that defines, for its holder, the nature of the "world," the individual's place in it, and the range of possible relationships to that world and its parts" (p. 107). This research employs a positivist philosophical stance as positivism is theoretically based on the ontological worldview that the

researcher is independent from reality (Scotland, 2012; Aliyu, Bello, Kasim & Martin, 2014). Further, research employing the positivist paradigm frequently utilizes quantitative research methods (Gray, 2013). Since the research focuses on the social reality of people by understanding the unique individual features of globalizations and its impacts on individuals, a positivist approach is more aligned with the research objectives and questions. The current study employs a quantitative research method through survey questionnaires which will be explained in more detail in the following sections. The study's main research question and sub-questions are as follows: -

Main question:

Does exposure to globalization affect Qatari national identity across different generations?

Sub-questions:

3) Has globalization affected Qatar national identity?
4) If yes, what changes in the national identity of different generations of Qataris can be identified?

From the research questions, the researcher can comprehend the relationship between globalization and national identity. Various literature revolves around theories that stress impact of globalization on national identity. In other words, national identity can be changed or manipulated by global culture. Further, an inductive research strategy is used to assess the link between globalization and national identity. According to Gray (2013), "through the inductive approach, plans are made for data collection, after which the data are analysed to see if any patterns emerge that suggest relationships between variables" (p. 17). This is in line with the study's research problem as data will be analyzed to check any discernible pattern between

globalization and national identity. Further, unlike the deductive research strategy in which a hypothesis is tested, this study's employment of an inductive research strategy is aimed to explore links between research objectives and findings from primary sources (Thomas, 2006). Thus, although this study relies more on research questions than hypothesis, there remains expectations that the younger generation of Qataris would be more globalized and therefore, have more changes in their national identity.

3.3 Quantitative Research

As mentioned earlier, this study adopts a quantitative research method to investigate the research problem. The rationale behind choosing a quantitative research method is due to the nature of the research questions. The anticipated responses to the study's research questions influenced the choice of quantitative research design. As will be explained throughout this chapter, in order to effectively measure globalization at an individual-level (i.e. global identity or global citizenship) and national identity, scales to measure are necessary. Additionally, the previous studies on globalization and national identity mentioned in the Literature Review such as Sasaki (2004), Ariely (2012) and Berman et al. (2014) used a similar research design, namely quantitative research. Thus, the review of existing studies on globalization and national identity also influenced the researcher's choice of a quantitative research method. In addition, previous studies' use of quantitative analysis enabled researchers to reach a higher sample size. Therefore, a quantitative research method allows the researcher to include a larger sample size than qualitative research. Further, the overarching benefit of using a quantitative approach is the feasibility in addressing reliability and validity issues. In addition, this study's utilization of

closed-ended questions to know respondents' socio-demographics, internet use, travel frequency, can only be analyzed through a quantitative approach.

Although a qualitative research design would enrich the knowledge on the proposed topic as it provides more insight on individuals' attitudes through in-depth interviews and open-ended questions, a quantitative research method would provide a clearer statistical analysis and reliability of responses. Emphasizing the structured nature of a quantitative method and the researcher's control over data collection, Blaikie (2010) explains that quantitative methods are employed "by researchers who prefer order, predictability and security, and who has a low level of tolerance for uncertainty and ambiguity" (p. 215). Further, the positivist paradigm of this study, adopting a quantitative research method would ensure objectivity and reliability (Matveev, 2002). In addition, a quantitative research method reduces the researcher's involvement with respondents, which is line with this study's positivist stance.

In terms of the research plan, a descriptive analysis is employed in this study. Descriptive research is very much prevalent in the field of quantitative methodology (Jacobs, n.d.). Through the study's objectives, it is intended to describe a phenomenon, namely the current relationship between globalization and national identity across different generations of Qatari citizens. Furthermore, this research will employ a cross-sectional study design. It will examine the impact of a phenomenon of a specific aspect of the population namely Qatari citizens through a one-time survey. Kumar (2011) explains "such studies are cross-sectional with regard to both the study population and the time of investigation" (p. 107). Therefore, a cross-sectional study design is appropriate for the current research as it does not involve a longitudinal study in which the researcher contacts respondents at multiple times in a longer time frame. Of the advantages of a cross-sectional study design is that it is less time-consuming.

3.4 Sampling Techniques and Procedures

The sampling method is non-random/non-probability sampling design as the target group consists of female and male Qatari citizens aged 18 and above. Therefore, the research excluded expatriates in Qatar and Qataris who are under 18 years of age. In addition, the study's type of sampling method could also be categorized as quota sampling, which is used when a researcher "is guided by some visible characteristic, such as gender or race" (Kumar, 2011, p. 206). Since the researcher is interested to examine the Qatari population, quota sampling is the appropriate method of sampling.

3.5. Data Sources

The study's data sources are comprised of primary and secondary data. Primary data involves the generation of new raw data namely the responses to the proposed quantitative survey, which constitutes as a data method to collect primary sources. The new data is used to answer the current study's research questions (Blaikie, 2010). Thus, the responses to the study's survey is a first-hand account of Qatar nationals' socio-demographics, internet use, travel frequency, global and national identities (Kumar, 2011). More importantly, Blaikie (2010) argues that in terms of primary sources, the researcher controls the production and analysis of data and judges their quality.

Primary data will be generated through survey responses from Qatari female and male citizens aged 18 and above. According to Blaikie (2010), studying individuals' attitudes, demographics and values falls under the category of 'individual characteristics', a component of semi-natural settings. This approach measures data such as "demographic characteristics; orientations to the world; and reported behavior" (Blaikie, 2010, p. 166). The study's survey

design is intended to measure socio-demographic questions such as age and education level, frequency of internet use, global identity and national identity. These elements are aligned towards the 'individual characteristics' of semi-natural settings.

In terms of secondary sources, this research will include previous studies that examined the impact of globalization on national identity. Employing prior research constitutes as secondary sources (Kumar, 2011). For example, studies by Sasaki (2004), Ariely (2012) and Berman et al. (2014) among others mentioned in Chapter 2, generated data that paved the way for research pertaining to globalization, global culture and national identity. This research has benefitted from past studies in terms of guidance in empirical studies, concepts such as national identity and globalization and the relationship between the two variables. Further, due to the paucity of studies about globalization and national identity in the Gulf, these studies remain the focal points that help current research to contextualize the topic of globalization and national identity. In addition to earlier studies, secondary data also includes scholarly journal articles and books about theories of national identity and globalization, articles about Qatar and the Gulf in the era of globalization.

3.6 Data Collection Techniques

To begin with, this study used a questionnaire with closed-ended questions to gather primary data. In addition to its inexpensive and timely nature, questionnaires guarantee more anonymity which entails accuracy of responses especially with the inclusion of sensitive questions (Kumar, 2011). For instance, respondents may feel more at ease if they anonymously answer the items incorporated in the national identity scale than in face-to-face interviews.

Through closed-ended questionnaires, responding to questions is at a faster pace usually just

choosing a number or ticking a box which enhances the possibility of including a larger sample

size representative of the population (McLeod, 2014). The inclusion of a larger sample size in a

limited amount of time can only be achieved through closed-ended questionnaires as opposed to

qualitative interviews, in which participation is limited. In addition, there is a level of

standardization that permits respondents to answer the same questions in a similar order. Thus,

reliability can be tested more easily which could help future researchers to use the questionnaire

to ensure the consistency of the findings (McLeod, 2014). Since this type of study is the first of

its kind, namely about globalization and Qatar national identity, the use of quantitative methods

and questionnaires would pave the way for future research to employ different types of

methodologies such as qualitative analysis and in-depth interviews.

Furthermore, the questionnaire is sent to respondents online. Therefore, the study's data

collection instrument is an online survey. Flick (2015) emphasizes their growing prominence in

quantitative and qualitative research methods due to time effectiveness and fast pace. Online

surveys also eliminate obstacles that could otherwise be experienced through questionnaires sent

by email or face-to-face. For instance, respondents may live far away, not prepared to meet the

researcher or do not represent a "virtual community" (Flick, 2015, p. 13). He says "this means

not so much (or, at least, not only) that you apply social science methods to study (the use of) the

Internet, but rather that you use the Internet to apply your methods for answering your research

questions" (Flick, 2015, p. 13).

The online survey was designed through Google Forms where a URL link was generated

(English survey: https://goo.gl/forms/E14uYQHbGfw7lLzH3 and Arabic:

https://goo.gl/forms/t6LubSsnNttf6pxG3). Subsequently, the link was shared to the researcher's

family members and Qatari friends through various social media and other instant messaging services to reach out to the target population. The rationale behind sending the survey online is twofold. Firstly, it was found that Qatari nationals heavily use social media and instant messaging apps as a source of news. For example, it was found that the instant messaging service WhatsApp is extremely popular and used by 97% of Qataris (Radcliffe, 2015). According to Qatar's Ministry of Information and Communications Technology (ictQATAR), WhatsApp and Instagram are the most used instant messaging and social media applications among Qatari nationals. Secondly, WhatsApp and Twitter are the primary apps in which Qatari nationals gather news. *Figures 1* and *2* provide more information on the popularity of instant messaging and social media apps among Qataris.
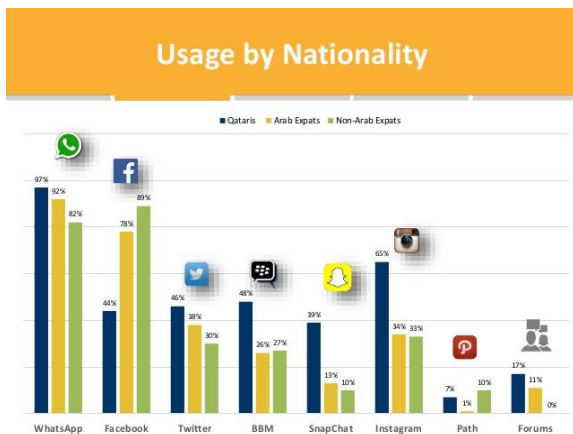
Figure 1. Social media use by nationality
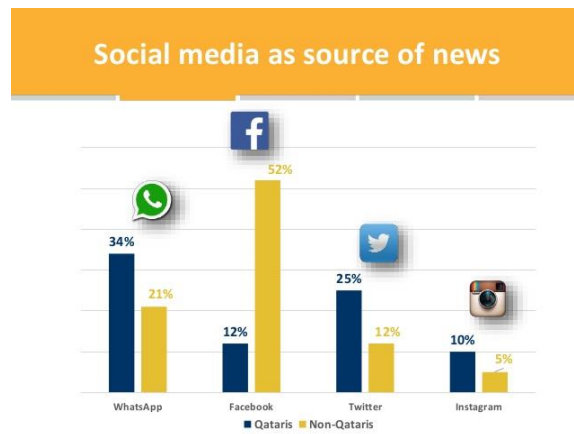
Figure 2. Social media use as source of news.

By sending the URL through different instant messaging and social media services implies that potential respondents answered the questionnaires with their mobile phones, unless

the URL was copied and forwarded through email to their friends and family members. As mentioned in Chapter 1, a report by the Ministry of Transport and Communication (previously known as the Supreme Council of Information & Communication Technology) found that Qataris use the newest technology and most possess two or more smartphones (Qatar's ICT Landscape 2014, Households and Individuals). Thus, the researcher found that more responses would be collected by different social media applications than by email, for example, due to its intense usage by the population of interest which is Qatari nationals. Upon sharing the link to the survey, respondents were asked to answer the survey only once. Upon completing the online survey, responses were virtually sent back to the researcher on Google Forms.

The survey link was provided both in Arabic and English. The underlying objective in using both languages is because English has become widely used among Qatari nationals, especially graduates of western universities and private high schools. As already mentioned, global culture has entailed the immense rise of English as a global language, that could potentially decrease the use national languages such as Arabic. Pessoa and Rajakumar (2011) explain that Qatar fostered English in educational institutions to effectively partake in the global era.

3.7 Ethical Considerations

Prior to starting the survey, respondents were provided with a consent embedded within the online questionnaire, designated at the beginning of the survey. Information given to respondents include the title, description, purpose and nature of the study, possible risks, harms and benefits, time required to complete the survey, voluntary participation, opportunity to see

results, where the data will be stored, emphasis on confidentiality and anonymity, contact information of the researcher and withdrawal policy. Information of the research included the purpose which is to determine whether exposure to globalization, such as use of technology, travel and global citizenship induces changes on the national identity of Qatari nationals. There are no arising risks, harms or benefits to the respondents of this study. In sum, the researcher provided a consent at the start of the questionnaire and upon answering the first question, respondents will have provided informed consent that they are Qatari and over 18 years, and subsequently volunteer to participate in the study. Since the survey was sent in both Arabic and English, consent forms found at the beginning of the questionnaire were also in Arabic and English.

The anonymity of participants was guaranteed as the questionnaire did not require them to reveal their identity except their age and gender. Therefore, it is important to reiterate the advantage of questionnaires according to Kumar (2011) in that they offer greater anonymity. Using an online survey further ensured respondents' anonymity. The consent form also stressed that responses will remain confidential and data will be stored in the researcher's secure computer files.

3.8 Scales and Measures

A structured questionnaire was used to collect relevant information from the participants of the study. The survey questionnaire was divided into five distinct sections. Each of these sections was designed to measure 1. Socio-demographic factors, 2. Internet and social media use, 3. Travel frequency 4. The independent variable (i.e. globalization/global identity scale) and 5.

The dependent variable (i.e. national identity scale). In addition, all questions and scales were translated into Arabic and re-translated back into English for the data analysis in Statistical Package for Social Sciences (SPSS). The detailed description of the questionnaire is as follows:

3.8.1 Socio-Demographic Characteristics

This section of the survey questionnaire captured the relevant socio-demographic information of the respondents such as age, gender, highest level of education, nationality, university education (i.e., whether completed or not), university location (i.e. whether in Qatar or overseas), marital status, employment status. Age was marked through an open-ended question in order to find the mean age of respondents. Gender, marital status, employment status, university status, university place of origin were measured with nominal scale. Highest level of education of the respondents was measured with ordinal scale, while their actual ages were captured and therefore were measured with ratio scale. Lastly, the researcher included the question of "what is your nationality" with choices of "Qatari", "other Arab nationality" and "non-Arab". The purpose of the nationality question was to ensure that respondents were Qatari, if otherwise, the responses would be eliminated.

3.8.2 Internet, Social Media Use and Travel

These variables were also captured in the study as control variables as they have the potential to affect the dependent variables. They were internet use, device used in having access to the internet, social media account, hours spent on social media, travel status, foreign countries visited, frequency of traveling overseas, GCC countries travel status, frequency of visit to other countries, and duration of stay in GCC countries when travelled. The measurement of these

variables depends on whether they were dichotomized or not. For instance, internet use was dichotomized with those who picked "Yes" coded 1 and those who picked "No" coded 2. This same procedure was employed for other variables in this section which were dichotomized. Those having more than two levels were measured based on the way they were listed in the questionnaire. For instance, social media apps account were measured in such a way that face book was coded 1. Facebook 2. Twitter 3. Instagram 4.Snapchat 5. None and 6 "other" in which respondents were expected to specify. However, the following variables were measured with normal scale: internet use, device used to access internet, travel status, social media account, foreign countries visited, and GCC countries travel status. Those measured with interval scale were: frequency of traveling overseas, frequency of traveling to GCC countries, and duration of stay in GCC countries when travelled.

3.8.3 Global Identity Scale

This scale was used to measure globalization at an individual-level or global citizenship/global identity was initially developed by Reysen and Katzarska-Miller (2013). It consists of 22 items structured as a Likert scale in which respondents can pick 1 (i.e. "strongly disagree") to 7 (i.e. "strongly agree"). However, the Likert scale in this study ranked 5 as "agree strongly", 4 as "agree", 3 as "neutral", 2 as "disagree" and 1 as "disagree strongly". The reason for the change in the Likert scale is because the scale by Reysen and Katzarska-Miller (2013) does not indicate a clear neutrality and Google Forms only permits five, not seven rating scales as in Reysen and Katzarska-Miller's (2013) original scale. Therefore, respondents of this current study were required to indicate their agreement, disagreement or neutrality on a 5-point scale ranging from agree strongly (5) to disagree strongly (1). The rationale behind adopting Reysen and Katzarska-Miller's (2013) global citizenship scale is due to the fact that it measures

globalization at an individual level, in line with the study's research questions and objectives. In other words, the global identity scale depicts to what extent Qatari citizens are globalized, which is relevant to the study's main research question: does exposure to globalization affect Qatari national identity across different generations? According to Reysen and Katzarska-Miller (2013), the global citizenship scale contains subscales of: -

- <u>Normative Environment</u> with four items: 1. *Most people who are important to me think that being a global citizen is desirable*. 2. *If I called myself a global citizen most people who are important to me would approve*. 3. *My friends think that being a global citizen is desirable*. 4. *My family thinks that being a global citizen is desirable*.

- <u>Global Awareness</u> with four items: 1. *I am aware that the actions of people from other countries in their local environment may affect me*. This item was changed from "*I am aware that my actions in my local environment may affect people in other countries*" to highlight the impact of global media influencers might have on Qatari nationals. 2. *I believe that I am connected to people in other countries, and my actions can affect them*. 3. *I try to stay informed of current issues that impact international relations*. 4. *I understand how various cultures of this world interact socially*.

- <u>Global Citizenship Identification</u> with two items: 1. *I would describe myself as a global citizen*. 2. *I strongly identify with global citizens*.

- <u>Inter-group Empathy</u> with two items: 1. *I am able to empathize with people from other countries*. 2. *It is easy for me to put myself in someone else's shoes regardless of what country they are from*.

- <u>Valuing Diversity</u> with two items: 1. *I would like to join groups that emphasize getting to know people from different countries.* 2. *I am interested in learning about the many cultures that have existed in this world.*

- <u>Social Justice</u> with two items: 1. *Those countries that are well off should help people in countries who are less fortunate.* 2. *Basic services such as health care, clean water, food, and legal assistance should be available to everyone, regardless of what country they live in.*

- <u>Environmental Sustainability</u> with two items: 1. *People have a responsibility to conserve natural resources to foster a sustainable environment.* 2. *Natural resources should be used primarily to provide for basic needs rather material wealth.*

- <u>Inter-group Helping</u> with two items: 1. *If I had the opportunity, I would help others who are in need regardless of their nationality, ethnic, and religious background.* This item was modified from Reysen and Katzarska-Miller's (2013) original item "*if I had the opportunity, I would help others who are in need regardless of their nationality*" as it was desired to add other elements with nationality such as ethnicity and religion to grasp respondents' overall level of tolerance of people from various different backgrounds. 2. *If I could, I would dedicate my life to helping others no matter what country they are from.*

- <u>Responsibility to Act</u> with two items: 1. *Being actively involved in global issues is my responsibility.* 2. *It is my responsibility to understand and respect cultural differences across the global to the best of my abilities.*

Reysen and Kartzaska-Miller (2013) report Cronbach's reliability alpha coefficient of

.82, .80, .89, .76, .76, .91, .74, .76, .76, .78 for the subscales of Normative Environment, Global

Awareness, Global Citizenship Identification, Inter-group Empathy, Valuing Diversity, Social

Justice, Environmental Sustainability, Inter-group Helping, and Responsibility to Act,

respectively.

3.8.4 Qatar National Identity Scale

This scale was used to assess the levels of national identity among the participants. It is a

23-item scale formatted in Likert manner. Like the Global Citizenship Scale, the Qatar National

Identity scale is anchored on a 5-point Likert type rating scale with degree of response ranging

from 5 as "agree strongly", 4 as "agree", 3 as "neutral", 2 as "disagree" and 1 as "disagree

strongly". The scale items are an assortment of different scales measuring national identity

adapted from the International Social Survey Program (ISSP) 2013 National Identity III Basic

Questionnaire, Measuring National Identity by Lilli and Diehl (1999), Qatar World Values

Survey (2010), Triandis and Gefland's (1998) Individualism and Collectivism Scale (also known

as the Cultural Orientation Scale) and Konsky, Eguchi, Blue and Kapoor's (1999) Individualist-

Collectivist Values scale and items generated by the researcher.

The rationale behind using a scale with an amalgamation of distinctive items from

various scales in different studies is due to the multidimensionality of Qatar national identity. As

explained in preceding chapters, national identity in Qatar is composed of cultural dimensions

such as national attire, food, heritage, the Arabic language, identification with and belongingness

to Qatar, the sentiment of patriotism, collectivistic value systems based on the family and the

importance of traditions handed from one's forefathers. In the exhaustive review of national

identity scales, the researcher did not come across a scale that encapsulated all the aforementioned elements that are central to national identity in Qatar. Further, some national identity scales solely focus on the political aspect of national identity like identification with the state and willingness to fight for one's country, thereby excluding important factors integral to national identity such as culture, values and tradition. In addition, it was necessary for the researcher to create items as some items in other national identity scales were not applicable to Qatar. Thus, generating items specific to Qatar ensured relevance, which would help participants respond more at ease due to the familiarity with Qatari-specific items. Therefore, a composition of different dimensions of national identity into one scale was deemed most appropriate to answer the study's research questions. Table 3 below depicts the items of the Qatar National Identity Scale.

Table 3. *Qatar National Identity Scale*.

	Item
1.	I feel close to Qatar
2.	I am proud to be Qatari
3.	Being Qatari is an important part of my identity
4.	The national anthem and Qatari flag give me a sense of meaning and belonging
5.	I celebrate national holidays such as Qatar national day
6.	I am willing to fight for my country
7.	In competition with other nations, Qatar comes off best
8.	National heritage should be preserved for future generations
9.	In general, I'm glad to be a member of the nation I belong to
10.	I am more comfortable in speaking and writing in English than in Arabic
11.	Being proficient in Arabic is an important part of being a Qatari citizen
12.	The local Qatari dialect is part of the national identity
13.	I identify more with international cultures than Qatari culture
14.	I do not feel comfortable wearing the national attire
15.	I prefer international music than Qatari music
16.	I enjoy international TV/Radio shows than Qatari TV/radio shows
17.	I attend cultural events in Qatar
18.	I prefer to eat international cuisines than Qatari
19.	I make sure to attend cultural events at Katara
20.	Tradition is important to me; to follow the customs handed down by my family
21.	I honor my parents and elders
22.	My family does not influence my life decisions
23.	It is my duty to take care of my family, even when I have to sacrifice what I want

3.8.5 Rationale of Qatar National Identity Items

Unlike the global identity scale where the main source was Reysen and and Katzarska-Miller (2013), the Qatar national identity scale adopts different items from various studies. Therefore, it is necessary to explain where some items originated from and provide a rationale

for choosing specific items and integrating them into one scale. Items 1 and 6 were adopted from ISSP 2013 National Identity Questionnaire. The main themes include attachment to Qatar and willingness to fight for one's country. Items 2,4, 5, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, and 22 were created by researcher based on conceptualization of national identity in Qatar. The main themes include language use, attitudes towards the flag and national anthem, pride, national day celebration, national heritage importance, local Qatari dialect, musical & food preference and cultural events. Items 3, 7, and 9 were taken from a scale of national identity scale developed by Lilli and Diehl (1999). The themes include if being a Qatari is important to one's identity, believing Qatar is best in competition with other countries and being glad to be a member of the country. Item 20 was taken from the Qatar World Value Survey (2010). The item captures the passing down of and importance traditions since Qatar is a traditional society. Item 21 was based on Konsky, Eguchi, Blue and Kapoor's (1999) Individualist-Collectivist Values scale. Since the case was made that Qatar national identity is also composed of local cultural values unique and Qatar is a collectivistic society, it was important to include collectivistic values such as honoring parents and elders. Item 23 was taken from Triandis and Gefland (1998) measure of national identity. As already mentioned, Qatar's constitution and QNV 2030 greatly emphasizes family as the basis of society so the inclusion of an item to explain one's duty and sacrifice towards family was necessary.

3.9 Data Analysis

In order to analyze the data and conduct statistical analysis, Statistical Package for Social Sciences (SPSS) was employed. The first analysis conducted was for the socio-demographic information such as age, gender, level of education, marital status, employment status etc. The

socio-demographic information was analyzed by using descriptive statistics such as mean, standard deviation, frequency distribution, and percentages. The next analysis was done on the survey instrument used to collect relevant information pertaining to the independent and dependent variables. Thus, Cronbach's reliability alpha coefficient was used to test the reliability of each of the scales. In addition, confirmatory factor analysis was also conducted to confirm the dimensionality of each of the scales and the percent of variance the items in each scale contributed to measuring the constructs of global and national identities. It was also important to determine the extent to which each item in the scale correlate with one another and to determine whether some items needed to be dropped for lack of adequacy in terms of their relationship with other items in the scale.

3.10 Reliability and Validity

Prior to Qatar University's Institutional Review Board ethics approval, the reliability and validity of the questionnaire was tested through a pilot test with 30 Qatari respondents (n=30). The pilot test was conducted to ensure that the language used in the questionnaire was appropriate and well understood by the participants of the study, to determine the strength and weakness of the instrument especially the reliability and validity of the instruments to determine the time needed for administration of the questionnaires, assess difficulties and limitations associated with administrating the questionnaire and to develop strategies to overcome difficulties before the project started. Therefore, the pilot test addressed validity issues.

The following table (Table 4) depicts the reliability of the scales, a total of 45 items. The overall Cronbach's alpha was 0.882 ranging from 0.717 to 0.912 which is deemed to be reliable. Hence, it was decided to include all the items in to the further analysis. Table 5 gives more information on the reliability of each item in both scales.

Table 4. *Reliability of Global Citizenship and National Identity Scales*.

Items	Cronbach's alpha (α)
Global Citizenship scale	0.912
Qatar National Identity scale	0.717
Overall	0.882

Table 5. *Reliability of Items in the Global Citizenship and National Identity Scales*.

	Factor loadings
Most people who are important to me think that being a global citizen is desirable	0.836
If I called myself a global citizen most people who are important to me would approve	0.848
My friends think that being a global citizen is desirable.	0.842
My family thinks that being a global citizen is desirable.	0.874
I am aware that the actions of people from other countries in their local environment may affect me.	0.800
I believe that I am connected to people in other countries, and my actions can affect them.	0.842
I try to stay informed of current issues that impact international relations.	0.708
I understand how various cultures of this world interact socially.	0.563
I would describe myself as a global citizen.	0.606
I strongly identify with global citizens.	0.466
I am able to empathize with people from other countries.	0.546
It is easy for me to put myself in someone else's shoes regardless of what country they are from.	0.504
I would like to join groups that emphasize getting to know people from different countries.	0.611
I am interested in learning about the many cultures that have existed in this world.	0.75

Those countries that are well off should help people in countries who are less fortunate.	0.743
Basic services such as health care, clean water, food, and legal assistance should be available to everyone, regardless of what country they live in.	0.655
People have a responsibility to conserve natural resources to foster a sustainable environment.	0.583
Natural resources should be used primarily to provide for basic needs rather than material wealth.	0.716
If I had the opportunity, I would help others who are in need regardless of their nationality, ethnic and religious background.	0.766
If I could, I would dedicate my life to helping others no matter what country they are from.	0.627
Being actively involved in global issues is my responsibility.	0.566
It is my responsibility to understand and respect cultural differences across the globe to the best of my abilities.	0.486
I feel close to Qatar	0.658
I am proud to be Qatari	0.774
Being Qatari is an important part of my identity	0.663
The national anthem and Qatari flag give me a sense of meaning and belonging	0.766
I celebrate national holidays such as Qatar national day	0.803
I am willing to fight for my country	0.61
In competition with other nations, Qatar comes off best	0.716
National heritage should be preserved for future generations	0.628
In general, I'm glad to be a member of the nation I belong to	0.658
I am more comfortable in speaking and writing in English than in Arabic	0.809
Being proficient in Arabic is an important part of being a Qatari citizen	0.751
The local Qatari dialect is part of the national identity	0.633
I identify more with international cultures than Qatari culture	0.72

I do not feel comfortable wearing the national attire	0.615
I prefer international music than Qatari music	0.748
I enjoy international TV/Radio shows than Qatari TV/radio shows	0.778
I attend cultural events in Qatar	0.605
I prefer to eat international cuisines than Qatari cuisine	0.709
I make sure to attend cultural events at Katara	0.644
Tradition is important to me; to follow the customs handed down by my family	0.565
I honor my parents and elders	0.592
My family does not influence my life decisions	0.661
It is my duty to take care of my family even when I have to sacrifice what I want	0.43

3.11 Limitations

Although the reliability and validity tests depicted a high reliability of scales and items, there remains limitations to address. The fact remains that a quantitative research design and online surveys are inflexible. For example, once the survey is sent, it is difficult to alter research methods and questions. However, this issue was addressed through conducting a pilot study with 30 respondents. The pilot study revealed that some questions needed to be rephrased to ensure more clarity. In addition, even though Flick (2015) argues that online surveys overcome obstacles otherwise faced in qualitative research design through in-depth interviews, it may be a difficult task to remind respondents to answer the survey online as they might not have time. In a qualitative interview, respondents are committed to respond in a larger time frame at a specific date. Another limitation in the study was reaching the older generation of respondents, those aged 54-65 years. It was important to have a close distribution in the study's age groups.

Nevertheless, the study ensured this by asking respondents to forward the survey to their parents and relatives.

<center>**Chapter 4**</center>

<center>**Results and Discussion**</center>

4.1 Introduction

The purpose of this study was to explore the impact of globalization on the national

identity of Qatari citizens aged 18 and above. Further, the research also attempts to discern

whether the younger and older generations of Qataris have the same level of globalization and

national identity. The preceding three chapters of this study provided background information on

the nature of globalization in Qatar followed by a critical analysis of theories pertaining to

identity, globalization and the nation-state, cultural globalization and national identity. This

chapter will now communicate the results that were deduced from data collection instrument, an

online survey. Questionnaires for the study were administered through an online survey targeting

both male and female Qatari nationals aged 18 and above. To ensure wide publicity and

participation in the study, the researcher used different social media to reach out to the target

population.

Online survey mechanisms are at a lower cost, easier to navigate for the respondents,

have a higher response rate, communicate responses quickly and overcome spatial restrictions as

the survey is rapidly sent through the Internet (Flick, 2015). Also, respondents had ample time to

think through the questions and provide feedback at their most convenient times within the two

weeks' survey period in October 2016. At the completion of the online survey, a total of 165

questionnaires were retrieved but only 150 questionnaires representing 91 percent of the total

questionnaires could be used in the study. The remaining 15 questionnaires were either

incomplete or filled by individuals from other nationalities thus making it unsuitable for the research.

4.2 Reliability Test Using Cronbach's Alpha

To test the reliability and internal consistency of the items within the global citizenship and national identity scales, Cronbach's alpha was used. Santos (1999) explains that "Cronbach's alpha determines the internal consistency or average correlation of items in a survey instrument to gauge its reliability" (p.1). Table 6 shows the alpha coefficient for the 45 items combined from the global and national identity scales was .882, suggesting that the items have relatively high internal consistency. An Alpha reliability coefficient of .70 or higher is considered acceptable in most social science research such as the current study (Santos, 1999).

Table 6. *Reliability of Items in the Global and Qatar National Identity Scales*.

Cronbach's Alpha	N of Items
.882	45

4.3 Socio-Demographic Characteristics of the Respondents

This section examines the socio-economic characteristics of the respondents. Variables considered include age, gender, education, marital status, employment status, residential area, and other related factors.

4.3.1 Age

Information in Table 7 below reveals respondents' age groups. In the survey, the question "what is your age?" was open-ended in order to find the mean age (shown in the Table 7 below). The mean age was 40 years; the minimum and maximum ages were 18 and 62 years

respectively. Since this research is studying the impact of globalization across different generations of Qataris, it was important to create age groups of respondents' ages. The study's age brackets are as follows: 18-29, 30-41, 42-53, 54-65 years. To this study, 18-29 signifies the "younger" generation while 30-41 and 42-53 indicate middle age. The age group 54-65 depicts the "older generation" as it is the age group closer to the retirement age in Qatar, of 55 or 60 years ("Retirement and Pension", n.d., para 3). Already cited in the First Chapter, a report by Ministry of Transport and Communication on social networking and technology use among the population of Qatar used the age groups 15-24, 25-39, 40-54 and 55 & above (Qatar's ICT Landscape, 2014). The age groups are fairly similar to those employed in this study, the only differentiating factor is that the current research starts from the age of 18 instead of 15. The rationale behind this is that those who are 18 would be university students who are familiar with concepts such as globalization and national identity, as opposed to those who are 15 years.

Further, the age groups employed in this study were inspired by the age groups used in previous studies. For example, the research conducted by Sasaki (2004) on the impact of globalization on different generations of Japanese nationals used the age groups of 20-29, 30-49, 50-59 and 60 & above, which is somewhat similar to the current study's age groups. Sasaki's (2004) study also had a population of children with different age groups yet the inclusion of children is not relevant to the current study as it focuses on those aged 18 and above. Correspondingly, a study entitled *Millennials: A Portrait of Generation Next* edited by the Pew Research Center categorized those between 18-29 years as "millennials" namely the new and younger generation. The subsequent age groups were 30-40, 46-64 and 65 & above, called "Gen X", "Boomer" and "Silent" respectively. Taylor and Keeter (2010), the editors of the Pew

Research report, explain that millennials are those who were born after 1980 "the first generation to come of age in the new millennium" (p. 4). The new millennium is also the age of globalization so there is a great likelihood that those aged between 18-29 years might be more influenced by globalization than those aged 42-53 and 54-65 years.

Table 7. *Mean Age of Respondents*.

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
What is your age?	150	18.00	62.00	40.2200	13.03885
Valid N (listwise)	150				

Moreover, the study has almost similar representation across the targeted age groups (as shown in *Figure 3* with the largest proportion being age group 30-41 years with 26.7 percent of total respondents (n=150) while the age group 54-65 years represent the least proportion of 22.7 percent. Indeed, the good distribution of age group would help in the key issues being addressed in the study.
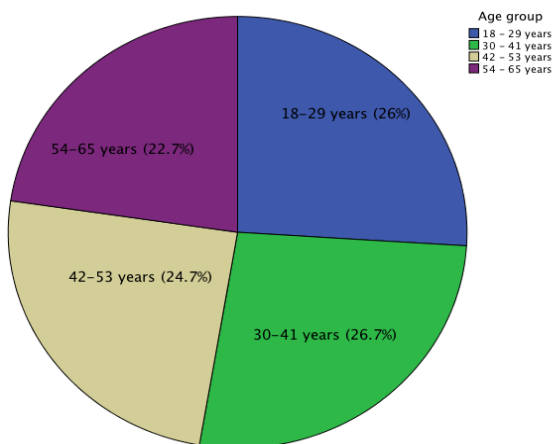
Figure 3. Age group distribution.

4.3.2 Gender

Information contained in the table below shows that most of the survey responses were by females. This category represents 76.7 percent of the respondents while the remaining 23.3 percent are male as shown in Table 8 below. This could be attributed to the fact that perhaps more women showed interest in the research than men. Nonetheless, since the researcher is female, more women might have been reached in the course of the survey. The researcher sent the survey to more women than men as the culture encourages more interaction within same gender. However, the researcher asked her male family members to distribute the online survey to their male friends.

Table 8. *Gender of Respondents*.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	115	76.7	76.7	76.7
	Male	35	23.3	23.3	100.0
	Total	150	100.0	100.0	

The above table depicts that 115 (76.7%) females and 35 (23.3%) males answered the survey.

4.3.3 Education Level

On the educational status of respondents, the bar chart below (*Figure 4*) indicates that most of the respondents have a university education. The bar chart shows that 80 percent of the respondents are in this category. This is closely followed by respondents who have a secondary education, and then community college. Only few of the respondents have a primary education. This implies that most of the respondents have a formal education which would help in the study.
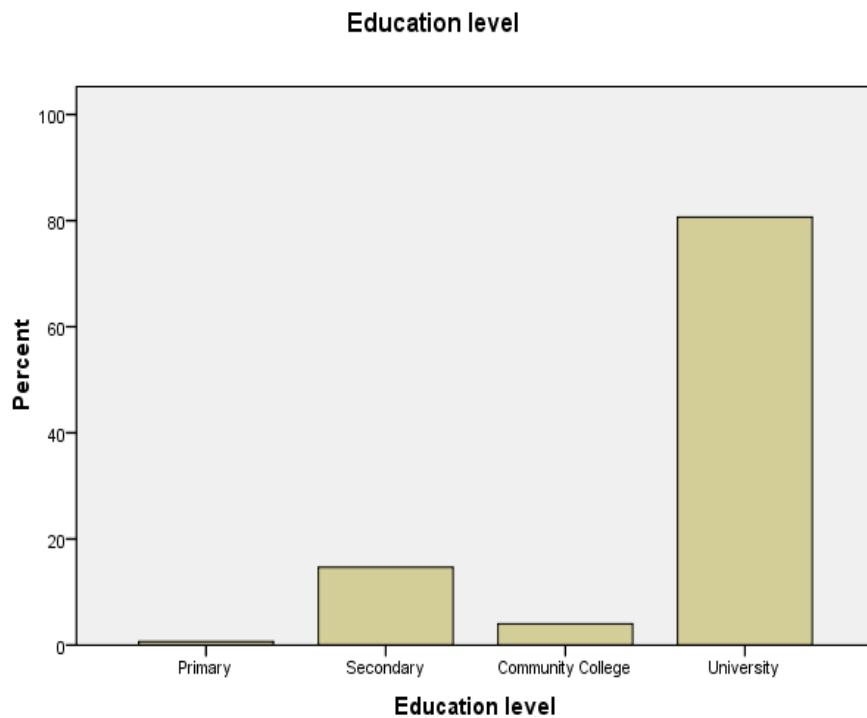
Figure 4. Education level of respondents.

On further assessment on the level of education, the survey shows that most of the respondents obtained their university education in Qatar. As indicated in the pie chart (*Figure 5*) below, this category is closely followed by respondents who have their university education in the Western countries such as the U.K., U.S., and France while only few of the respondents studied in other countries within the Middle East North Africa (MENA) countries such as Saudi Arabia and Egypt. Few of the respondents did not have a university education (as discussed earlier), while others did not provide any response.
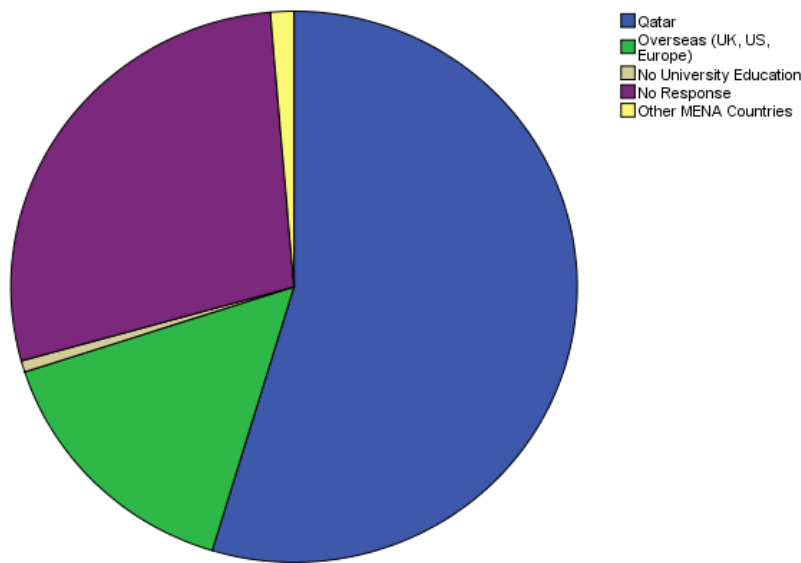
Figure 5. Country of university education.

4.3.4 Employment Status

A closer look at the employment status of the respondents indicates that most of the respondents are employed in the public sector as shown in Table 9 below. This category represents 33.3 percent of the total respondents. Some of the respondents are students, homemaker or retired representing 15.3 percent, 14 percent and 12 percent respectively. The remaining respondents are either self-employed or are not working at the time of the survey.

Table 9. *Employment Status*.

	Frequency	Percent	Valid Percent	Cumulative Percent
Self Employed	15	10.0	10.0	10.0
Employed in Public Sector	50	33.3	33.3	43.3
Employed in Private Sector	14	9.3	9.3	52.7

Homemaker	21	14.0	14.0	66.7
Retired	18	12.0	12.0	78.7
Searching for Job	3	2.0	2.0	80.7
Not employed, but not searching for Job	6	4.0	4.0	84.7
Student	23	15.3	15.3	100.0
Total	150	100.0	100.0	

4.3.5 Marital Status

The survey showed that the respondents have different marital status with majority of them (n=87) indicating that they are married (58%). The bar chart (*Figure 6*) below indicates that 'married' group has the highest bar, followed by the 'single' group. It also showed that only few respondents indicated they are separated. The remaining respondents are either divorced or widowed.
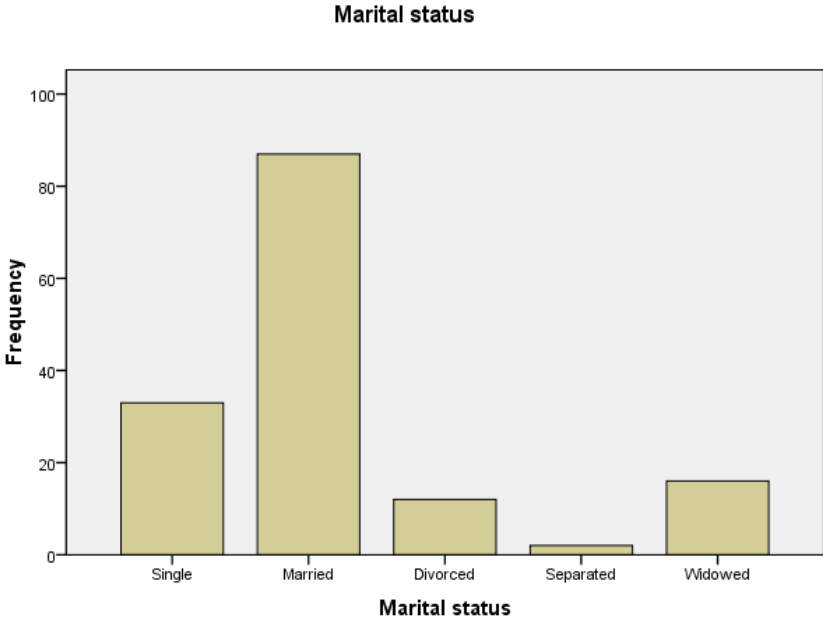
Figure 6. Marital status of respondents.

The bar graph above conveys that most of the respondents were married (n=87, 58%). Singles comprised (n=33, 22%), divorced (n=12, 8%) and separated (n=2, 1.3%).

4.3.6 Residential Area of Respondents

The bar chart below (*Figure 7*) indicates that the respondents live in different parts of Qatar with most of them living in other areas not indicated in the survey. From the list of locations indicated in the survey, the findings depict that there more respondents living in Al-Gharrafah area. This is closely followed by respondents living in Al Wakrah, Airport, Al Waab, Al Sadd, Al Rayyan, West Bay, Umm Salal, Muaither, Al Khor and Madinat Khalifat; in that order.
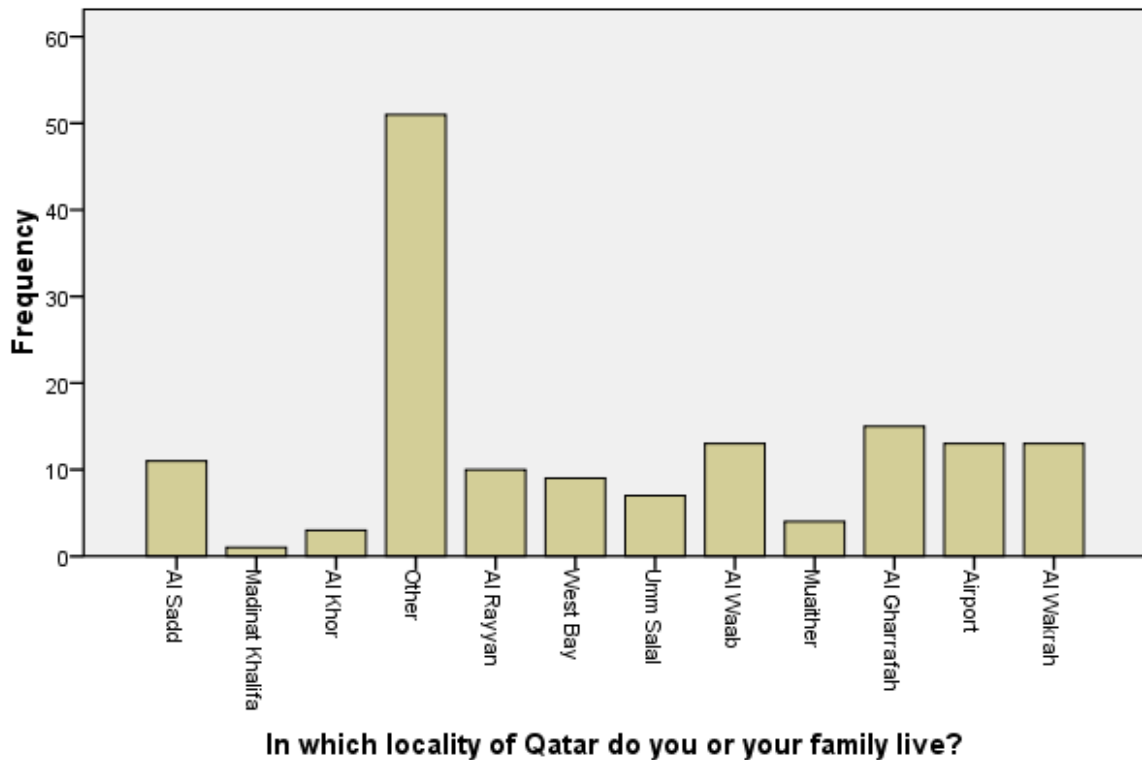
Figure 7. Respondents' locality in Qatar.

4.4 Internet and Social Media Use

This section discusses findings related to the respondents' use of the internet, device used to access the internet, access and use of social media apps, as well as the duration on social media apps.

Information from the survey shows that all the respondents make use of the internet. This is valid as the survey was filled online which necessitates the use of the internet. Information was also gathered with respect to the device used to access the internet by the respondents. The Bar Chart below (*Figure 8*) shows that most of the respondents access the internet through the use of

laptops and smartphones. While others either access the internet via their smartphone or through

all the three devices provided in the survey- Laptop, Smartphones and Tablets/iPads. The

findings indicate that the respondents do not only have access to internet but utilize different

devices potentially based on the need and the nature of access or task they wish to accomplish

online.
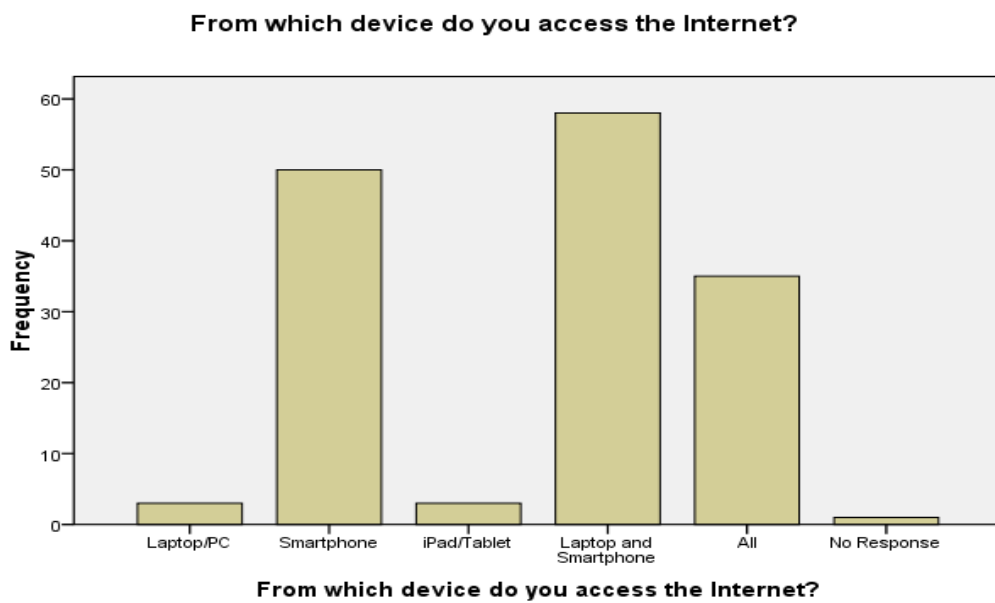
Figure 8. Devices used for Internet access.

In addition, Table 10 below conveys the choice of device according to different age groups. The findings show that the age group 54-65 utilizes smartphones to access the Internet (n=16) more than the age group 18-29 years (n=13). This is a surprising finding considering the belief that communication devices such as smartphones are frequently associated with the youth than older generations.

Table 10. *Crosstabulation of Age group and Device Used to Access the Internet.*

| | | From which device do you access the Internet? | | | | | | Total |
		Laptop/PC	Smartphone	iPad/Tablet	Laptop and Smartphone	All	No Response	
Age group	18 - 29 years	1	13	1	14	10	0	39
	30 - 41 years	1	12	2	17	8	0	40
	42 - 53 years	0	9	0	15	13	0	37
	54 - 65 years	1	16	0	12	4	1	34
Total		3	50	3	58	35	1	150

Table 11 depicts an interesting finding that most of the respondents who are aged 54-65 years slightly spend more time than most of the respondents aged 18-29 years. The results based on the study's population not only revealed that the older generation spend a great amount of time (4-6 hours) on social media but more than most of those in the age group 18-29 years.

Table 11. *Crosstabulation of Age group and Hours Per Day Spent on Social Media Apps*.

		If the previous question is applicable to you, how many hours per day do you spend on social media apps?					Total
		Less than 1 hour	1-3 hours	4-6 hours	6 hours and more	None	
Age group	18 - 29 years	2	14	17	5	1	39
	30 - 41 years	5	18	10	6	1	40
	42 - 53 years	4	18	13	1	1	37
	54 - 65 years	2	11	18	3	0	34
Total		13	61	58	15	3	150

Additionally, the bar chart below (*Figure 9*) clearly shows that most of those employed in the public and private sectors only access their social media accounts between 1 to 3 hours daily while most of the homemakers, retirees and students spend between 4-6 hours on their social media account. These findings could be as a result of the fact that those fully employed in public and private sectors have limited time to access their social accounts on a daily basis. Usually students use longer hours on the social media either to stay in touch with friends or find solutions to difficult questions or research. Retirees and homemakers seems to have more time at their disposal and would need to also stay in touch with other family members.
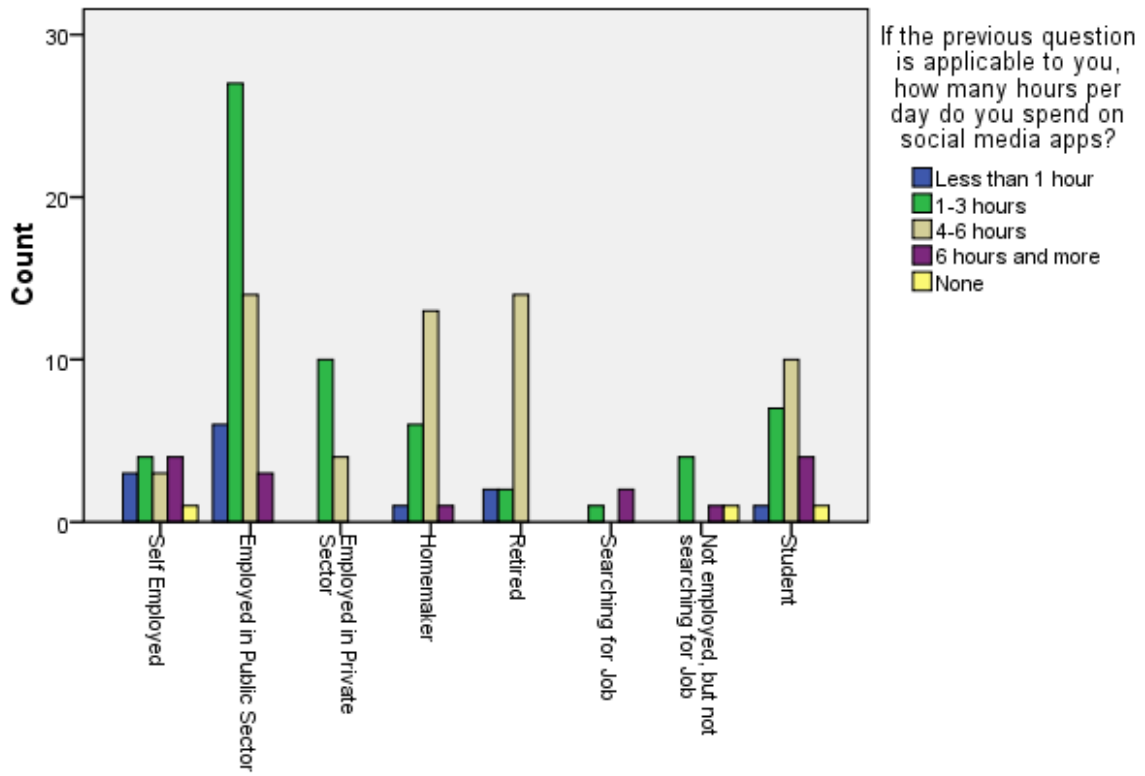
Figure 9. Crosstabulation of employment status and hours spent on social media

4.5 Respondents' Travel Information

This section discusses findings relating to the different generation of respondents' travel behavior to overseas states and within the GCC; number of travel time in a year as well as the duration during travel. Information contained in Table 12 reveals that almost all the respondents travel to the United Kingdom, USA, France, etc. This category represents 96.7 percent while the remaining 3.3% do not travel overseas. The high number of travelers could be as a result of increasing good economic conditions and the growing desires of the Qatari society to learn from other regions. Some also travel for leisure and annual vacation with families.

4.5.1 Overseas Countries (excluding GCC and MENA regions)

Table 12. *Travel Overseas*.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	145	96.7	96.7	96.7
	No	5	3.3	3.3	100.0
	Total	150	100.0	100.0	

On a close observation, information in *Figure 10* shows that most the respondents travel overseas twice in a year. This is followed by category of respondents who travel three times in a year; and the category of those who travel more than three times a year. In addition, Table 13 shows that participants who are aged 18-29 years travel more frequently than those aged 54-65 years.

If yes in Question 15, how many times in a year do you travel overseas?

Legend:
- 0
- Once
- Twice
- Thrice
- More than 3 times
- No Response
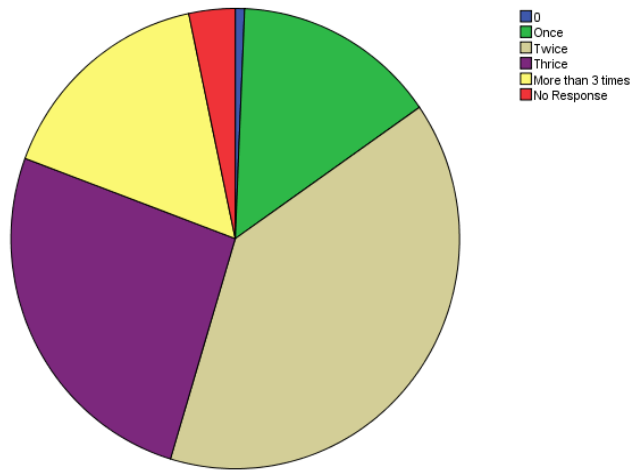
Figure 10. Travel frequency overseas.

Table 13. *Crosstabulation of Age Groups and Travel Frequency Overseas Per Year*.

		How many times in a year do you travel overseas?						Total
		Less than one week	**Once**	**Twice**	**Thrice**	**More than 3 times**	**No Response**	
Age group	18 - 29 years	0	6	20	6	5	2	39
	30 - 41 years	0	7	14	12	7	0	40
	42 - 53 years	1	5	14	8	7	2	37
	54 - 65 years	0	4	11	13	5	1	34
Total		1	22	59	39	24	5	150

During their travel overseas, respondents spend different time durations. Information contained in Table 14 reveals that 50 percent of the respondents spend 1 to 2 weeks during their

travelling overseas countries while 27.3 percent stay up to 4 weeks during such travels. The remaining respondents either spend more than 4 weeks (14.7 percent) or just a week (4.7 percent). The time period spend in overseas countries could be related to duration of vacation from work or study; the weather conditions in those countries, need to connect with family members and old friends who reside overseas, etc.

Table 14. *Travel Duration Overseas*.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than one week	7	4.7	4.7	4.7
	1-2weeks	75	50.0	50.0	54.7
	3-4weeks	41	27.3	27.3	82.0
	More than 4 weeks	22	14.7	14.7	96.7
	No Response	5	3.3	3.3	100.0
	Total	150	100.0	100.0	

4.5.2 Travel to Other GCC Countries

Information contained in Table 15 above reveals that 92 percent of the respondents travel to other GCC countries while the remaining 8% do not travel to these areas. When observed closely, one sees that the proportion of respondents that travel to other GCC countries (92 percent) is slightly lower that who travel to overseas (97.6 percent). This may be due to the fact that some of the respondents may desire an entirely different environment from the GCC for their vacation of leisure trips, especially since most of the GCC countries now share similar

characteristics. In other words, by traveling overseas respondents may want to interact with global cultures.

Table 15. *Travel to GCC Countries*.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	138	92.0	92.0	92.0
	No	12	8.0	8.0	100.0
	Total	150	100.0	100.0	

Information contained in *Figure 11* indicates that most the respondents travel to other GCC countries twice or thrice in a year. This is followed by category of respondents who travel to these areas just once in a year.

If yes to Question 19, how many times in a year do you travel to other Gulf countries?
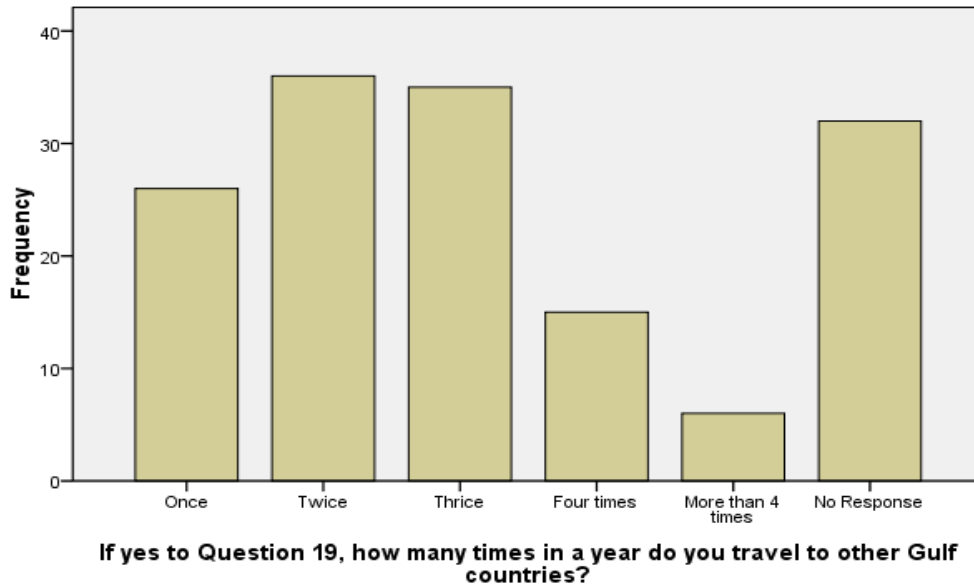
Figure 11. Travel frequency to GCC countries.

Also, whenever the respondents visit other GCC countries, most of them stay less than a week. Information contained in Table 16 reveals that 64 percent of the respondents stay less than a week during their travel to other GCC countries while 26 percent stay up to 2weeks during such travels. Only few respondents stay above 3 weeks in other GCC countries. The time period spent in other GCC countries could be linked to the fact that it is easier to commute to other GCC regions, as Qataris do not need a visa for such travels across the region.

Table 16. *Travel Duration in GCC Countries*.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than one week	96	64.0	64.0	64.0
	1-2weeks	39	26.0	26.0	90.0
	3-4weeks	4	2.7	2.7	92.7
	More than 5 weeks	4	2.7	2.7	95.3
	No Response	7	4.7	4.7	100.0
	Total	150	100.0	100.0	

4.6 Research Questions

In order to answer the main research question, *does exposure to globalization affect Qatari national identity across different generations*? It is important to discern any significant relationship between globalization and Qatar national identity. In order to achieve this, Pearson's correlation coefficient was used to test the significance between Global Citizenship and Qatar National Identity scales. Table 17 shows the Pearson Correlation coefficient for both variables is .360 (r= .360) which is significant based on 150 respondents. Further, the Sig. 2-tailed value (i.e. significance) is 0.000 (p<.0.05) which implies that there is a statistically significant correlation between global citizenship (i.e. globalization on an individual-level) and Qatar national identity. Also, SPSS analysis indicates statistically significant relationships (p<0.05 and p<.001) through asterisks as shown below.

Table 17. *Correlation of Qatar National Identity and Global Citizenship Scales*.

		Qatar National Identity Scale	Global Citizenship Scale
Qatar National Identity Scale	**Pearson Correlation**	1	.360**
	Sig. (2-tailed)		.000
	N	150	150
Global Citizenship Scale	**Pearson Correlation**	.360**	1
	Sig. (2-tailed)	.000	
	N	150	150

According to Rumsy (2016), a correlation r of a positive number (i.e. +0.30) indicates a weak uphill linear relationship. A correlation of +0.50 signifies a moderate positive relationship while +0.70 denotes a strong positive relationship and +1 indicates a perfect positive relationship. In other words, if the correlation r is closer to +1, it is deemed that there exists a strong positive relationship between two variables. A strong positive correlation implies when one variable decreases the other variable also decreases and vice versa. Linking this to our study, while globalization at an individual level (i.e. global citizenship/global identity) increases, Qatar national identity will also subsequently increase and vice versa.

This finding is contrary to what the study had initially expected namely that the more globalized one is, the less they are attuned to their national identity. Nonetheless, this remains an interesting finding with great implications on Qatar national identity as it retains its importance in an ever-globalizing world.

Further, although globalization and Qatar national identity are positively correlated, the effect of globalization on national identity does not take place across different generations. Age was not a factor in determining globalization and national identity. The statistical analysis One-Way ANOVA was used to determine if age is statistically significant. Table 18 reveals that there was no significant relationship between age and globalization, and age and national identity. The significance level between generations and global citizenship is .354 ($p > 0.05$). A significant statistical relationship exists when p is less than 0.05. This shows that there is no statistically significant relationship between age and global citizenship. In other words, one's generation does not determine his or her global or national identity. This is also contrary to what the study expected particularly that the younger generations would be more globalized and therefore have more changes in their national identity. Hence, generation does not play a role in determining a Qatari citizen's individual-level of globalization or national identity.

Similarly, age and national identity do not have a statistically significant relationship. The table below reveals that the significance level between age and national identity was p=.231 ($p>0.05$). Thus, an individual's generation does not determine whether they have a strong or weak national identity. In other words, generation does not determine a Qatari citizen's national identity.

Table 18. *One-Way ANOVA of Age Groups and Qatar National Identity and Global Citizenship*

Scales.

		Sum of Squares	Df	Mean Square	F	Sig.
Global Citizenship Scale	Between Groups	1.242	3	.414	1.093	.354
	Within Groups	55.284	146	.379		
	Total	56.526	149			
Qatar National Identity Scale	Between Groups	.600	3	.200	1.451	.231
	Within Groups	20.121	146	.138		
	Total	20.721	149			

Thus, the answer to the main research question *does exposure to globalization affect Qatari national identity across different generations*? is no. Exposure to globalization does not affect national identity across generations because age is not a factor in determining both variables. However, there is a positively significant relationship between globalization and national identity (p = 0.000, p<0.05) which answers the first sub-question *has globalization affected Qatar national identity*?

Since globalization does not impact national identity across different generations of Qatari citizens, in other words, one's generation does not determine national identity or globalization, there are no identifiable changes in national identity across different generations.

4.7 Discussion of Results

To reiterate, the results of the online survey revealed that globalization at the individual-level (i.e. global citizenship/global identity) is positively correlated to national identity. As one's level of global identity increases, their national identity will also increase and vice versa. Hence, it can be said the more Qatari citizens are aware of the wider world and global culture, their affinity to their state, culture, values and traditions also increases. More importantly, a Qatari citizen's generation does not signify his or her level of global and national identities. In other words, a young Qatari aged between 18-29 years can be less globalized than a Qatari from the older generation, 54-65 years, which was found to be contrary to the study's expectations. Similarly, the results imply that a Qatari aged between 54-65 years, the older generation in the study, can be less attuned to national identity and culture. This finding disproved the study's expectations namely that older generation of Qataris would be more attached to their national identity, culture and values.

The findings of this study imply that Qatar national identity is salient even amidst globalization. This formulation is linked with the hybridization theory discussed in the literature review. Individuals with hybrid identities are those who have effectively reconciled their global identity with their national identity. As mentioned in Chapter 2, Cvetkovich and Kellner (1997) describe situations of hybridization in which "individual identity is more and more a question of articulating often conflicting cultural elements into new types of hybridized identity that combine national cultures with global ideas and images" (p. 10). The study's results also echo Arnett's (2002) theory of 'bicultural identities' who believes that individuals can develop their national identity even alongside their global identity. Factors reinforcing national identity include traditions, local environment and interactions with community members (Arnett, 2002).

Linking this study's results with previous studies, we find that the results are similar to findings by Berman et al. (2014) in which participants from India effectively balanced their global identity as a result of exposure to globalization with their traditional identity. Similarly, the findings resonate with the study conducted by Ashiabi (2014) which found that Kuwaiti nationals possessed hybridized identities. The results are also similar to the findings by Pessoa and Rajakumar (2011) in which being enrolled in English-medium universities, an aspect of westernization and globalization, did not impact their affinity to their national identity as Arabs. The findings' pattern of reconciling global and national identities bears similarity to the study by Hasanen, Al-Kandari and Al-Sharoufi (2014) in which Kuwaiti nationals retained their national identity despite being heavily exposed to American TV shows that promote foreign values. This was stabilized by local media. In addition, our results are aligned with El Saj and Sarraf's research (2014) where Emirati women were able to maintain their national identity even with exposure to western media. Moreover, this study's findings can also be compared to those by Al-Thani, Stamboldviez and Farha (2011) in which Qatari respondents' heightened use of electronic communications did not imply a weaker national identity. Despite the respondents' individualistic undertones, they still expressed the importance of fostering traditions.

Despite profound similarities between the current study's results alluding to a balanced hybrid identity among Qatari respondents, previous studies by Sasaki (2004) and Ariely (2012) generated different results. For example, the results of our study did not find that age played a role in determining both globalization and national while Sasaki (2004) found that age impacts national identity. In his study, the older generation were more attached to their local customs, language and their state while the younger generation expressed their inclination to learn English and showed a more cosmopolitan attitude. It is also worth mentioning that while our study found

a positive correlation between globalization and national identity, Ariely (2012) found the two variables to be negatively correlated implying that the more globalized a country is, the lower the national identity.

Furthermore, it can be argued that the findings of the current study are more effective than existing studies above because this study sought to measure globalization at an individual-level (i.e. global identity/global citizenship), unlike Ariely's (2012) measurement of globalization on a country-level. In addition, this study found that age is not a factor in determining global identity or national identity. The results revealed that globalization and national identity are positively correlated which implies that an individual with a higher sense of the world, global culture and cosmopolitan attitude also has a high affinity towards his or her national identity, culture and values. In addition, this research employed a unique national identity scale that reflected the dimensions of Qatar national identity such as culture, values, national pride, the Arabic language and traditions. Previous studies did not combine the aforementioned dimensions that are integral to national identity in some countries. The national identity scale was also found to be reliable as mentioned in this chapter and Methodology.

One could safely make the case national particularity persists despite global culture. Therefore, Tomlinson's (1999) point that globalization fosters national identity is valid. Further, the results are parallel to the argument raised by Abdulla (2006) namely that being part of the global network did not hinder GCC states' authoritative power. The same argument can be applied about the persistence of national identity in the era of globalization. That national identity does not weaken as a result of exposure to globalization could be as a cause of the state's revitalization of national identity through culture and heritage industries such as museums and

cultural avenues and centers. Exell and Rico (2013) raise an interesting argument that even museums in the GCC "developed from one that presents heritage as a balance to the threat of globalization to one that embraces global and transnational forms" (p.675). Diwan's (2016) point that the demographic imbalance leads GCC governments to strengthen national identity is also valid. Perhaps this has led to a strong identity that is compatible with globalization. Lastly, the argument raised by Khamsh (2011) contending that despite Gulf nationals' increased exposure to globalization and media, they continue to adhere to their national identity and traditional values, is also valid. His point is compatible with Tomlinson (1999), as he explains that globalization can foster national identity. More importantly, the results of this study are in line with QNV 2030's statement that "it is possible to combine modern life with values and culture" (p. 4).

Moreover, it is necessary to investigate the potential reasons behind the positive correlation between globalization and Qatar national identity in this study. Firstly, the local media acts as a balancer against global culture. Television channels such as Al Rayyan TV are aimed to promote Qatari culture and heritage to the national population through coverage of culture-specific activities such as falconry, hunting, fishing, sword-dancing and traditional games. It is for this reason that a considerable part of the youth, even with global identities, are aware of those cultural activities that highlight the heritage component of national identity. Additionally, state institutions and cultural centers hold programs and competitions to preserve and increase the use of the Arabic language.

Secondly, social media also stabilizes one's exposure to global culture. As already mentioned, the national population gathers its news through various forms of social media. For instance, Twitter has become the main platform for nationals to propose ways to preserve local values and publicize their concerns. Similarly, government institutions such as the Ministry of

Interior and Ministry of Culture, Arts and Heritage frequently make use of social media platforms. For example, *Hukoomi*, an e-government gateway provides information of the different aspects of the state's affairs. It is also worth mentioning the role of schools in preserving national identity against westernization, a feature of globalization. It has been emphasized by the national population to highlight Qatari culture such as the national attire and the national anthem in private international schools. Through this mechanism, public schools will not remain the only educational institutions that preserve the cultural aspects of Qatar national identity.

In addition to TV, social media and schools in fostering national identity, the collectivistic nature of Qatar's social structure also balances national identity with globalization. The extended family is an inherent feature of Qatari society, which implies that local values are passed down from one generation to the next. It can be argued that the extended family acts as a bulwark against the globalization of culture that is considered the most powerful impact of globalization. This explains why youth in traditional collectivistic societies endure identity distress as deeply-rooted values and belief systems are of utmost influence. Lastly, the relatively recent impact of globalization on Qatar and the youth of Qatar as a nation-state render a positive correlation. On the one hand, the full-on impact of global culture may not be as considerable due to the recent global role of Qatar and on the other hand, as a nation-state, Qatar may be more inclined to preserve national identity. Hence, a positive correlation between national identity and globalization.

<center>**Chapter 5**</center>

<center>**Conclusion**</center>

5.1 Introduction

This research aimed to explore the impact of globalization on national identity across
different generations of Qatari citizens. Through a review of literature, it was possible to
contextualize globalization due to its multidimensional nature. Cultural and social globalization
were considered the most relevant aspects of globalization. Accordingly, a critical analysis of
theories pertaining to cultural globalization such as global culture, heterogenization,
homogenization, hybridization, Americanization and McDonalidization, was provided. In
reviewing the aforementioned theories, the researcher attempted to fathom their applicability to
Qatar. Likewise, theories related to national identity such as the primordialist and modernist
approaches were reviewed with a conclusion that the latter approach applied to Qatar national
identity. The analysis of the literature revealed that there is a lack of research related to the topic
of globalization and national identity in Qatar which highlights the significance of the current
study.

Furthermore, the research aimed to respond to the following main question: "does
exposure to globalization affect Qatari national identity across different generations", and sub-
questions: "has globalization affected Qatar national identity?" and "if yes, what changes in the
national identity of different generations of Qataris can be identified?". The data was collected
through an online survey using quota sampling as the researcher was interested in Qatari
nationals aged 18 and above. The first part of the questionnaire included socio-demographic
questions like age, gender, education level, place of education, employment status, marital status

and residential area. The second component was comprised of questions regarding internet use, preferred device to access the internet, social media use and time spent on social media apps. The third part included questions of travel frequency overseas and to GCC countries and duration of travel. The fourth section introduced the global citizenship scale with 22 items based on a 5 point Likert scale ranging from 1 "disagree strongly" to 5 "agree strongly", that measured global awareness, attitudes towards other cultures, global issues and sustainable development. The fifth and last part of the questionnaire included the Qatar national identity scale with 23 items based on a 5 point Likert scale ranging from 1 "disagree strongly" to 5 "agree strongly", to capture attitudes towards culture such as national attire, the Arabic language, national pride among other items.

In answering the research questions, the findings revealed that globalization and Qatar national identity have a positive correlation implying that an increase of globalization at an individual-level (i.e. global identity/global citizenship) subsequently increases affinity with national identity, and vice versa. Hence, as a Qatari individual's level of globalization increases so does national identity, based on the study's sample. The findings were based on 150 respondents (n=150). More importantly, the findings indicated that age was not a factor in determining globalization at an individual-level or national identity, contrary to the study's expectations. In other words, based on the study's sample, a Qatari at any age can be a global citizen. The results were generated through global citizenship and national identity scales.

5.2 Implications

The findings this research has important implications on the academic literature related to globalization and national identity, the population of the study, and the community. The first concrete contribution to the academic field is the provision of empirical data depicting the

relationship between globalization and national identity as well as several dimensions of the sample Qatari population such as use of the Internet, social media apps and travels. The findings have implications in the academic field of globalization and national identity in the Middle East and the GCC states specifically. The study sheds light on a vital debate about the plight of inherently conservative identities of Arab peoples in the era of globalization. In other words, is the phenomenon of globalization negative or positive for identities in the Arab world. It paves the way for research on the relationship of globalization with other sub-identities such as religious or ethnic identities. A considerable part of the literature on globalization emanating from Arab perspectives denounce globalization as a threat to cultural particularities. The findings of this research initiate a different debate that globalization is not always a negative phenomenon and highlight a compatibility between globalization and national identity.

Additionally, the findings have implications on the topic of youth in the Arab world in the age of globalization. For example, are Arab youth specifically *khaleeji* (i.e. Gulf) youth receptive to global culture? Does exposure to global culture and being a global citizen hampers the youth's national identities or sub-identities? Do they favor global culture over local culture? The research is also well-timed and relevant as this era is frequently referred to as the age of information entailing the spread of ideas and images at a rapid speed. Accordingly, this age also marks GCC governments' immense projects aimed to solidify heritage and culture which are integral components of national identity especially in the Gulf.

For the population of the study and the community, the findings address the publicized fear that globalization withers away culture and traditions. As measures to be taken to address the findings, national identity centers such as QHIC and CCC, and academic conferences surrounding the subject of globalization on GCC states prove to be effective in fostering national

identity and understanding the multidimensionality and impact of globalization. Importantly, programs, academia and activities to foster an understanding of national identity are aligned with the goals mentioned in QNV 2030.

5.3 Limitations and Directions for Future Research

This research was affected by a number of limitations. The first major limitation was the lack of available data on the elements of Qatar national identity. The researcher had to adopt different items from distinctive national identity scales as well as creating specific items for Qatar. It was an added task to create succinct components of national identity to ensure the validity of responses. Thus, it would be beneficial for future research to investigate what constitutes as Qatar national identity, especially because it is not only a political identity but includes culture and local traditions.

Notwithstanding the knowledge derived from existing studies reviewed in the literature, there is still a paucity of research on the relationship of globalization and national identity generally and specifically in Gulf countries. Correspondingly, most prior studies have explored the impact of globalization at a country-level, not at an individual-level. The study addressed this limitation shedding light on global citizenship as a feature of globalization since it measures globalization at an individual-level. Additionally, the fact that the study's population was not selected randomly averts the possibility of generalizing the findings to the entire Qatari population, regardless of its size (n=150).

Areas for future research would be to examine the impact of globalization such as exposure to western media with the inclusion of Qatari respondents aged below 18. The study conducted by Sasaki (2004) on the impact of globalization on Japanese national identity included

children and their parents in which the former had undertones of a global identity than the latter. This was an interesting finding that shows despite the collectivistic nature of Japanese society, children may show an individualistic attitude. In addition, future studies could be immersed in the changing social values and mores between the older and younger generations of Qatari nationals. It could also focus on changes in national identity between genders. The Qatar World Values Survey (2010) could be a point of comparison. In addition, future research could conduct a cross-country study between GCC countries examining the impact of globalization on national identity.

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Appendix A: English Consent Form

Shaikha Al Thani
College of Arts and Sciences, Department of Gulf Studies, Qatar University.
Sa1401542@qu.edu.qa

Globalization and National Identity in Qatar

Consent Form

You are invited to take part in a research survey about the effect of globalization on national identity in Qatar. The purpose of the research is to determine whether exposure to globalization, such as use of technology, travel and global citizenship induces changes on the national identity of Qatari nationals. Your participation will require approximately 10 to 15 minutes and is completed online at your computer, laptop or mobile phone. There are no known risks or discomforts associated with this survey. Your responses will greatly contribute to the knowledge about the phenomenon of globalization and national identity in Qatar. Taking part in this study is completely voluntary. If you choose to be in the study you can withdraw at any time. Your responses will be kept strictly confidential, and digital data will be stored in secure computer files. Any report of this research that is made available to the public will not include your name or any other individual information by which you could be identified. If you have questions or want a copy or summary of this study's results, you can contact the researcher at the email address above.

Clicking the "click to continue button" below indicates that you are 18 years of age or older, and indicates your consent to participate in this survey.

Appendix B: Arabic Consent Form

<div dir="rtl">

شيخة آل ثاني

كلية الآداب والعلوم، قسم دراسات الخليج، جامعة قطر

Sa1401542@qu.edu.qa

العولمة والهوية الوطنية في قطر

نموذج الموافقة

انتم مدعوون للمشاركة في استبيان حول العولمة و الهوية الوطنية في دولة قطر. والغرض من هذا البحث هو تحديد ما إذا كان التعرض للعولمة، مثل استخدام التكنولوجيا والسفر والمواطنة العالمية يؤدي الى تغييرات على الهوية الوطنية للمواطنين القطريين. سوف يتطلب مشاركتكم ما يقرب من 10 إلى 15 دقيقة وتنتهي على الإنترنت على جهاز الكمبيوتر الخاص بك، وكمبيوتر محمول أو الهاتف المحمول. لا توجد مخاطر معروفة أو مضايقات مرتبطة بهذا الاستبيان. ان ردودكم سوف تسهم إلى حد كبير في المعرفة عن ظاهرة العولمة والهوية الوطنية في دولة قطر. المشاركة في هذه الدراسة هو اختياري تماما. إذا اخترت أن تكون في الدراسة يمكنك الانسحاب في أي وقت. سيتم الاحتفاظ بردودكم في سرية تامة، وسيتم تخزين البيانات الرقمية في ملفات الكمبيوتر آمنة. لن يذكر في هذا الاستبيان معرفة اسمك أو أي معلومات أخرى تخصك. إذا كان لديك أسئلة أو ترغب في نسخة أو ملخص لنتائج هذه الدراسة، يمكنك الاتصال بالباحث على عنوان البريد الإلكتروني أعلاه.

بالنقر على "التالي" يتضح أن عمرك 18 سنة أو أكثر، ويشير إلى موافقتك على المشاركة في هذه الدراسة.

</div>

Appendix C: English Survey

Socio-Demographic Information

1.	What is your age?	**……………..**
2.	Gender:	Male Female
3.	Educational Level	No formal education Primary school Secondary school Community college University
4.	What is your nationality?	Qatari Other Arab nationality Non-Arab
5.	Have you completed your university education?	Yes No
6.	If yes, where did you complete your university education?	Qatar Overseas (e.g., UK, USA, Europe) Others (mention)………………………
7.	What is the university degree you have completed?	Bachelor's degree Master's degree PHD degree
8.	Employment Status: Are you currently…?	Self-employed Employed in public sector Employed in private sector Homemaker Retired Out of work and looking for work Out of work but not currently looking for work Military Student
9.	Marital status	Single Married Divorced Separated Widowed
10.	In which locality of Qatar do you or your family live?	Al Sadd Al Rayyan West Bay Umm Salal Al Waab Muaither Al Gharrafah Airport Al Wakrah Madinat Khalifa Al Khor Others (mention)………………………….

Internet, Social Media Use and Travel Information

11.	Do you use the Internet?	Yes No
12.	From which device do you access the Internet?	Laptop/PC Smartphone iPad/tablet
13.	Which of the following social media do you use?	Facebook Twitter Instagram Snapchat Others (mention)……………………. None
14.	If the previous question is applicable to you, how many hours per day do you spend on social media apps?	Less than one hour 1-3 hours 4-6 hours 6 hours or more
15.	Do you travel overseas?	Yes No
16.	If yes in Question 15, where overseas do you travel to?	U.S. U.K. France Germany Turkey South Asia Other countries (mention)…………………
17.	If yes in Question 15, how many times in a year do you travel overseas?	1 2 3 4 5 6 & above
18.	How long do you stay during your travel?	Less than one week 1-2 weeks 3-4 weeks 5 weeks or more
19.	Do you travel to other GCC countries (e.g., UAE, Oman, Kuwait, Saudi Arabia, Bahrain)	Yes No
20.	If yes to Question 19, how many times in a year do you travel to other Gulf countries?	1 2 3 4 5

		6 or more
21. How long do you stay during your travel in other GCC countries?		Less than one week
		1-2 weeks
		3-4 weeks
		5 weeks or more

Global Citizenship Scale

Instructions: Please rate your agreement with the following items. (Note: Global citizenship is defined as awareness, caring, and embracing cultural diversity, while promoting social justice and sustainability, coupled with a sense of responsibility to act).

Item	5 Agree strongly	4 Agree	3 Neutral	2 Disagree	1 Disagree strongly
Most people who are important to me think that being a global citizen is desirable					
If I called myself a global citizen most people who are important to me would approve					
My friends think that being a global citizen is desirable.					
My family thinks that being a global citizen is desirable.					
I am aware that the actions of people from other countries in their local environment may affect me.					
I believe that I am connected to people in other countries, and my actions can affect them.					
I try to stay informed of current issues that impact international relations.					
I understand how various cultures of this world interact socially.					
I would describe myself as a global citizen.					

I strongly identify with global citizens.
I am able to empathize with people from other countries.
It is easy for me to put myself in someone else's shoes regardless of what country they are from.
I would like to join groups that emphasize getting to know people from different countries.
I am interested in learning about the many cultures that have existed in this world.
Those countries that are well off should help people in countries who are less fortunate.
Basic services such as health care, clean water, food, and legal assistance should be available to everyone, regardless of what country they live in.
People have a responsibility to conserve natural resources to foster a sustainable environment.
Natural resources should be used primarily to provide for basic needs rather than material wealth.
If I had the opportunity, I would help others who are in need regardless of their nationality, ethnic and religious background
If I could, I would dedicate my life to helping others no matter what country they are from.
Being actively involved in global issues is my responsibility.
It is my responsibility to understand and respect cultural differences across the globe to the best of my abilities.

Qatar National Identity Scale

Item	5 Agree strongly	4 Agree	3 Neutral	2 Disagree	1 Disagree strongly
I feel close to Qatar					
I am proud to be Qatari					
Being Qatari is an important part of my identity					
The national anthem and Qatari flag give me a sense of meaning and belonging					
I celebrate national holidays such as Qatar national day					
I am willing to fight for my country					
In competition with other nations, Qatar comes off best					
National heritage should be preserved for future generations					
In general, I'm glad to be a member of the nation I belong to					
I am more comfortable in speaking and writing in English than in Arabic					
Being proficient in Arabic is an important part of being a Qatari citizen					
The local Qatari dialect is part of the national identity					
I identify more with international cultures than Qatari culture					
I do not feel comfortable wearing the national attire					
I prefer international music than Qatari music					
I enjoy international TV/Radio shows than Qatari TV/radio shows					
I attend cultural events in Qatar					
I prefer to eat international cuisines than Qatari					
I make sure to attend cultural events at Katara					
Tradition is important to me; to follow the customs handed down by my family					
I honor my parents and elders					
My family does not influence my life decisions					
It is my duty to take care of my family, even when I have to sacrifice what I want					

Appendix D: Arabic Survey

المعلومات الأساسية

١. كم هو عمرك؟	
٢. النوع:	ذكر أنثى
٣. المستوى التعليمي	دون تعليم رسمي المدرسة الابتدائية المدرسة الثانوية كلية المجتمع الجامعة
٤. ما هي جنسيتك؟	قطري جنسية عربية أخرى غير عربي
٥. هل أكملت دراستك بالجامعة؟	نعم لا
٦. اذا كانت الإجابة بنعم, أين أكملت دراستك بالجامعة؟	قطر بالخارج (المملكة المتحدة -الولايات المتحدة الأمريكية, أوروبا...الخ) مناطق أخرى (اذكرها)
٧. ما هو المؤهل الجامعي الذي حصلت عليه؟	درجة البكالوريوس درجة الماجستير درجة الدكتوراه
٨. حالة العمل: هل تعمل في الوقت الحالي....؟	أعمال حرة اعمل بالقطاع العام اعمل بالقطاع الخاص رب منزل متقاعد لا اعمل و ابحث عن عمل لا اعمل و لا ابحث عن عمل حاليا مجند طالب
٩. الحالة الاجتماعية	عازب متزوج مطلق منفصل ارمل
١٠. في أي منطقة في قطر تعيش أنت اوأسرتك	السد الريان الخليج الغربي ام صلال الوعب معيذر الغرافة المطار الوكرة مدينة خليفة الخور مناطق أخرى (اذكرها)

استخدامات الانترنت والتواصل الاجتماعي ومعلومات السفر

١١. هل تستخدم الأنترنت؟	نعم لا
١٢. ما الجهاز الذي تستخدمه في الدخول على الأنترنت؟	اللاب توب\ الحاسب الآلي الهاتف الذكي الايباد\ التابلت
١٣. ماذا تستخدم من مواقع التواصل الأتية؟	الفيسبوك التويتر انستجرام السناب شات أخرون (اذكر) لا يوجد
١٤. اذا كان ينطبق عليك السؤال ١٣ , ما المدة التي تقضيها في استخدام وسائل التواصل الاجتماعي في اليوم؟	اقل من ساعة ١-٣ ساعات ٤-٦ ساعات ٦ – فأكثر
١٥. هل تسافر إلى الخارج؟	نعم لا
١٦. اذا كانت الإجابة على السؤال السابق بنعم, إلى أين تسافر بالخارج؟	الولايات المتحدة المملكة المتحدة فرنسا ألمانيا تركيا بلاد شرق آسيا بلاد أخرى (اذكرها)
١٧. اذا كانت الإجابة على السؤال رقم ١٥ بنعم. كم مرة تسافر بالسنة؟	١ ٢ ٣ ٤ ٥ ٦ فأكثر
١٨. كم المدة التي تقضيها أثناء سفرك؟	اقل من أسبوع ١- ٢أسبوع ٣-٤أسابيع من ٥ أسابيع فأكثر
١٩. هل تسافر إلى أي بلد من بلدان مجلس التعاون الخليجي الأخرى مثل (دولة الإمارات العربية المتحدة, عمان, الكويت, السعودية , البحرين)	نعم لا
٢٠. اذا كانت الإجابة على السؤال السابق بنعم, كم مرة بالسنة تسافر إلى دول الخليج الأخرى؟	١ ٢ ٣ ٤ ٥ ٦ فأكثر
٢١. كم المدة التي تقضيها أثناء سفرك إلى دول الخليج؟	اقل من أسبوع ١- ٢أسبوع ٣-٤أسابيع من ٥ أسابيع فأكثر

مقياس المواطنة العالمية

التعليمات: رجاء قم بتقييم مدى اتفاقك مع ما يلي (ملاحظة: تعرف المواطنة العالمية على أنها مدى الوعي و الاهتمام و الثقافي و في الوقت ذاته تعزيز العدالة الاجتماعية و الدعم بالإضافة إلى الإحساس بالمسئولية في التصرف.)احتضان التنوع

١	٢	٣	٤	٥	العبارة الاستقصائية	
اعارض بشدة	لا أوفق	محايد	أوافق	أوافق بشدة		
					بعض الأشخاص المقربين لي يظنون أنه من المستحب ان يصبح المرء مواطنا عالميا	١
					اذا دعيت نفسي بالمواطن العالمي سيقبل معظم الأشخاص المقربين لي	٢
					يظن أصدقائي انه من المستحب أن يصبح المرء مواطنا عالميا	٣
					تظن عائلتي انه من المستحب أن يصبح المرء مواطنا عالميا	٤
					ادرك جيدا أن تصرفات الناس من بلدان اخرى في بيئتهم المحلية قد تؤثر علي	٥
					اعتقد بأنني ارتبط بأشخاص أخرون في البلاد الأخرى, و أنه قد تؤثر أفعالي عليهم	٦
					أحاول أن ابقى ملما بالقضايا الحالية التي تؤثر على العلاقات الدولية	٧
					اتفهم جيدا كيف تتفاعل اجتماعيا الثقافات المتنوعة في هذا العالم	٨
					اصف نفسي بانني مواطنا عالميا	٩
					أتعرف سريعا على المواطنين العالميين	١٠
					أنا قادر على التعاطف مع الأشخاص في البلاد الأخرى	١١
					من السهل على أن أضع نفسي مكان شخص آخر بصرف النظر عن البلد التي ينتمي إليها	١٢
					ارغب في الانضمام إلى المجموعات التي تتعاطف أثناء التعرف على أشخاص من بلاد أخرى	١٣
					اهتم بدراسة الثقافات المختلفة في العالم	١٤
					ينبغي على تلك الدول الغنية أن تساعد شعوب البلاد الفقيرة	١٥
					ينبغي أن تتاح الخدمات الأساسية مثل الرعاية الصحية والمياه النظيفة والطعام والمساعدة الشرعية للجميع بصرف النظر عن البلاد التي ينتمون إليها	١٦
					يحمل الناس على عاتقهم مسئولية الحفاظ على الموارد الطبيعية لتعزيز بيئة مستدامة	١٧
					ينبغي أن تستغل الموارد البشرية بشكل أساسي للإمداد بالاحتياجات الأساسية بدلا من الثروة المادية	١٨
					اذا اتيحت لي الفرصة فاني سوف أساعد من هم بحاجة إلى المساعدة دون النظر في جنسيتهم وعرقهم ودينهم	١٩
					سوف أكرس حياتي من اجل مساعدة الأخرين اذا استطعت دون الاهتمام بالبلاد التي ينتمون إليها	٢٠
					من مسئوليتي أن أشارك بفاعلية في القضايا العالمية	٢١
					من مسئوليتي أن اتفهم واحترم الاختلافات الثقافية حول العالم كلما استطعت	٢٢

مقياس الهوية الوطنية القطرية

١	٢	٣	٤	٥	العبارة الاستقصائية	
اعارض بشدة	لا أوفق	محايد	أوافق	أوافق بشدة		
					اشعر بالقرب من قطر	١
					افتخر بأنني قطري / قطرية	٢
					كوني قطري هو الجزء الأهم من هويتي	٣
					يمنحني النشيد الوطني وعلم قطر إحساس بالقيمة والانتماء	٤
					احتفل بالأعياد القومية مثل العيد القومي لقطر	٥
					أنا على أتم الاستعداد للكفاح في سبيل بلدي	٦
					تحتل قطر المكانة الأفضل في التنافس مع الأمم الأخرى	٧
					يجب أن المحافظة على التراث الوطني من اجل الأجيال المستقبلية	٨
					بشكل عام يسعدني ان أكون فرد في الأمة التي انتمي اليه	٩
					اشعر بالراحة أكثر عند حديثي والكتابة بالإنجليزية عن العربية	١٠
					فصاحة اللغة العربية تشكل جزء مهم من شخصية المواطن القطري	١١
					اللهجة المحلية القطرية تشكل جزء من الهوية الوطنية	١٢
					أتعرف على الثقافات العالمية اكثر من الثقافة القطرية	١٣
					لا اشعر بالراحة عند ارتدائي الزي الوطني	١٤
					افضل الموسيقى العالمية عن الموسيقى القطرية	١٥
					استمتع ببرامج الراديو والتلفزيون العالمية على برامج الراديو و التلفزيون القطرية	١٦
					احضر الانشطة الثقافية في قطر	١٧
					افضل الأطعمة العالمية على الأطعمة القطرية	١٨
					احرص على حضور الفعاليات الثقافية في كتارا	١٩
					التقاليد مهمة بالنسبة لي: اتباع التقاليد التي توارثتها من أسرتي	٢٠
					اعتز بوالدي و كبار السن	٢١
					لا أتأثر بعائلتي أثناء أتخاذ قراراتي الحياتية	٢٢
					من واجبي رعاية أسرتي حتى و ان كلفني الأمر التخلي عن ما أريد	٢٣

Appendix E: Institutional Review Board Ethics Approval

Qatar University Institutional Review Board
QU-IRB

October 19, 2016

Ms. Shaikha Hamad Al Thani
Graduate Student Project
College of Arts and Sciences
Qatar University
Tel.: 55514348
Email: sa1401542@qu.edu.qa

Dear Ms. Shaikha Al-Thani,

Sub.: **Research Ethics Review Exemption / Graduate Student Project**
Ref.: **Project titled, "Globalization and National Identity in Qatar"**

We would like to inform you that your application along with the supporting documents provided for the above proposal, is reviewed and having met all the requirements, has been exempted from the full ethics review.

Please note that any changes/modification or additions to the original submitted protocol should be reported to the committee to seek approval prior to continuation.

Your Research Ethics Approval No. is: **QU-IRB 664-E/16**

Kindly refer to this number in all your future correspondence pertaining to this project.

Best wishes,

Dr. Khalid Al-Ali
Chairperson, QU-IRB

Institutional Review Board
(IRB)
Office Of Academic Research

Qatar University-Institutional Review Board (QU-IRB), P.O. Box 2713 Doha, Qatar
Tel +974 4403-5307 (GMT +3hrs) email: QU-IRB@qu.edu.qa

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