



National Identity Project

March 2023

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About the Social and Economic Survey Research Institute

This report was prepared by the Social and Economic Survey Research Institute (SESRI), an independent research organization at Qatar University. Since its inception in 2008, SESRI has developed a strong survey-based infrastructure and provided high-quality data that serves to inform and guide priority-setting, planning, policy formulation, and research in the State of Qatar.

The Institute conducts survey research on economic, social and cultural issues that are of direct and vital significance to the development and welfare of Qatari society. Equally important, SESRI strives to build capacity within Qatar University (QU) in survey research methodology by serving as a platform for QU faculty and students to conduct their own research. To achieve this goal, the Institute offers training in survey research with special emphasis on topics of interest to the academic community and the Qatari society at large.

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About the National Identity Project

This report includes the results of the national identity survey that was implemented in September 2022 by SESRI, Qatar University. The survey interviewed a large sample of Qatari citizens, amounting to 1,202 participant, on the concept of national identity and its connection to some related issues. The survey was designed and implemented according to the highest scientific and ethical standards. This project was fully funded by SESRI, Qatar University.

The opinions expressed in this report are those of the authors and do not necessarily reflect the views of SESRI or Qatar University. However, SESRI bears responsibility for any errors or omissions that may appear in this report.

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INTRODUCTION

There is a significant controversy in the published literature regarding the concept of national identity and citizenship. Therefore, we must define the concept of citizenship. Linguistically, the term “Citizenship” (in Arabic Al-Mowatana) is derived from the Arabic word 'Watan,' which means the place where a person resides, their home or place. 'Watan al-balad' means to make a place as one's homeland. The plural of 'Watan' is 'Awtan,' which signifies the residence of a person, whether they were born there or not (Ibn Manzur, 1993, p. 338). As a term, according to the Arab World Encyclopedia, citizenship is defined as “a term that refers to belonging to a nation or a homeland” (Arab World Encyclopedia, 1996). The Dictionary of Sociology defines citizenship as “a social status or relationship between an ordinary person and a political community (state), through this relationship the first party (the citizen) offers allegiance, while the second party (the state) provides protection. This relationship between the individual and the state is determined by the law”. In Psychology, it is defined as “the sense of belonging and loyalty to the political leadership, which is the unit that satisfies basic needs and protects the self from existential threats. It refers to the individual's relationship with the land and the country” (Al-Zubaidi, 2016, p. 6)".

In this project, the four characteristics of national identity have been identified as first, language: which refers to both spoken and written, including local dialects, official language, and linguistic structures. Second, religion: by which we mean that religious affiliation, governing belief, various religious practices. Third, the local culture: by which we mean heritage from traditional dress and customs in their various forms and manifestations, and finally history: to refer to the national history and its extensions.

The importance of national identity lies in being a tool to confront the identity crisis in societies in which the state finds it difficult to integrate citizens under one national identity, and to promote belonging to the homeland instead of narrow affiliations based on language, religion and ethnicity (Al-Najjar, 2016, p.12).

National identity represents a form of collective identity and includes a set of elements such as culture, heritage, religion, laws and values. It consists of two aspects: the ethnic aspect and the civil aspect, the difference between the two is that the first perceives citizenship as birth inheritance, while the second looks at citizenship as something that can be acquired (Putri et al., 2017).

This survey was carried out through computer assisted personal interviews (CAPI) in September 2022. The study sample included 1,202 Qatari adults living in Qatar during the survey period (18 years and above). The importance of the study is to identify the components of the national identity in Qatar and to identify its determinants, which would support decision makers in designing national identity policies through evidence-based data. It is worth noting that by analyzing Qatari legislations, it has touched upon some of the identity features (as in Article No. (1) of the Permanent Constitution of the State of Qatar, which emphasized the features of religion and language, and Articles No. (24) and (57) regarding the national cultural heritage, customs and traditions). In addition, the Qatari legislations emphasizes on the importance of preserving national identity components and strengthening public's the belonging to the national identity (Articles No. 2 and (21) of the Law Regulating Marriage to Foreigners). The implementation of this study comes with the aim of determining the concept of national identity among citizens during a specific period, to measure any changes that may occur to the national identity in the future and the factors affecting it.

METHODOLOGY

Sample design

Sampling is the process of selecting a sample from elements or variables related to the goals of the study, after determining the sampling frame to conduct a survey. Samples play a critical part in any survey process when they are designed according to clear-cut basis whereby they can provide data about the original population, and thus increasing the likeliness to present valid conclusions whose results can be attributed to the study's population. In the following, we discuss issues related to the sample design used in this survey.

The first step in the design is determining the sampling frame (a list that identifies all elements of the target population). In this survey, the target population includes Qatari nationals, who are 18 years or older and live in residential housing units in Qatar during the survey reference period. The target population excludes those who live in institutions such as army barracks, hospitals, dormitories, prisons. It also excludes non-nationals population (expatriates). The sampling frame was developed by SESRI with the assistance of the Qatar Electricity and Water Company (Kahramaa). In this frame, all housing units in Qatar are listed with information about the housing address and information to identify whether residents in the housing units are Qatari nationals or expatriates.

The sampling starts by dividing the frame into eight municipalities. Each municipality contains a number of zones and each zone is divided into several blocks. In this survey, housing units in each zone are ordered by their geographical location in order to permit well-distributed sampling of housing units in different areas. A systematic sample is constructed for Qataris. The basic idea of systematic sampling is to select housing units by taking every K unit in the frame, where K is called the sampling step, which is the whole number part of the ratio between the frame size and the sample size. The systematic sampling implies proportionate

stratification as a block containing a given percentage of Qatari housing units in the frame which can be represented by the same percentage of the total number of sampled units. Based on previous surveys, we know the response rates vary across zones. Therefore, over-sampling is used to make up for the lower response rates in certain zones.

In this survey, only one person (18 years or older) in each household is selected for the interview. SESRI develops its own selection method to fit the Islamic culture in Qatar.¹ The method can be summarized as follows. First, the interviewer asks the informant (the first household adult contacted by interviewers) for the number of adults (18 years or older) in the household. Conditional on the answers to this question, the following different appropriate schemes are used:

Number of adults is 1: the informant is de facto selected to complete the interview.

Number of adults is 2: randomly select between the informant and the other adult.

Number of adults is 3: randomly select the informant 33% of the time. If the informant is not selected, randomly select between the younger and the older of the other two adults.

Number of adults is 4: randomly select the informant 25% of the time. If the informant is not selected, randomly select between the youngest, the oldest, and the second oldest among the other three adults.

Number of adults is 5 or more: ask the informant a second question about the number of males in the household. Randomly sample either a male or female. If the number of adults of the sampled is less than 4, apply the selection method for 2 or 3 adult households. If the number is 4 or more, ask the informant to list the names of all adults in the selected and randomly choose one.

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¹ Details of this method and its advantages over other methods can be found in Le, T. Kien, J. M. Brick, A. Diop, D. Alemadi. 2013. "Within Household Sampling Conditioning on Household Size." *International Journal of Public Opinion Research*. Vol 25: 1.

This selection method yields a valid probability sample. All adult members in the household have the same chance of being sampled, and the probability of selecting each adult in the household is equal to the inverse of the number of adults regardless of the household size.

Sample Size, Non-Response, and Sampling Error

In this survey, SESRI used a sample size of 5100 Qatari households. The following table shows the results of the last contact between interviewers, sampled housing units and persons involved in the survey. The table indicates the type of responses received for the sampled households.

Table 1: Responses Per Groups

RESPONSES	NUMBER
Completed	1202
Not completed	3898
eligible	384
Ineligible	1034
unknown eligibility	2480
Raw response rate (RR1)	29.6%
Adjusted response rate (RR2)	38.9%

Based on table (1), response rates were calculated. We report two response rates. First, the raw response rate is the ratio between the number of complete or partial responses and total sample sizes after excluding ineligible: $RR1 = C / (C + E + UE)$ where C is the number of complete or partial responses, E is the number of eligible responses, and UE is the number of unknown eligible responses. Second, the adjusted response rate is $RR2 = C / (C + E + eUE)$ where e is the estimated proportion of eligibilities which is given by the expression $e = (C + E) / (C + E + IE)$ where IE is the number of ineligible responses .

With the numbers of completes presented in table (1), the maximum sampling errors for a percentage are +/- 3.3% percentage points. The

calculation of these sampling errors takes into account the design effects (i.e., the effects from weighting and stratification). One possible interpretation of sampling errors is if the survey was conducted 100 times using the exact same procedure, the sampling errors would include the "true value" in 95 out of the 100 surveys. Note that the sampling errors can be calculated in this survey since the sample is based on a sampling scheme with known probabilities. This feature of random sampling is an essential element that distinguishes probability samples from other sampling methods, such as quota sampling or convenient sampling

Weighing

The final weights of the data contain three components: the base weights reflecting the sample selection probability; the adjustment factors to account for the non-response; and the calibration to make the survey results in line with the population numbers that corresponds to the latest census. In addition to weight trimming which is also used since highly variable weights can introduce undesirable variability in statistical estimates².

Base weights

These weights are the inverse of the selection probability of the unit in the sample. As the sampling is systematic, all housing units for the same group (Qataris and expatriates) in the same zone have the same chance of being selected and the weights are given by this formula:

$$W_{base}^{housing\ unit} = 1/p$$

where $W_{base}^{housing\ unit}$ is the base weight for the housing unit, p is the probability of selection.

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2 Weight trimming can reduce variance but increase bias in the statistical estimates. Therefore, weight trimming should only be applied to cases with very large values of weights. The goal is to reduce the overall mean squared errors. Further details can be seen in this paper: Potter, F. (1990). A Study of Procedures to Identify and Trim Extreme Sampling Weights. Proceedings of the Section on Survey Research Methods, American Statistical Association, 1990, 225-230.

The base weights for Qataris are less than expatriates because of over-sampling for Qataris, the base weights are then adjusted by the number of eligible persons in the household to reach the person level base weights:

$$W_{base}^{person} = k * W_{base}^{housing\ unit}$$

where k is the number of eligible persons in the household.

Adjustment Factors for Non-Response

If the responding and non-responding units are essentially similar with respect to the key subjects of the investigation, the base weights can be adjusted to account for the non-response by this formula:

$$W^{person} = \alpha W_{base}^{person}$$

Where α is called the adjustment factor for non-response which is based on the propensity that a sampled unit is likely to respond to the survey. ³

Weight calibration

The weights are also calibrated to make results in line with the population estimates. This calibration can help reduce the effect from non-response and under-coverage of the sampling frame. SESRI uses “raking” method in the calibration to adjust the weights of the cases in the sample so that the proportions of the adjusted weights on certain characteristics agree with the corresponding proportions for the population .

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³ This weighting process is usually called propensity weighting. A good discussion of this process can be found in Varedian M. and G. Forsman (2003), “Comparing propensity score weighting with other weighting methods: A case study on Web data” In Proceedings of the Section on Survey Statistics, American Statistical Association; 2003, CD-ROM

Questionnaire Development and Survey Administration

Questionnaire development

The questionnaire is designed to collect all necessary information related to the study. The questions were designed in Arabic and then tested internally inside SESRI. This allows the project team to learn whether respondents were able to understand and answer the questions, and to identify important concerns that affect responses to the questions.

Based on this internal pre-test, necessary changes are made to the questionnaire. Next, the survey was programmed into CAPI (Computer Assisted Personal Interview) system using the software BLAISE. After debugging the questionnaire, a face-to-face pre-test was conducted on a small number of housing units. This pretest gives valuable information to refine question wording, response categories, introductions, transitions, interviewer instructions, and interview length. Based on this information, the final version of the questionnaire was created and then programmed into CAPI for the fieldwork.

Survey administration

The survey was administered by CAPI (Computer Assisted Personal Interview) mode. CAPI is a computer assisted data collection method that replaced paper-and-pen methods of survey data collection and is usually conducted at the house or workplace of the respondent using a portable personal computer such as a notebook/laptop.

Interviewers received an orientation to the CAPI system, where they participated in a training program covering fundamentals of CAPI interviewing and standards protocols for administering survey instruments, and practice using the computers (laptops). During the period of data collection, the management used a monitoring system to ensure that questions were asked appropriately and the answers were recorded accurately.

SESRI is strongly committed to the idea that knowledge of interviewing techniques and field procedures should be supplemented with the basics of survey research to reinforce the necessity for quality data collection. This includes an on-going interviewer training, a strong interviewer support during the field production, and an important monitoring system and equipment that allow supervisors to monitor and evaluate interviewer activities.

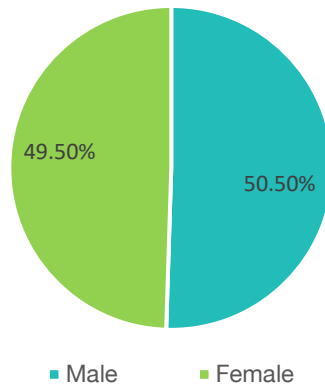
Data management

After the data collection, all individual interviews were merged and saved in a single BLAISE data file. This data set was then cleaned, coded and saved in STATA formats for analysis. After weighting the final responses to adjust for probability of selection and non-response, the data were analyzed using STATA, the statistical software for the social sciences, where both univariate, bivariate and multivariate analyses were performed.

SAMPLE DEMOGRAPHICS

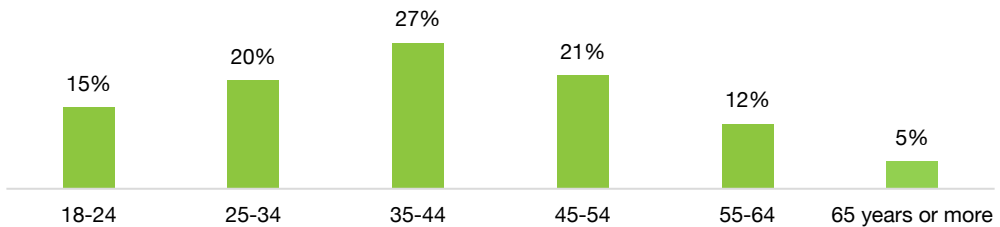
The sample demographic results showed that 50% of respondents were males and 50% were females (Figure 1).

Figure (1): Sample Demographics By Gender



Furthermore, 27 of Qatari participants were between the ages of 35 and 44 years old. Additionally, the participants aged between 18 and 34 years old represented 35 %, as shown in Figure (2) below. The remaining age groups were distributed as follows: 21% for the age group 45-54 years old, 12 % for 55-64 years old, and the age group of 65 years and older constituted only 5 % of the sample. This distribution aligns with the age structure among the population.

Figure (2): Age Group



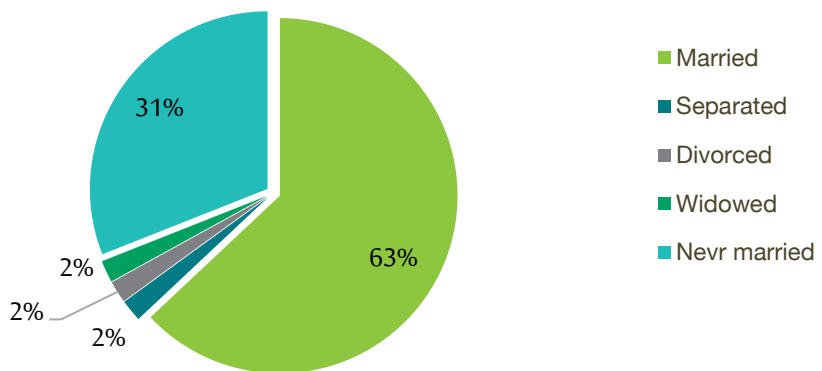
The mean age for the sample was 38 years. More specifically, the average age for females was 37 years, and the average age for males was 39 years, as shown in Table 2.

Table 2: Average Age

Sample Average Age	38 years
Female Average Age	37 years
Male Average Years	39 years

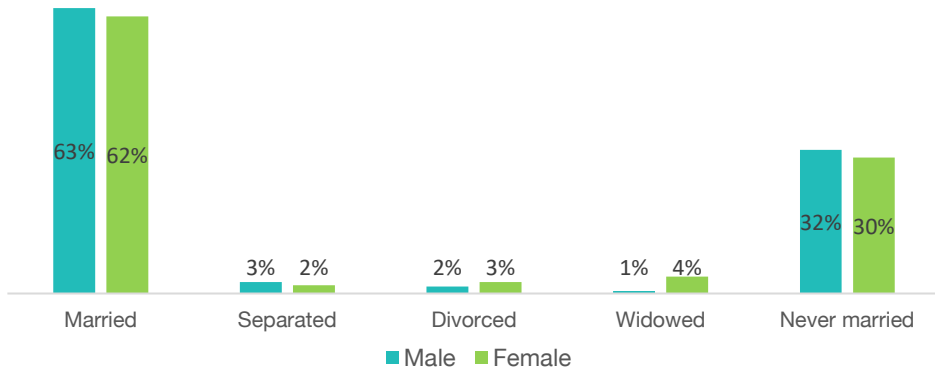
Regarding the marital status of the study’s sample, the percentage of married participants was 63 %, while the percentage of participants who had never been married was approximately 31%. The remaining participants were distributed among groups of 2% separated, 2% divorced, and 2% widowed (Figure 3).

Figure (3) Marital Status



The analysis results showed that there were no statistically significant differences in the demographic distribution of the sample between males

Figure (4): Marital Status By Gender



and females based on their marital status, as illustrated in Figure 4.

From Table 3 below, we can observe that the majority of those who have never been married fall within the first age group (18-24 years old). Meanwhile, the majority of individuals in the other age groups are married, (61% of the 25-34 years, 86% of the 35-44 years, 88% of the 45-54 years, 86% of the 55-64 years, and finally, 80% of the 65 years or older age group).

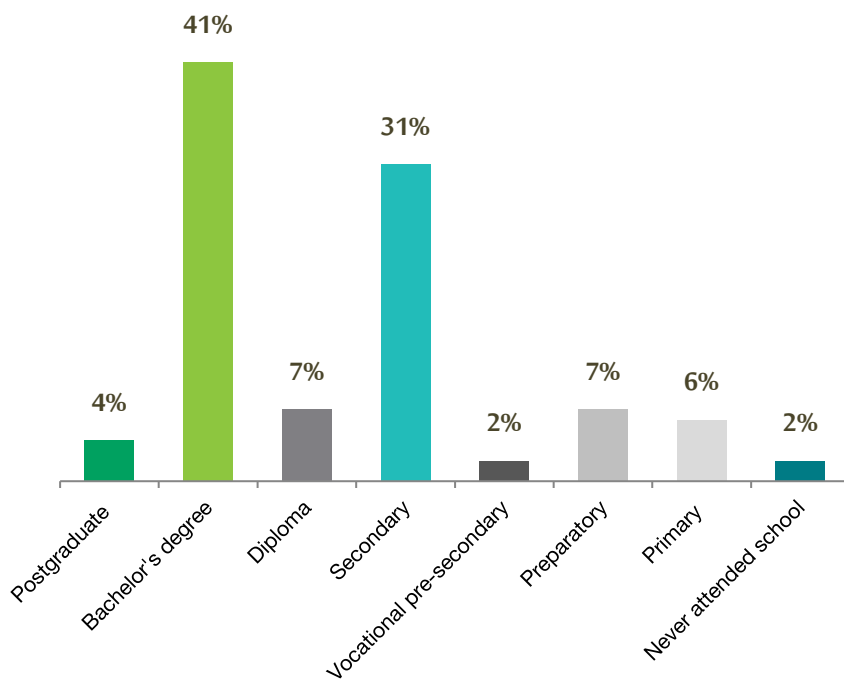
Table (3): Marital Status By Age Group

	18-24	25-34	35-44	45-54	55-64	65+
Married	13%	61%	86%	88%	86%	80%
Separated	0%	3%	3%	3%	2%	2%
Divorced	1%	2%	2%	2%	2%	9%
Widowed	0%	0%	1%	4%	8%	7%
Never Married	87%	34%	8%	3%	1%	3%

In terms of the educational level, the study results showed that more than one third of the sample (41%) had completed their university

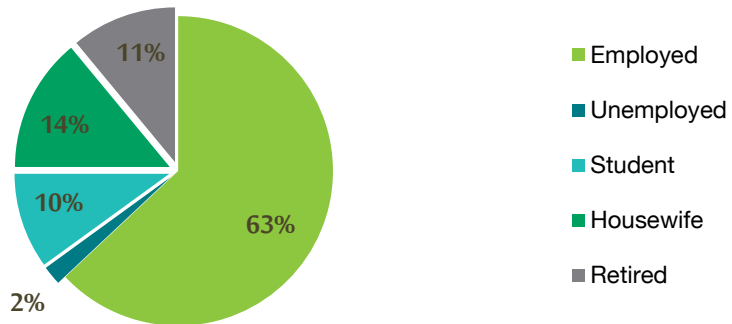
education (Bachelor's degree). Meanwhile, the percentage of participants with a high school diploma made up about one third of the sample (31%), and 7% held a diploma. Only 4% of the participants had postgraduate degrees (Master's or Ph.D.), while the remaining 17% were distributed among those with only primary and preparatory education levels, as well as those who had not attended school, as illustrated below in Figure (5).

Figure (5): Education Level



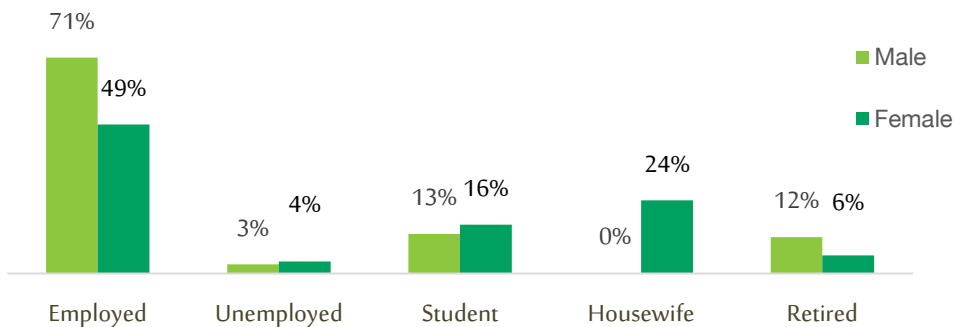
In terms of the employment status of the participants, the results indicated that approximately two-thirds of the sample (63%) are employed in either full-time or part-time jobs. Meanwhile, 14% of the sample represents housewives, and 10% are students. Retirees and unemployed individuals accounted for 11% and 2%, respectively (Figure 6).

Figure (6): Employment Status



Given the difference in employment status among respondents based on sex, the survey results showed that the percentage of males either employed full-time or part-time is 71%, compared to 49% for females. The unemployment rate was 3% for males and 4% for females. In terms of students, 16% were females and 13% were males. Retirees were 6% females and 12% males, as illustrated below (Figure 7).

Figure (7): Employment Status By Gender



National Identity Concept and National Belonging

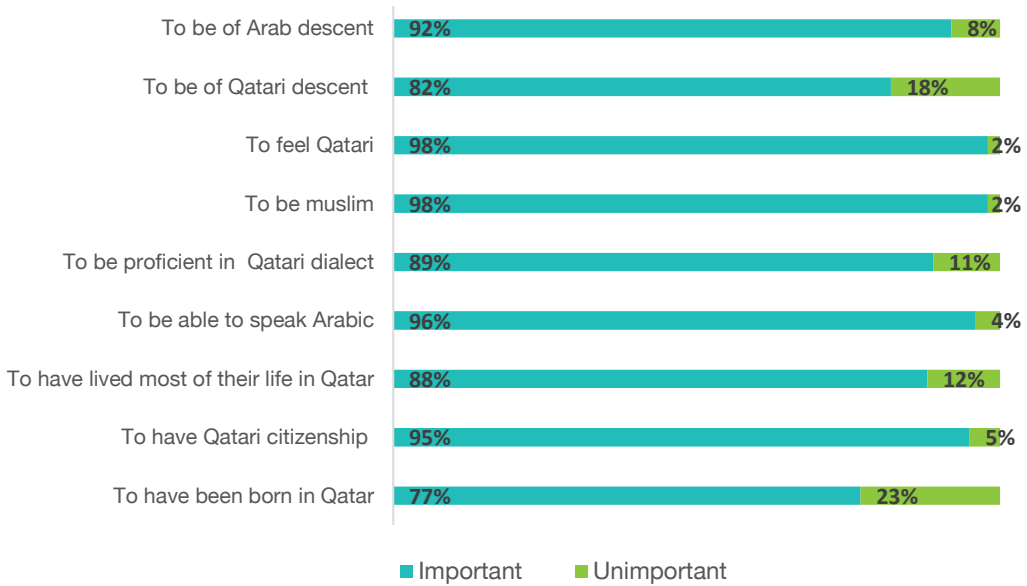
Identity is considered one of the most distinguishing features of a society, as it highlights the evolution of individuals' behaviors and their various achievements. It encompasses the principles and values behind individuals' pursuit of their goals. Identity is a concept that changes and evolves across time, nations, policies, and cultures. This concept oscillates between broad and narrow definitions. When we define our identity in terms ethnic identity, sectarian identity, cultural identity, individual identity, or collective identity, we narrow down and limit its meaning and its role in the lives of individuals, communities, and nations. However, when we talk about national identity, we go beyond this narrow framework to express a broader identity, which is belonging, and nationalism to shared interests, culture, history, and geography.

In light of the technological advancements and the informatics revolution experienced by Arab societies, and with the dominance of economic and political globalization, national identity is in threatened by extinction under the label of "global identity". Therefore, this theoretical discourse on national identity and national belonging is presented, reflected in the challenges of connecting national identity and belonging to individuals and future generations. Commitment to the values of citizenship enhances and preserves the public's' national identity, helping them to safeguard their societal identity from degradation, disappearance, and assimilation among various dispersed and imported identities.

Given the above, respondents in this survey were given a set of statements regarding the features of Qatari national identity and were asked to determine whether these statements are important or not in defining a person as truly being Qatari. As shown in Figure (8), the responses focused on the religious and cultural aspects of national identity, as Islam and feelings of belonging to Qatar stood out as the most distinguishing features of Qatari identity, with 98% agreement for each of them, followed closely by language and holding Qatari

nationality, with 96% and 95% respectively. Being born in Qatar received 77% of the respondent's views.

Figure (8): Respondent's Views On The Features Of Qatari Identity



The respondents were also asked about the degree of their attachment and belonging to different identities such as Qatari identity, Gulf identity, Arab identity, Islamic identity, and the family or the tribe. This was done by ranking these identities by level of attachment on a scale of 1 to 5, where 1 signifies the highest attachment and 5 signifies the lowest attachment. The results indicated that the respondents' level of attachment and sense of belonging to the state of Qatar ranked first (57%), followed by family or tribal belonging in the second position (39%). The third position went to the Gulf identity (40%) and the fourth to the Islamic identity, while attachment to the Arab world identity ranked fifth and last(55%) .

Table (4): Citizens' Belonging To Different Entities

IDENTITY	RANKING 1-5	FIRST	SECOND	THIRD	FOURTH	FIFTH
Qatar	1	%57	%33	%6	%3	%1
GCC countries	3	%1	%9	%40	%36	%13
The Arab world	5	%1	%3	%11	%29	%55
The Islamic world	4	%13	%16	%27	%27	%20
Your family or tribe	2	%28	%39	%16	%6	%11

Respondents were surveyed for their agreement with a set of statements to measure the relation between national identity and feeling of belonging. 100% of the citizens stated a preference for being citizens of the state of Qatar more than any other country in the world. They expressed pride in their belonging to the state of Qatar, and they considered it important to gain acceptance from the Qatari society. The results showed that a significant proportion (56%) of respondents agreed with the statement: "You consider yourself a member of your tribe first then a Qatari second". This suggests that a substantial portion of the respondents -more than half of the sample- prioritize tribal affiliation over national identity, indicating that tribal feelings and belonging are still deeply rooted in the society.

Table (5): Feelings Of Belonging To Homeland

STATEMENT	AGREE	DISAGREE
You would rather be a Qatari citizen more than any other country in the world	%100	%0
You feel proud of belonging to Qatar	%100	%0
The world will be a better place if people in other countries were like Qataris	%93	%7
Generally, the state of Qatar is better than most other countries	%99	%1
You consider yourself a member of your tribe first then a Qatari second	%56	%44

You feel belonging to Qatari society more than other societies	%99	%1
It is important to be accepted in the Qatari society	%100	%0
Your Qatari identity is the most important among other identities	%97	%3

Respondents were presented with some statements expressing the extent of pride in the state of Qatar, and they were asked to rate their level of pride in the country on a scale from 1 to 10, where 10 means very proud and 1 means not proud at all. In general, all the statements had a high average score (above 8). The country's achievements in sports and its support for sports activities and events were among the top reasons for citizens' pride of their country (average scores of 9.662 and 9.668, respectively). On the other hand, achievements in the fields of arts and literature were among the statements with the lowest ratings (with an average score of 8.340).

Table (6): National Identity And Feelings Of Pride

STATEMENT	AVERAGE
Its political influence in the world	9.156
Its diplomacy role in resolving disputes among countries	9.372
Its economic achievements	9.547
Its social security system (social welfare policy)	8.932
Its scientific and technological achievements	8.888
Its achievements in sports	9.662
Its financial support to other countries	9.289
Its support in offering jobs for nationals of other countries in Qatar	8.539
Its support for sports activities and events	9.668
Its achievements in the fields of arts and literature	8.340

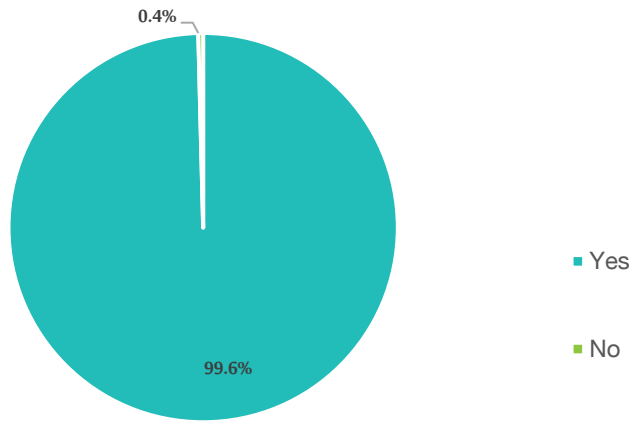
National identity and the cultural, social, and political factors

In a research paper presented at the 2019 National Identity Conference organized by SESRI in April 2019 (Al-Ansari et al., 2019), the paper discussed the creation of the National Identity Index using the 2018 survey data. The variables were determined based on the four dimensions that make up the national identity (religion, language, local culture, and history). The results of the Exploratory Factor Analysis revealed 10 components comprising the National Identity Index, which are: the national anthem, the Ardah (folkloric group dance), the Arabic language, the Qatari dialect, the Thobe (a long white shirt), Ghutra (loose head-covering piece), and Iqal (black rope around the head), Islam, the tribes, the Qatari flag, national songs, and mosques. These components are related to national identity as perceived by citizens during a specific time. The significance of this index lies in its ability to be measured in the future to recognize changes in the concept of national identity among citizens.

This study hypothesizes that there is a relationship between feelings of belonging, citizenship behavior, and social values. This hypothesis measures the degree of attachment to practicing customs and traditions such as (maintaining family ties, attending Majlis, honoring guests, respecting the elders, preserving traditions, and traditional clothes) (Smith, A.D, 1992).

To gain insight into some cultural aspects of national identity, respondents were asked a number of questions related to social customs and traditions. The first question in this regard was, "Do you consider yourself conservative?" where the majority of respondents responded positively (99.6%), indicating that they consider themselves as individuals who are conservative of customs and traditions. This result suggests a strong adherence to the conservative values of their society. See figure (9).

Figure (9): Do You Consider Yourself Conservative?



As for their behaviour towards the social aspect, the majority of respondents (89%) indicated that they regularly gather with their immediate family members on a daily basis. The remaining 11% said that they gather with immediate family members once or more per week. This suggests strong bonds between family members in Qatar. Another supporting result shows that 70% of the sample respondents gather with their extended family members once or more per week, while 13% mentioned that they meet with extended family members on a daily basis. (See Figure 10 and Figure 11).

When examining the respondents' commitment to attending Majlis, 26% of the participants indicated that they attend it daily, while 42% stated that they attend the Majlis once or more per week (see Figure 12). The "other" category includes those who attend the Majlis once or more per month or rarely. The Majlis is a place in Qatari society where the men of the family gather. Often, it is where relatives, friends, acquaintances, and even tribe members gather. The Majlis serves various functions, including educational purposes, strengthening social ties, and, in general, transmitting local culture and customs. It plays a significant role in shaping opinions across generations.

Figure (10): Meeting with family members

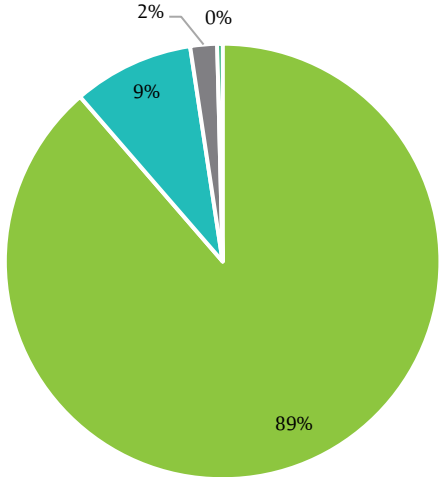


Figure (11): Meeting With Extended Family Members

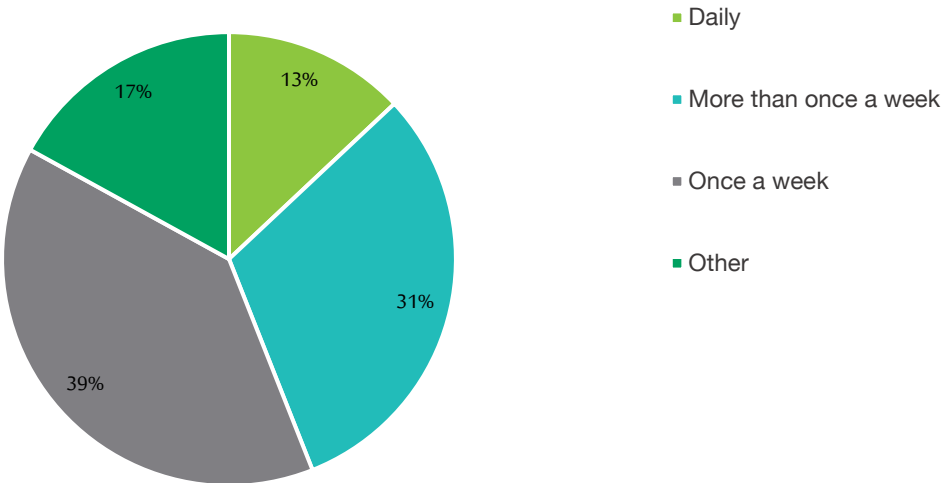
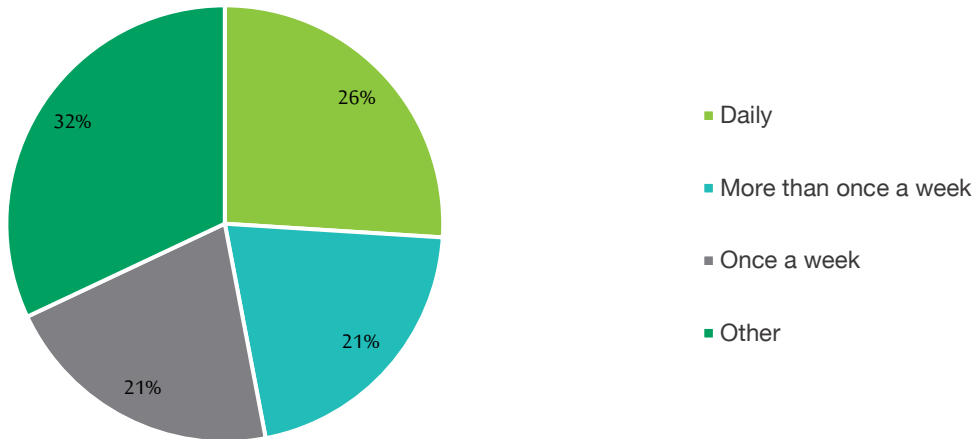


Figure (12): Attending Majlis



The respondents were asked a question to measure the importance of two main traits in customs and traditions; generosity and respecting the elders. All participants (100%) affirmed the importance of both generosity and respecting the elders as fundamental traits derived from religion, sound customs and traditions, and the cultural heritage that has been passed down from ancestors and parents through generations.

Figure (13): The importance of some customs and Traditions

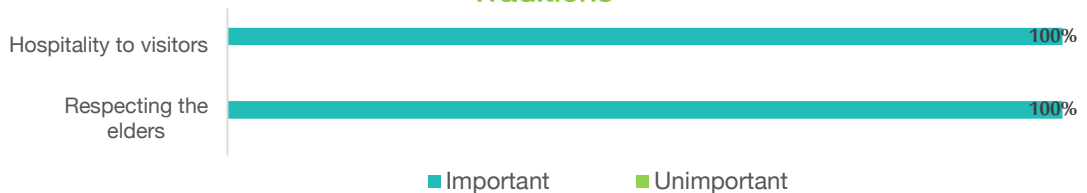
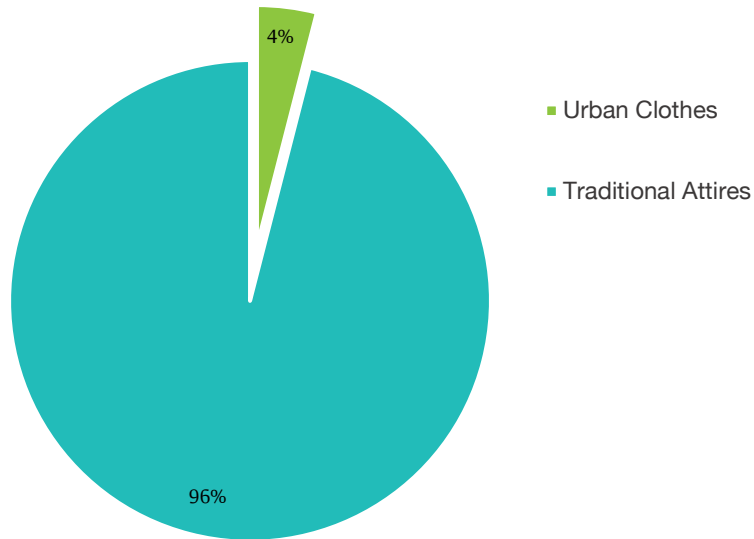


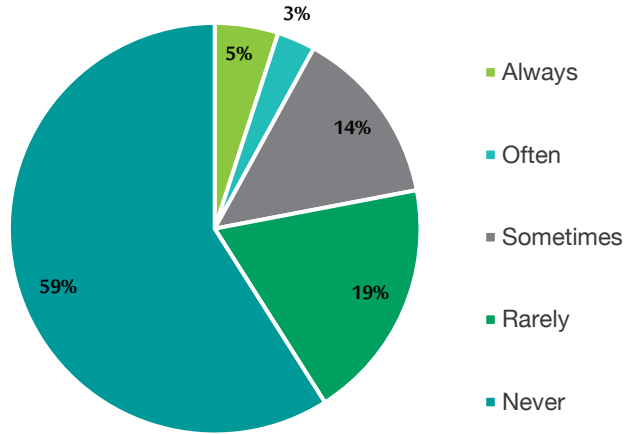
Figure (14): Attire



As for the attire, respondents were asked if their usual attire is the traditional attire like Thobe for men and Abaya for women, or urban such as suits or western-style clothes. As evident in figure (14), the majority of respondents (96%) stated wearing traditional attires, the remaining percentage dress in urban clothes.

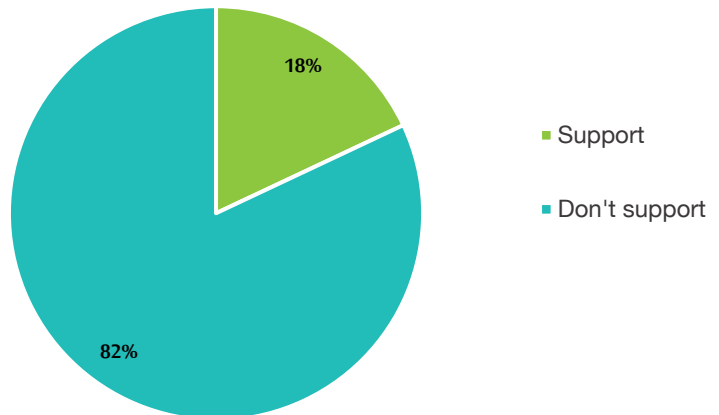
Based on the above, respondents were asked about the average rate at which Qatari men wear traditional Qatari clothing inside Qatar, compared to Western-style clothing such as pants and shirts (excluding for sports) in public places for a change. 59% of male respondents stated that they exclusively rely on traditional Qatari attire when in the country, while only 5% of them opt for non-traditional clothing. This indicates that young Qatari men tend to adhere to and take pride in wearing traditional Qatari clothing, rarely opting for Western-style attire. This reflects the citizens' strong attachment to the traditional appearance associated with Qatari culture and identity.

Figure (15): Wearing Shirts And Trousers



Respondents were asked if they support Qatari youth wearing trousers and shirts in public places in Qatar. The answers were consistent with what was previously mentioned on the same subject, with 82% of respondents stating that they do not support Qatari youth wearing trousers and shirts in public places within the state of Qatar.

Figure (16): Support For Qataris Wearing Trousers And Shirts In Public Places



It is believed that there is a relationship between tribal affiliation and national identity due to the influence of tribal affiliation on individuals' decision-making in their daily lives. Therefore, the following question arose: "To what extent does your tribal affiliation influence important decisions in your life regarding the following things?" The respondents were asked about various life matters, such as marriage, place of residence, work, and education. The answers varied among different statements, with the decision of marriage receiving the highest rating (59%) influenced by tribal affiliation. In contrast, nearly two-thirds of the respondents stated that decisions related to their nature of work, field of education, and their children's school are not influenced by their tribal affiliation (63%, 66%, and 69% respectively). This suggests that the tribe still has an impact on marriage choices, which is evident in the continued practice of consanguineous marriages, as revealed in annual marriage contracts.

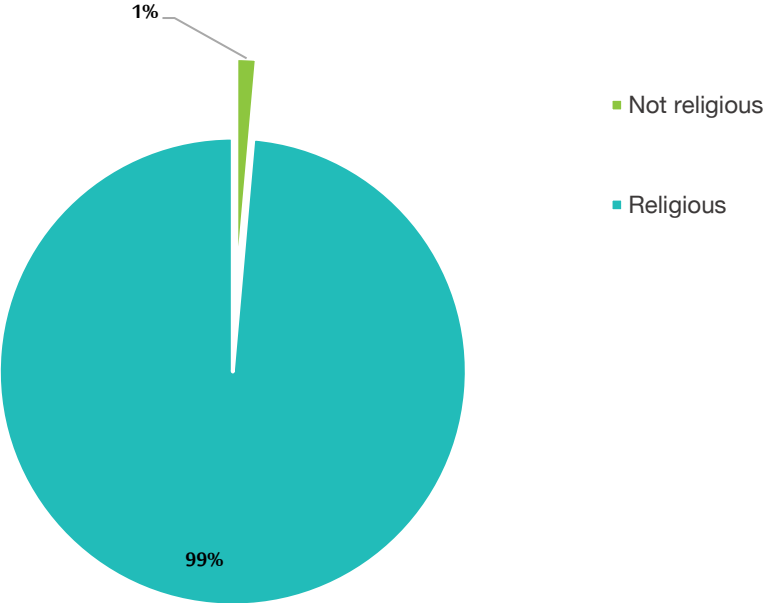
Table (7): Tribal Affiliation And Life Decisions

STATEMENT	IMPORTANT	UNIMPORTANT
Marriage	59%	41%
Choosing a place of residence	44%	56%
Choosing the nature of work	37%	63%
Choice of education	34%	66%
Choosing the children's school	31%	69%

Previous studies have indicated the significant impact of religion on national identity (Schnabel et al., 2014). Therefore, a question was posed to measure the extent to which individuals are committed to their religion in general. The questions included inquiries about whether the respondent considers themselves religious or not. The results showed

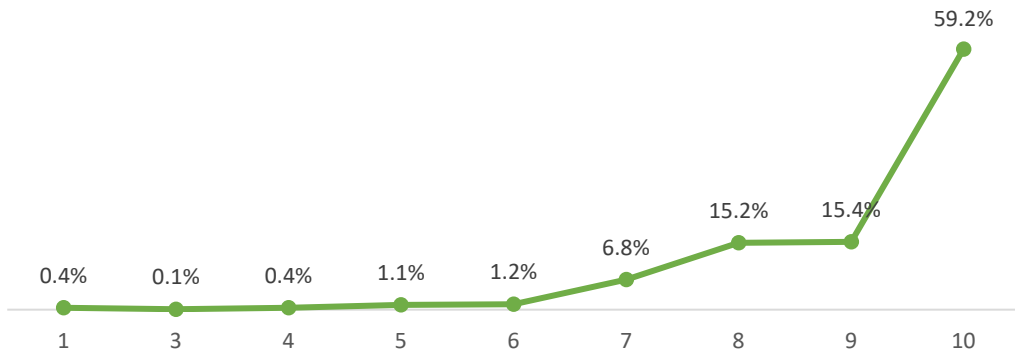
that almost all participants (99%) responded that they consider themselves religious.

Figure (17): Religion



On a scale from 1 to 10, where 1 signifies a lack of commitment to daily prayers and 10 signifies excellent commitment, including performing all prayers on time, the following question was posed to respondents: "How do you rate your daily commitment?" As observed in figure 18 below, 59% of respondents were fully committed to performing their daily prayers, while 37% are somewhat committed, and less than 1% were not committed. These results confirm the commitment of citizens towards religion and maintaining religious rituals effectively.

Figure (18): Level Of Commitment To Prayers



Citizenship is presumed to be reflected in practices and behaviors that indicate the process of feeling the national identity (Smith, A.D 1992). Citizenship is based on exercising rights and duties towards the homeland, as well as adhering to the principles, values, customs, and laws of society. Respondents were asked about several aspects such as community participation, Arabic language, religion, and the political dimension to measure the relationship between these aspects and citizenship behavior.

The first item related to community participation contained nine statements, and respondents were asked to indicate whether they agree or disagree with each statement (see Table (8)). The results showed a significant inclination towards commitment to participation and fulfilling social duties. Moreover, 57% linked citizenship with adherence to customs and traditions, while 43% disagreed and separated citizenship from adherence to customs and traditions.

Table (8): Citizenship Practices In Community Participation

COMMUNITY PARTICIPATION	AGREE	DISAGREE
Children should participate in social events with their parents.	%99	%1
Individuals should make sure they fulfil their social duties.	%100	%0
It is not important to raise children to perform social duties.	%11	%89
You are committed to fulfil all your family and social obligations.	%98	%2
You feel that people who do not adhere to the customs and traditions are not considered Qatari.	%43	%57
You adhere to the customs and traditions of society.	%99	%1
You are committed to wearing the traditional national attire (Thobe - Abaya).	%99	%1
You feel difficult to get along with your relatives / community.	%12	%88
You continuously participate in national events celebrations.	%94	%6

Language is considered one of the most significant features in embodying national identity and emphasizing its characteristics towards others. It serves as the hallmark of society's identity and the fundamental element in forming a nation (Maimoun, 2006). In this context, respondents were asked about their opinions regarding several statements related to the language characteristic in national identity. 60% of the respondents agreed that they prefer their children to learn English because it is the most important language in the job market, while 40% disagreed with this preference. It is worth noting that 86% of the respondents do not feel comfortable speaking in English more than Arabic.

In addition, 68% of the sample think there's a relationship between language and Qatari identity, and 96% believe that private schools should allocate more Arabic language classes (see table (9)).

Table (9): Citizenship Practices In Arabic Language

ARABIC LANGUAGE	AGREE	DISAGREE
You prefer that your children learn English because it is more important than Arabic in the job market.	%60	%40
It is acceptable for two people to speak English, although they are both Qataris.	%30	%70
Abandoning the Arabic language in the workplace negatively affects the Qatari identity.	%64	%36
Language has nothing to do with Qatari identity. Language is just a communication tool.	%32	%68
Private schools should allocate more classes in the Arabic language.	%96	%4
You feel more comfortable speaking in English than in Arabic.	%14	%86

The attitudes of respondents regarding the relation between religion and national identity were tested as shown in Table (10). The results indicated a high agreement percentage (99-100%) on the importance of religion as a key component of national identity, as it serves a significant reference point in defining the identity of the respondents. This demonstrates the strong sense of attachment to Islam among Qataris and its role as a fundamental reference for their identity.

Table (10): Citizenship Practices In Religion

RELIGION	AGREE	DISAGREE
Islam is an important aspect of the Qatari national identity.	%100	%0
Islamic education is necessary to maintain the cohesion of Qatari society.	%100	%0
Islam is the most important component of the national identity.	%99	%1
Religion is the most important reference for me in defining my identity.	%99	%1

Table (11) illustrates the percentage of agreement among respondents regarding a set of statements that reflect the practices and behaviors of national identity in the political dimension, rights, duties, and responsibilities. The results showed a full agreement percentage (100%) on statements related to the importance of respecting the constitution, abide by the laws and regulations of the state, citizens' commitment to their duties towards the nation, and the necessity of defending the nation in times of war. However, it was revealed that one-third or more of the sample does not follow the news and recommendations of the Shura Council, Central Municipal Council, and Council of Ministers. Moreover, 95% believe that their government treats everyone fairly and equally.

Table (11): Citizenship Practices In The Political Aspect

POLITICAL ASPECT	AGREE	DISAGREE
Citizens must abide by their duties toward the country.	%100	%0
Citizens must respect the constitution and abide by laws and regulations.	%100	%0
You trust your government to always do the right thing.	%97	%3
You always follow the news and recommendations of the Shura Council.	%68	%32
You always follow the news and recommendations of the Central Municipal Council.	%57	%43
You always follow the news of the Council of Ministers.	%69	%31
Your government treats members of society fairly and equally.	%95	%5
Your participation as a voter in the Shura Council demonstrates your patriotism.	%73	%27
As a citizen, you supported your country during the blockade.	%100	%0
Citizens should defend their homeland in times of war.	%100	%0
You celebrate national occasions such as Qatar National Day.	%96	%4

National Identity Threats

Different cultures and nations possess a diverse set of characteristics that make them unique. Only a few key and distinctive traits constitute national identity. The elements that distinguish a nation's identity also serve as the components that link subcultures together within national boundaries. Qatar's transformation from a pearl diving economy to an oil and gas exporting state has attracted a large number of foreign residents, given the relatively small number of nationals with limited skills, leading to a set of challenges. On one hand, foreign labor forces provide the work skills and public services that Qatar needs for its economic development, and on the other hand, foreign workers bring with them their customs, cultures, and values. Despite the positive outcomes of technological advancement, economic prosperity, and global openness, national identity is facing numerous short and long term threats . In order to understand society's awareness of these threats, respondents were asked about their perceptions of various threats. The table below illustrates respondents' opinions regarding a number of statements; and whether they pose a threat or not to national identity.

The results revealed that the sample respondents are aware of threats to national identity, with the majority of respondents (94%) agreeing that there is a trend among youth to imitate Western culture. Additionally, 93% agreed that there is a reliance on maids in taking care of children. The agreement percentage reached 90% regarding that the presence of aspects related to celebrating Christmas/Halloween/Valentine's Day, and the spread of Western clothing (84%), Western music parties (84%), and individuals prioritizing their personal interests over collective interests (81%), all of which are elements posing a threat to Qatari society's identity. On the other hand, a smaller percentage of respondents believed that the increase of non-Muslims (69%), the proliferation of social media (64%), marriage of Qataris to foreigners (58%), satellite channels (56%), Western art galleries (48%), Qatari children attending foreign schools (46%), the increase of foreigners among the population (43%), and the prevalence of English language usage (41%) pose a threat to Qatari identity. Awareness is lower

towards other threats such as the presence of foreign tourists (31%) and traveling for tourism (11%). This indicates the need to increase awareness about long-term threats to national identity; and how to address these threats.

Table (12): Respondent's Views On National Identity Threats

ELEMENTS	RISK	NOT A RISK
Youth's trend to imitating Western culture.	%94	%6
Relying on maids in raising children	%93	%7
Celebrating Christmas\Halloween\Valentine's day.	%90	%10
Western-style clothing.	%84	%16
Western music concerts.	%84	%16
Favouring individual interests over collective interests	%81	%19
The increase of non-Muslims.	%69	%31
Social media	%64	%36
Marriage of Qataris to foreigners	%58	%42
Satellite TV channels.	%56	%44
Western art galleries.	%48	%52
Enrolment of Qatari children in foreign schools	%46	%54
Increase in the percentage of expatriates in the country.	%43	%57
The widespread use of the English language	%41	%59
Foreign tourists	%31	%69
Traveling for tourism	%11	%89

Because of the flourishing oil production and exports in the 1970s and natural gas in the new millennium, Qatar underwent significant economic transformations in response to labor shortage. Qatar witnessed the influx of a large number of skilled migrant workers (Diop et al., 2012). This influx had an impact on the demographic composition and on economic, social, and even cultural structures. More recently, after choosing Qatar to host the 2022 FIFA World Cup, it became a significant hub for attracting a large number of foreign and Arab residents. Hosting the 2022 FIFA World Cup in Qatar, posed a cultural challenge, considering that the Qatari society is conservative (Henderson, 2014). This major event gathered individuals from different

cultural backgrounds and nationalities in Qatar. In light of this situation, respondents were asked about their perceptions regarding the impact of Qatar hosting the 2022 FIFA World Cup on national identity and the Arabic language. The table below illustrates respondents' opinions on this matter. The results show that only 21% of the respondents believe that hosting the 2022 FIFA World Cup in Qatar will have a negative impact on national identity, and only 12% believe that it will have a negative impact on Arabic language. Meanwhile, 32% of respondents believe that the presence of a large proportion of residents in Qatar who do not speak Arabic constitutes a threat to Qatari identity.

Table (13 Perceptions Of The Impact Of Qatar's Hosting Of The 2022 FIFA World Cup On National Identity

STATEMENT	AGREE	DISAGREE
Hosting the FIFA 2022 World Cup will have a negative impact on our national identity.	%21	%79
Hosting the FIFA 2022 World Cup will have a negative impact on our Arabic language.	%12	%88
The presence of a large proportion of residents in Qatar who do not speak Arabic is a threat to Qatari identity.	%32	%67

Given that this study was before the hosting of the FIFA 2022 World Cup, there is a need for more empirical research to understand national identity and influences.

Promoting The Values Of National Identity

In this section, several statements were presented that can promote individuals' national identity values in the Qatari society. Participants were asked to rate these statements on a scale from 1 to 10, where 10 means very important, and 1 means not important at all. The results showed that all statements had a high average score. It was revealed that family plays a fundamental role in the development of national identity in children, with an overall average of 9.798, scaling up to a high category. In the context of this result, previous studies have addressed the role of the family in promoting national identity in children, as family

interactions help shape the adolescents' identity (Wallace, 2017). The role of the school curricula came in second, with "Promoting the Arabic language and Islamic values among school students" scoring a high average of 9.734, followed by "The necessity of enriching the school curricula with the national culture, to familiarize children with the history of their country" with a high average of 9.660. Studies have found that schools have a significant role in promoting citizenship values and national identity; as the educational system -through its curricula- aims to instill a sense of belonging to the nation in the minds of students and strengthen values related to national choices, including identity values, focusing on the national language, cultural heritage, the geography and history of the homeland, and the association with its symbols, and awareness of community culture (Ali, 2007). Educational institutions are responsible for transferring these values from one generation to another, as students reflect the traits of good citizenship in their daily behavior and actions (Belaslah, 2017). Refer to Table (14) for more details.

Table (14): Promoting The Values Of Qatari National Identity

STATEMENT	AVERAGE
Promoting the Arabic language and Islamic values among school students.	9.734
The necessity of enriching the school curricula with the national culture, to familiarize children with the history of their country.	9.660
Introducing educational materials focusing on citizenship during the different stages of education.	9.398
Family plays an essential role in developing the national identity of its children.	9.798
National service plays a major role in promoting the values of national identity.	9.201
The media plays an effective role in raising awareness of the concept of national identity.	9.277
Civil society organizations should organize seminars to promote national identity practices.	8.998
Activating governmental policies to revive national and historical occasions to enhance national identity.	9.349

STATISTICAL ANALYSIS

In this section, the study examined the various relations among the six main dimensions of this study: national belonging, tribal affiliation, citizenship behavior in community participation, citizenship behavior in the Arabic language, citizenship behavior in the political dimension, national identity threats, and demographic characteristics such as age group, gender of the respondents, and educational level in order to identify differences using a chi-squared test.

Statistically Significant Differences Per Age Group

The following table (Table 15) illustrates the statements related to the six statistically significant dimensions at the significance level of 0.05. The results indicate that there is no statistically significant relationship in the national identity dimension and citizenship behavior in religion according to the age variable.

Regarding the national belonging dimension, the results show a statistically significant relation with the statement "Qatar is better than most other countries" among the age groups (the significance level is 0.008). Respondents in the age group of 25 to 34 years had a high agreement rate (100%) with this statement compared to the other age groups.

As for tribal affiliation, the results reveal a statistically significant relation with the statement "Choosing the place of residence" for the age variable, with a significance level of 0.029. We conclude that more than half of the respondents in the age group of 55 to 64 years (59%) considered choosing the place of residence important for tribal affiliation, while 60% of respondents in the age group of 25 to 34 years found it unimportant.

In the dimension of citizenship behavior in social participation, the results show a statistically significant relation with the statements "You find it difficult to integrate with your relatives/community" (significance

level 0.012) and "You regularly participate in celebrating national events" (significance level 0.028) for the age groups. The results show that the majority of respondents in the age group of 35 to 64 years had a higher level of disagreement with the statement "You find it difficult to integrate with your relatives/community" compared to other age groups. Additionally, the majority of respondents in the age group of 25 to 34 years had a high agreement rate (96%) with the statement "You regularly participate in celebrating national events," while older respondents (65+) had a lower agreement rate (83%) for the same statement.

The dimension of citizenship behavior in the Arabic language has yielded significant results. More than half of the respondents in the age group of 18 to 54 years expressed a high level of agreement with the statement "You prefer your children to learn English because it is more important than Arabic in the job market" (significance level 0.001). Whereas respondents in the age group of 55 years and older had a high level of disagreement with this statement. Additionally, the older age group (65+) had a high level of disagreement with the statements "It is acceptable for two people to speak English when they are both Qataris" (83%, significance level 0.009) and "You feel more comfortable speaking in English than in Arabic" (99%, significance level 0.000) compared to other age groups.

In the dimension of citizenship behavior in the political dimension, respondents in the age group of 45 to 54 years had a high level of agreement with the statement "People should support their country's government even if its policies are wrong" (71%, significance level 0.032) compared to other age groups. On the other hand, respondents in the age group of 55 to 64 years had a high level of agreement with the statements "I always follow the news and recommendations of the Shura Council" (78%, significance level 0.004) and "I always follow the news and recommendations of the Central Municipal Council" (71%, significance level 0.009) compared to other age groups.

Regarding the dimension of threats to national identity, it was observed that respondents in the age group of 65 years and older perceived

"Qatari children attending foreign schools," "the widespread use of the English language," and "Western art galleries" (54%, 58%, 64% respectively) as the most significant threats to national identity. In contrast, respondents in the younger age group (18 to 24 years) did not see these factors as significant threats (69%, 67%, and 64% respectively).

Table (15): Results Of The Chi-Squared Test (χ^2) For The Relation Between Statements And Age Groups

Dimension	Statements		Age groups						Significance level
			18-24	25-34	35-44	45-54	55-64	65+	
NATIONAL BELONGING	IN GENERAL, QATAR IS BETTER THAN MOST OTHER COUNTRIES	AGREE	%99	%100	%99	%98	%98	%92	0.008
		DISAGREE	%1	%0	%1	%2	%2	%8	
TRIBAL AFFILIATION	CHOOSING A PLACE OF RESIDENCE	IMPORTANT	%41	%40	%43	%44	%59	%48	0.029
		UNIMPORTANT	%59	%60	%57	%56	%41	%52	
CITIZENSHIP BEHAVIOR IN COMMUNITY PARTICIPATION	YOU FIND IT DIFFICULT TO GET ALONG WITH YOUR RELATIVES/COMMUNITY	AGREE	%12	%15	%10	%10	%9	%29	0.012
		DISAGREE	%88	%85	%90	%91	%91	%71	
CITIZENSHIP BEHAVIOR IN ARABIC LANGUAGE	YOU CONTINUOUSLY PARTICIPATE IN CELEBRATING NATIONAL EVENTS	AGREE	%95	%96	%94	%93	%95	%83	0.028
		DISAGREE	%5	%4	%6	%7	%5	%17	
CITIZENSHIP BEHAVIOR IN ARABIC LANGUAGE	YOU PREFER THAT YOUR CHILDREN LEARN ENGLISH BECAUSE IT IS MORE IMPORTANT THAN ARABIC IN THE JOB MARKET.	AGREE	%67	%64	%60	%54	%44	%46	0.001
		DISAGREE	%33	%36	%40	%46	%56	%55	
CITIZENSHIP BEHAVIOR IN ARABIC LANGUAGE	IT IS ACCEPTABLE FOR TWO PEOPLE TO SPEAK ENGLISH ALTHOUGH THEY ARE BOTH QATARIS.	AGREE	%39	%28	%31	%28	%22	%17	0.009
		DISAGREE	%61	%72	%69	%72	%78	%83	
CITIZENSHIP BEHAVIOR IN ARABIC LANGUAGE	ABANDONING THE ARABIC LANGUAGE IN THE WORKPLACE NEGATIVELY AFFECTS THE QATARI IDENTITY.	AGREE	%55	%65	%68	%62	%71	%74	0.023
		DISAGREE	%45	%35	%32	%38	%29	%26	
CITIZENSHIP BEHAVIOR IN ARABIC LANGUAGE	PRIVATE SCHOOLS SHOULD GIVE MORE CLASSES IN THE ARABIC LANGUAGE.	AGREE	%91	%96	%99	%99	%98	%100	0.000
		DISAGREE	%9	%4	%1	%1	%2	%0	

Continue- Table (15) Results Of The Chi-Squared Test (χ^2) For The Relation Between Statements And Age Groups

Dimension	Statements	Age group	Dimension	Statement	Age group	Dimension	Statement	Age group	SIGNIFICANCE LEVEL
		65+	45-54	55-64	65+	45-54	55-64	65+	
CITIZENSHIP BEHAVIOR IN ARABIC LANGUAGE	YOU FEEL MORE COMFORTABLE SPEAKING IN ENGLISH THAN IN ARABIC.	AGREE	%23	%10	%17	%12	%7	%1	0.000
		DISAGREE	%77	%90	%83	%88	%93	%99	
CITIZENSHIP BEHAVIOR IN POLITICAL DIMENSION	YOU TRUST YOUR GOVERNMENT TO ALWAYS DO THE RIGHT THING.	AGREE	%96	%99	%99	%97	%97	%90	0.008
		DISAGREE	%4	%1	%1	%3	%3	%10	
	PEOPLE SHOULD SUPPORT THEIR COUNTRY'S GOVERNMENT EVEN IF ITS POLICIES ARE WRONG.	AGREE	%55	%66	%68	%71	%69	%61	0.032
		DISAGREE	%45	%34	%32	%29	%31	%39	
	YOU ALWAYS FOLLOW THE NEWS AND RECOMMENDATIONS OF THE SHURA COUNCIL.	AGREE	%57	%72	%70	%65	%78	%68	0.004
		DISAGREE	%43	%28	%30	%35	%22	%32	
	YOU ALWAYS FOLLOW THE NEWS AND RECOMMENDATIONS OF THE CENTRAL MUNICIPAL COUNCIL.	AGREE	%48	%60	%59	%55	%71	%55	0.009
		DISAGREE	%52	%40	%41	%45	%29	%45	
AS A CITIZEN, YOU SUPPORTED YOUR COUNTRY DURING THE BLOCKADE.	AGREE	%100	%100	%100	%100	%99	%96	0.000	
	DISAGREE	%0	%0	%0	%0	%1	%4		
THREATS TO NATIONAL IDENTITY	WESTERN MUSIC CONCERTS.	THREAT	%79	%81	%89	%83	%91	%90	0.016
		NOT A THREAT	%21	%19	%11	%17	%9	%10	
	ENROLLMENT OF QATARI CHILDREN IN FOREIGN SCHOOLS	THREAT	%31	%50	%51	%54	%49	%54	0.000
		NOT A THREAT	%69	%50	%49	%46	%51	%46	

SOCIAL MEDIA	THREAT	%54	%60	%70	%70	%75	%72	0.001
	NOT A THREAT	%46	%40	%30	%30	%25	%28	
THE WIDESPREAD USE OF THE ENGLISH LANGUAGE	THREAT	%33	%43	%44	%40	%46	%58	0.033
	NOT A THREAT	%67	%57	%56	%60	%54	%42	
CELEBRATING CHRISTMAS\HALLOWEEN\VALENTINE'S DAY.	THREAT	%92	%91	%94	%84	%88	%89	0.041
	NOT A THREAT	%8	%9	%6	%17	%12	%11	
FOREIGN TOURISTS	THREAT	%20	%33	%35	%33	%37	%33	0.015
	NOT A THREAT	%80	%67	%65	%67	%63	%67	
SATELLITE TV CHANNELS.	THREAT	%44	%52	%60	%62	%69	%75	0.000
	NOT A THREAT	%56	%48	%40	%38	%31	%25	
WESTERN ART GALLERIES.	THREAT	%36	%48	%54	%47	%55	%64	0.003
	NOT A THREAT	%64	%52	%46	%53	%45	%36	

Statistically Significant Differences Per Respondents Gender

Table (16) provides information on the statistically significant statements related to the main dimensions at a significance level of 0.05 based on respondents' gender. It indicates that there is no statistically significant relation between national identity, tribal affiliation, and citizenship behavior in social participation according to gender (males and females). However, some statements in certain dimensions showed a statistically significant relationship. Table (13) illustrates some of the relationship revealed by the analysis, as follows: In the tribal affiliation dimension, there is a statistically significant relation between the statement "Choosing the nature of work" and gender (significance level 0.027). Respondents' views indicated that this statement was not important, with a high level of insignificance among males (67%) compared to females (60%).

The results also show a statistically significant relationship between the statement "Language has nothing to do with Qatari identity, language is just a communication tool", and gender (significance level 0.003) in the citizenship behavior in Arabic language dimension. The results showed that a significant percentage of respondents disagreed with the statement, with females having a higher disagreement rate by 9% (72%) compared to males (63%). This suggests an awareness among respondents of the importance of the Arabic language for national identity.

Regarding citizenship behavior in religion, there is a statistically significant relation between the statement "Islamic education is necessary to maintain the cohesion of Qatari society" and gender (significance level 0.01). The results indicate that the vast majority of respondents agree with this statement, with males (100%) showing slightly higher agreement than females (99%). This suggests the strong connection of citizens with their religion and linking it to their national identity.

In the dimension of citizenship behavior in the political aspect, the results indicate a statistically significant relation between four out of twelve statements per gender. The results showed a higher level of agreement among males compared to females in the following statements: "I always follow the news and recommendations of the Shura Council" (74% vs. 61%, significance level 0.000). "I always follow the news and recommendations of the Central Municipal Council" (65% vs. 49%, significance level 0.000). "I always follow the news of the Council of Ministers" (75% vs. 63%, significance level 0.000). This suggests that males in Qatari society have a greater interest in following the news and political matters compared to females.

With concern to the threats to national identity dimension, the results reveal a statistically significant relationship between three out of sixteen statements per respondents' gender. The results also show a higher percentage of females perceiving "Qataris marrying foreigners" and "the spread of Western clothing" (62% and 87% respectively) as potential threats to national identity compared to males (54% and 81% respectively).

Table (16) Results Of The Chi-Squared Test (χ^2) For The Relation Between Statements And Gender

Significance level	Gender			Statement	Dimension
	FEMALE	MALE			
0.003	28%	37%	AGREE	LANGUAGE HAS NOTHING TO DO WITH QATARI IDENTITY.	CITIZINSHIP BEHAVIOR IN ARABIC LANGUAGE
	72%	63%	DISAGREE	LANGUAGE IS JUST A COMMUNICATION TOOL.	
0.01	99%	100%	AGREE	ISLAMIC EDUCATION IS NECESSARY TO MAINTAIN THE COHESIVENESS OF QATARI SOCIETY.	CITIZINSHIP BEHAVIOR IN RELIGION
	1%	0%	DISAGREE		
0.023	99.5%	100%	AGREE	CITIZENS MUST RESPECT THE CONSTITUTION AND ABIDE BY LAWS AND REGULATIONS.	CITIZINSHIP BEHAVIOR IN POLITICAL DIMENSION
	0.5%	0%	DISAGREE		
0.000	61%	74%	AGREE	YOU ALWAYS FOLLOW THE NEWS AND	
	39%	26%	DISAGREE	RECOMMENDATIONS OF THE SHURA COUNCIL.	
0.000	49%	65%	AGREE	YOU ALWAYS FOLLOW THE NEWS AND	
	51%	35%	DISAGREE	RECOMMENDATIONS OF THE CENTRAL MUNICIPAL COUNCIL.	
0.000	63%	75%	AGREE	YOU ALWAYS FOLLOW THE NEWS OF THE COUNCIL OF	
	37%	25%	DISAGREE	MINISTERS.	
0.022	62%	54%	THREAT	MARRIAGE OF QATARIS TO FOREIGNERS	NATIONAL IDENTITY THREATS
	38%	46%	NOT A THREAT		
0.048	46%	39%	THREAT	INCREASE IN THE PERCENTAGE OF EXPATRIATES IN THE COUNTRY.	
	54%	61%	NOT A THREAT		
0.02	87%	81%	THREAT	WESTERN-STYLE CLOTHING.	
	13%	19%	NOT A THREAT		

Statistically Significant Differences By Educational Level

The following table (Table 17) illustrates the statistically significant dimension statements by educational level at a significance level of 0.05 for the respondents. Generally, we noticed the absence of a statistically significant relation in the citizenship behavior and religion dimension according to the educational level variable.

In the national belonging dimension, there is a statistically significant relation in the statement "You feel a belonging to the Qatari society more than other societies" (Significance level 0.003) and "Your Qatari identity is more important than other identities" (significance level 0.005) with educational levels. The results revealed that all respondents with a high school diploma or higher education feel a stronger affiliation to the Qatari society (100%) compared to other societies, in contrast to those with less than a high school diploma (%98) .

Regarding the tribal affiliation dimension, there is a statistically significant relation in the statements "marriage" (significance level 0.004), "choosing the nature of work" (significance level 0.005), "choice of education" (significance level 0.035), and "choice of children's school" (significance level 0.027) with educational levels. The results also indicate that the majority of respondents with a high school diploma, diploma, bachelor's degree, or higher education think that tribal affiliation is not important in choosing the nature of work (65% and 66%, respectively), the choice of education (68%), and the choice of children's school (70% and 71%, respectively) compared to those with less than a high school diploma.

In the dimension of citizenship behavior in community participation, we observe a statistically significant relationship with the statements "You feel that people who do not adhere to the customs and traditions are not considered Qatari" (significance level 0.001) and "You adhere to customs and traditions in society" (significance level 0.022) with educational levels. More than half of the respondents with a high school

diploma or diploma disagree with the statement (60%) compared to other educational levels regarding "You feel that people who do not adhere to the customs and traditions are not considered Qatari".

As for the of citizenship behavior dimension in the Arabic language, there is a statistically significant relationship between the statements "You prefer that your children learn English because it is more important than Arabic in the job market" (significance level 0.003) and "Language has nothing to do with Qatari identity. Language is just a communication tool" (significance level 0.000) with education levels. The results show a high level of agreement among respondents with a high school diploma, diploma certificate, bachelor's degree, or higher (60% and 63%, respectively) for the statement "You prefer that your children learn in English because it is more important than Arabic in the job market". While 53% of those with less than a high school diploma disagree with the statement.

As for the dimension of citizenship behavior in the political dimension, there is a statistically significant relationship between the statements "You always follow the news and recommendations of the Shura Council" (significance level 0.018), "You always follow the news of the Council of Ministers" (significance level 0.035) and "Your participation as a voter in the Shura Council demonstrates your patriotism" (significance level 0.03), with educational levels. The results indicate that respondents with a bachelor's degree or higher show a high level of agreement with the above statements compared to other education levels.

In the dimension of threats to national identity, 11 out of the 16 statements were found to have a statistically significant relationship with educational levels. It was observed that individuals with education levels below high school diploma believe that "Qatari children attending foreign schools" (significance level 0.000) and "Western art galleries" (significance level 0.000) pose a threat to national identity, whereas those with high school diploma, diploma, bachelor's degree, or higher do not see them as a threat. Additionally, the majority of respondents with education levels below high school diploma show a high level of

agreement with the statements "Western music concerts" (92%), "social media" (72%), "Marriage of Qataris to foreigners" (73%), " Western style clothing" (93%), and "satellite TV channels" (68%), considering them as threats to national identity compared to other educational level

Table (17): Results Of The Chi-Squared Test (χ^2) For The Relation Between Statements And Educational Level

Significance level	EDUCATION LEVEL				STATEMENTS	DIMENSION
	BACHELOR'S OR HIGHER	SECONDARY OR DIPLOMA	LESS THAN SECONDARY			
0.003	%100	%100	%98	AGREE	YOU FEEL YOU BELONG TO QATARI SOCIETY	NATIONAL
	%0	%0	%2	DISAGREE	MORE THAN OTHER SOCIETIES	
0.005	%95	%98	%100	AGREE	YOUR QATARI IDENTITY IS MORE IMPORTANT	BELONGING
	%5	%2	%0	DISAGREE	THAN OTHER IDENTITIES	
0.004	%58	%56	%72	IMPORTANT	MARRIAGE	
	%42	%44	%28	UNIMPORTANT		
0.005	%34	%35	%49	IMPORTANT	CHOOSING NATURE OF WORK	TRIBAL
	%66	%65	%51	UNIMPORTANT		
0.035	%32	%33	%44	IMPORTANT	CHOICE OF EDUCATION FIELD	AFFILIATION
	%68	%68	%56	UNIMPORTANT		
0.027	%29	%30	%41	IMPORTANT	CHOOSING CHILDREN'S SCHOOL	
	%71	%70	%59	UNIMPORTANT		

Continue- Table (17) Results Of The Chi-Squared Test (χ^2) For The Relation Between Statements And Educational Level

Significance level	EDUCATION LEVEL				STATEMENTS BACHELOR'S OR HIGHER	DIMENSION SECONDARY OR DIPLOMA
	BACHELOR'S OR HIGHER	SECONDARY OR DIPLOMA	LESS THAN SECONDARY			
0.001	%42	%40	%58	AGREE	YOU FEEL THAT PEOPLE WHO DO NOT ADHERE TO THE CUSTOMS AND TRADITIONS ARE NOT CONSIDERED QATARI.	CITIZENSHIP BEHAVIOR IN COMMUNITY PARTICIPATION
	%58	%60	%42	DISAGREE		
0.022	%99	%100	%100	AGREE	YOU ADHERE TO THE CUSTOMS AND TRADITIONS OF SOCIETY.	CITIZENSHIP BEHAVIOR IN ARABIC LANGUAGE
	%1	%0	%0	DISAGREE		
0.003	%63	%60	%47	AGREE	YOU PREFER THAT YOUR CHILDREN LEARN ENGLISH BECAUSE IT IS MORE IMPORTANT THAN ARABIC IN THE JOB MARKET.	CITIZENSHIP BEHAVIOR IN ARABIC LANGUAGE
	%37	%40	%53	DISAGREE		
0.000	%26	%39	%35	AGREE	LANGUAGE HAS NOTHING TO DO WITH QATARI IDENTITY. LANGUAGE IS JUST A COMMUNICATION TOOL.	CITIZENSHIP BEHAVIOR IN ARABIC LANGUAGE
	%74	%61	%65	DISAGREE		
0.018	%72	%62	%67	AGREE	YOU ALWAYS FOLLOW THE NEWS AND RECOMMENDATIONS OF THE SHURA COUNCIL.	CITIZENSHIP BEHAVIOR IN POLITICAL DIMENSION
	%28	%38	%33	DISAGREE		
0.035	%74	%65	%67	AGREE	YOU ALWAYS FOLLOW THE NEWS OF THE COUNCIL OF MINISTERS.	CITIZENSHIP BEHAVIOR IN POLITICAL DIMENSION
	%26	%35	%33	DISAGREE		
0.03	%77	%68	%75	AGREE	YOUR PARTICIPATION AS A VOTER IN THE SHURA COUNCIL DEMONSTRATES YOUR PATRIOTISM.	CITIZENSHIP BEHAVIOR IN POLITICAL DIMENSION
	%24	%32	%25	DISAGREE		
0.026	%82	%83	%92	THREAT	WESTERN MUSIC CONCERTS.	THREATS TO NATIONAL IDENTITY
	%18	%17	%8	NOT A THREAT		
0.000	%48	%38	%62	THREAT	ENROLLMENT OF QATARI CHILDREN IN FOREIGN SCHOOLS	THREATS TO NATIONAL IDENTITY
	%52	%62	%38	NOT A THREAT		
0.007	%67	%58	%72	THREAT	SOCIAL MEDIA	THREATS TO NATIONAL IDENTITY
	%33	%42	%28	NOT A THREAT		
0.027	%46	%36	%43	THREAT	THE WIDESPREAD USE OF THE ENGLISH LANGUAGE	THREATS TO NATIONAL IDENTITY
	%54	%64	%57	NOT A THREAT		
0.000	%55	%56	%73	THREAT	MARRIAGE OF QATARIS TO FOREIGNERS	

0.003	%45	%44	%27	NOT A THREAT	TRAVELING FOR TOURISM
	%11	%9	%19	THREAT	
0.001	%89	%91	%81	NOT A THREAT	CELEBRATING CHRISTMAS\HALLOWEEN\VALENTINE'S DAY.
	%87	%94	%91	THREAT	
0.001	%13	%6	%9	NOT A THREAT	FOREIGN TOURISTS.
	%29	%27	%44	THREAT	
0.003	%71	%73	%56	NOT A THREAT	WESTERN-STYLE CLOTHING.
	%82	%83	%93	THREAT	
0.006	%18	%17	%7	NOT A THREAT	SATELLITE TV CHANNELS.
	%54	%53	%68	THREAT	
0.000	%46	%47	%32	NOT A THREAT	WESTERN ART GALLERIES.
	%43	%46	%65	THREAT	
	%57	%54	%35	NOT A THREAT	

CONCLUSION

This report presents an analysis of the data from the second wave of the "National Identity in Qatar" study, which was conducted in September 2022. The study aimed to identify the factors influencing the concept of national identity among Qatari citizens and to determine potential future risks to national identity. The results of the statistical analysis of the main variables in the survey (22 variables) revealed various relationships between these variables and the demographic characteristics of the sample.

It was noted that a significant proportion of respondents have a strong attachment to Qatari identity, tribal identity, Gulf identity, Islamic identity, and lastly attachment to the Arab nations. According to the respondents' perspectives, customs, traditions, and Qatari attire (traditional attire for both men and women) stood out as the most defining elements of Qatari identity. The results also indicated the importance of the tribe or family in the concept of national identity among the respondents, which suggests a strong family cohesion among members of the tribe or family.

Truthfully, finding a balance between modernity and preserving traditions in the face of globalization and economic expansion is one of the most challenging issues that Qataris face today. The results of this study indicate that there are certain phenomena that have started to spread and are considered a threat to the cultural identity of the country from the perspective of the surveyed sample. These phenomena include the trend of youth to imitating Western culture, reliance on domestic maids in childrearing, celebrating Christmas, Halloween, and Valentine's Day, the spread of western-style clothing, Western music concerts, individuals prioritizing their personal interests over collective interests, the prevalence of social media, marriage of Qataris to foreigners, satellite TV channels, Western art galleries, Qatari children attending foreign schools, the increasing proportion of expatriates in the

population, and the widespread use of the English language. Promoting local culture among children and youth is crucial for enhancing national identity, in addition to participating in community activities, festivals, and events that promote Qatari traditions. It is essential for the Qatari society to continue its efforts towards reminding its children and the future generation about the significance of Qatari identity and the Arabic language, emphasizing the importance of preserving them for the future, and avoiding the activities that do not align with the values and beliefs of Qatari identity.

The study recommends focusing on the role of parents in educating their children about what is acceptable and what is not in the Qatari society. Additionally, public institutions should educate Qatari families through programs that raise awareness about the consequences of relying on maids in family life and childrearing, as this may have negative effects on promoting Qatari identity. The family is the place in which children develop their identity, and maids cannot replace the role of parents, as they often have limited education or training, and they may not be familiar with the local language or culture. Therefore, parents need to strike a balance between caregiving at home and taking care of their children.

Undoubtedly, qualities such as compassion, courage, equality, justice, generosity, honesty, kindness, perseverance, discipline, respect, responsibility, and behavior management are among the most important attributes that individuals can learn from Qatari families. It has become necessary for Qataris to strengthen their family or tribal bonds because the state has increasingly globalized, and some emerging trends can potentially threaten its cultural identity.

The results of this study hold significant importance for various government entities, civil society organizations, and media for designing a national policy that combines efforts to enhance national identity among citizens and identify future risks that could threaten national identity, thus, making policies and interventions to tackle these risks. It

is worth noting that one of the challenges outlined in Qatar's National Vision 2030 document is creating a balance between modernization and the preservation of traditions in the light of globalization and economic growth. Therefore, the findings of this study contribute to the development of a national policy aiming at strengthening national identity among citizens, raising awareness within the community about the nature and importance of national identity, and finally, educating society (both individuals and institutions) about national identity threats.

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