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Attitude Changes Resulting from a Course in Middle East History

Aaron Imig

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Abstract

This study explored the change in high school students' cultural acceptance of Islamic peoples after a semester long course in Middle East History. Ten senior high school students in a small Christian high school were tested in knowledge, visual perception, and cultural attitudes before and after the semester course. Final data collection suggests that the population size for this study needed to be larger and more diverse. The results were not significant enough to indicate attitudes were changed over the course of the semester. There was not a positive correlation found between knowledge gained by the students and the resulting changes in attitudes. Implications resulting from this test suggest that there is some type of relationship between the increasing knowledge of students and their attitudes towards people of different cultures. Based on the final correlational results, further study is suggested to examine possible negative correlation between knowledge gained and cultural acceptance.

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Comments

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Attitude Changes Resulting from a Course in Middle East History

By

Aaron Imig

B.A. Dordt College 1998

Action Research Proposal
Submitted in Partial Fulfillment
of the Requirements for the
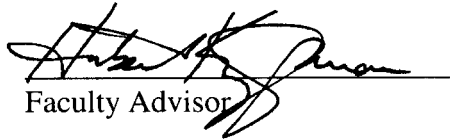Degree of Master of Education

Department of Education
Dordt College
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May 6, 2003

Attitude Changes Resulting from a Course in Middle East History

By

Aaron Imig

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Abstract

This study explored the change in high school students' cultural acceptance of Islamic peoples after a semester long course in Middle East History. Ten senior high school students in a small Christian high school were tested in knowledge, visual perception, and cultural attitudes before and after the semester course. Final data collection suggests that the population size for this study needed to be larger and more diverse. The results were not significant enough to indicate attitudes were changed over the course of the semester. There was not a positive correlation found between knowledge gained by the students and the resulting changes in attitudes. Implications resulting from this test suggest that there is some type of relationship between the increasing knowledge of students and their attitudes towards people of different cultures. Based on the final correlational results, further study is suggested to examine possible negative correlation between knowledge gained and cultural acceptance.

Attitude Changes Resulting from a Course in Middle East History

Introduction

Many smaller secondary schools are limited in what classes they can offer. When it comes down to core disciplines, such as social studies, only the necessities are usually offered. Society is becoming increasingly global and increased global tension is evident in the United States; therefore, it is important that students develop a broader understanding of the different peoples and cultures of the world. As the United States develops more relationships and connections with nations and people of the Middle East, high school students should be taught about Islamic cultures and their history. In the wake of the past events since 2001, American perception of Islamic culture has changed.

From an educator's perspective, the question is raised whether teaching a social studies course in Middle East History creates a change in students' attitudes toward people of Islamic descent. If it can be proven that students' perception and attitudes toward a race of people is changed and impacted through a high school course, then such courses need to become a part of the core curriculum used within high schools. If it is possible to help high school students feel less threatened and fearful of a culture that is different, educators will have succeeded in providing their students with a broader view of the world around them. The scope of such a study could be expanded to many other social studies classes covering a wider variety of cultures. If such course is successful in reducing students' fear, and promotes an understanding of Muslims, it should become a required class for all students.

This can be a dangerous trait to try and impress upon young students' minds. Being accepting of a culture does not mean embracing that culture and finding no errors in their ways. Any social study from a Christian perspective must encourage and support the

instruction of discernment. Students can be appreciative of any culture, but they must be able to see the consequences of the particular beliefs that accompany that culture. High school students should develop an informed tolerance by which they are able to know the differences between sympathy and total acceptance. Tolerance taught in a Christian school will and should be distinctly different than the tolerance taught in our public schools of accepting everything and everyone. The Christian insight that results from such social studies classes should allow students to be sympathetic, while remaining realistic within the big picture of God's created order and plan for redemption.

As stereotypical views of non-Caucasian, non-Christian peoples in the United States change over the years, influenced by various significant and insignificant events, education must keep pace with these changes. Seeing other peoples' commonalities can help break down the myths and stereotypes that form around groups who are perceived as "strange" and also encourage open attitudes toward new ideas (Johnson, 1989). If students are to be fully prepared for the world outside of high school, they must have an understanding of the world they are entering. Increasingly, the Middle East and the Islamic religion is becoming a significant part of American culture, not only abroad, but right at home. Just as students are forced to take American history and Western Civilization courses, studies in Middle East History and Islamic culture could be considered a required course. The results of this study will help identify just how important such a class should be to a high school's list of course offerings, and even graduation requirements.

Specific Research Question

To what extent does a course in Middle East History that emphasizes Islamic culture,

beliefs, and cultural norms encourage cultural acceptance (by reducing fear) of Muslims

among high school students?

Definitions

In this study the following terms will be used as they are defined below:

- *cultural acceptance* is defined as an absence or decrease in the level of fear of

   persons from another culture. Included in this is an absence of feeling threatened, or

   feeling offended or frightened by people of another race. As previously mentioned,

   acceptance does not mean one finds no fault with a certain culture, but rather

   develops informed tolerance and sympathy.

- *Muslims* are defined as people following the religion of Islam. For the purpose of the

   class and this study, we will focus on Muslims born in the countries of the Middle

   East. It is important to note that all Muslims are not Arabs, just as all people born in

   the Middle East are not Muslims. They are not interchangeable terms.

- *attitude* is defined as a feeling, either positive, negative, or neutral, toward people of

   another culture.

Review of the Literature

One of the major goals of social studies courses in schools today is an increased

awareness and acceptance of people of other cultures. Tolerance of other peoples has

become an essential element in today's classroom and many researchers have promoted the

increase of teaching tolerance of others (Arnow, 1995; Byrnes, 1988). There is a prevailing

thought that intolerance plagues many school districts across America today (Mileski, 1998).

Recognition of the diverse and changing society is associated with the term multiculturalism (Resinger, 1992). Multiculturalism is the current buzzword used by many states around the country as standards and curriculum guidelines are being set. An effective social studies curriculum should highlight the diversity of the world. If an accurate picture of the cultures around the world is to be painted for students, then these various cultures must be studied and analyzed.

Most high schools require students to have a minimum of 3 credits of social studies classes as a graduation requirement. These credits generally fall into the categories of one credit of World History/Global Studies, one credit of United States History, and one credit of Government. If these are the general requirements, only one-third of the credits focus specifically on peoples around the world and their distinct cultures. Students need to see the world as an integrated system and realize that there are many levels of connections to peoples and different countries throughout the world (Johnson. 1989). There is a need to have more courses available, both required and elective. "Every major curriculum report in recent years has called for more emphasis on history. Some argue that history is the single discipline that unites all the fields within social studies" stated Risinger (1992, p.3).

In the past, textbooks for Global Studies and World History courses were criticized for distorting Middle East geography and culture, economics, maldistribution of wealth, cultural bias and ethnic stereotypes, religious bias and stereotypes, United States relations in the Middle East, and the Arab-Israeli wars (Griswold 1975). But today, more educators feel that developing curricula have been blending global multiculturalism better than ever before (Risinger, 1992; Rahme 1999). As a result of this improvement, it should become a focus for social studies teachers to emphasis the multiculturalism outside of the United States.

In order for students to begin to see this connectedness in their world, they need to be made aware of their surroundings and what is going on in the world. Students who are more tolerant of other cultures are the students who have been exposed the most to different cultures (Gerner, 2000). Sorensen and Krahn's study (1996) demonstrated that increased education about immigrants "liberalized" students' attitudes toward immigrants over time, while students who did not continue with education became less accepting of immigrants. This study shows a link between education and acceptance of people who are different. It would seem to support the other studies which prove that with increased education and exposure to people of a different culture, students become more accepting of people who are not like themselves.

More specifically, multicultural education and courses that focus on cultural awareness do create students who are more accepting of people who are of different cultures. Studies have shown that cultural hostility is reduced through teaching cultural awareness (Hunt, 2000). Identifying stereotypes and overgeneralizations are important steps in helping students learn about other peoples. Once students have identified their own stereotypes, they begin to make more valid judgments of the people they come in contact with on a day-to-day basis (Byrnes, 1988). Educational time spent studying other cultures prepares students to be sensitive to these cultures, but also knowledgeable about different viewpoints that exist around them (Arnow, 1995). Schools need to make it a priority to help their students understand and become accepting of people of different cultures. Because the world is changing constantly, there needs to be a greater focus today on educating our students about the Islamic people.

By instituting a course that teaches about other people through the use of research of the culture of another people, students will develop a more tolerant and accepting attitude toward people of that culture (Mileski, 1998). The most effective exposure to other cultures has been found to be examining literature of that culture, watching accurate visual representations of people of that culture, and even listening to audio clips of important events and highlights of the people of said culture (Risinger, 1992; Mileski, 1998).

Another method of increasing cultural acceptance of people of another ethnic background is to study their religion. For any study of the Middle East, including the background of Islam and the influence this faith has on its followers, it is imperative to understand the culture of the Middle East. Islam is a central point for this culture and for students to begin to understand the people, they must understand their religion (Risinger, 1992; Rahme, 1999). To ignore this role and significance of religion "leaves a massive gap that prevents students from fully understanding the past or present" said Risinger (1992 p.4). Many major events that have happened throughout history such as the Crusades, 50 years of war between Israel and Palestine, and even the terrorist attack on the United States on September 11, 2001 have religious roots. To realize and accept these facts about a non-American culture will allow for greater understanding about the existence of such events and promote acceptance of this culture rather than a fear of it.

A study done by Stake and Hoffmann concerning women's studies showed that attitudes could be changed by focusing on understanding and acceptance of diversity within women's studies. In this study the result was that the students who took the women's studies courses had a greater change in "egalitarian attitudes" and displayed "more activism, and more intention to engage in social activism" (2001). It is conceivable, then, that a course in

Middle East history would impact students enough to change their existing stereotypes of

Muslim people, and develop a greater acceptance for the Islamic culture.

Method

Participants

The students selected for this study attend Salem Academy High School in Salem,

Oregon. The school is a small Christian school of approximately 200. There were 10

students enrolled the Middle East / Far East history class being offered for the first time at

the school. Mr. Aaron Imig taught the class during 4th period, which lasts for 46 minutes

every day of the school week. The class focused on the Middle East for the first semester of

the school year, and on the Far East for the second semester.

The class was an elective class so there were many diverse reasons students were in

the class. There were four males and six females. All of the students enrolled in the class

were seniors. There was one male student from Arab descent; the rest of the students were

Caucasian. Students were selected for the study when they enrolled in the class. The

students had to get parental permission prior to the test to be allowed to participate in the

study (See Appendix A).

Materials

There were three instruments selected to collect the data for this study. The first was

a written survey that was adapted from Levinson & Sanford's *Anti-Semitism Scale* (1944)

(See Appendix B). Some items of the scale were omitted and other items were changed to

reflect a study on Muslims instead of Jews. It is important to note that the instrument was

designed to measure Anti-Semitic feelings, and that there is no correlation to be found in

this study between Anti-Semitism and Anti-Muslim sentiments. The goal of this instrument,

according to Levinson & Sanford, is to measure in psychodynamic terms. In this study, the survey statements were used to measure students' feelings of acceptance and their level of fright and perceived threat from people of Islamic decent.

The second instrument used was a slide presentation that included a variety of photographs of people from different ethnic backgrounds (See Appendix C). This tool was used to invoke students' visual perceptions of people, rather than just trying to understand the inner workings of their brain through written words alone. This presentation of twenty pictures was created solely for the purpose of this study. Students were asked to write a one-sentence description about a photograph that was shown for 45 seconds. The goal of this instrument was to look at what students see in the photographs and obtain first impressions of a variety of people.

The third instrument was a simple basic knowledge test of Islamic history and culture. This test was comprised of ten questions that were selected from different World History textbooks and resources (See Appendix D). There were both multiple choice and short answer questions on this test. This tool was be used to determine the basic level of factual knowledge students possessed pre-class compared to post-class.

Design and Procedure

The data for this study was collected at two different times. The first collection was on the first or second day of school in September, at the beginning of the first semester. The slide show was given first; students wrote down a simple sentence about how each photograph made them feel. Following the slide show, the written instrument measuring attitudes was given to the students. On the written instrument, students responded to a series of thirty-two statements. The statements were divided into two equal sections of sixteen

statements each. Every statement was scored from 1 (strong agreement) to 6 (strong disagreement) with no neutral option. All items of this instrument were worded so that agreement was scored as anti-Muslim; the lower the score the more anti-Muslim feelings demonstrated by the student. All scores had positive totals from 32 (high anti-Muslim) to 192 (low anti-Muslim). Items were classified into five categories.

1. Muslims are personally offensive (PO) - 9 items

2. Muslims are socially threatening (ST) - 6 items

3. Attitudes about what should be done to or against the Muslims (A) - 13 items

4. Muslims as being too seclusive (S) - 1 item

5. Muslims as being too intrusive (I) - 5 items

Four items belong to two categories and two items do not belong to a category. Finally, the basic knowledge test was given and completed by the students, testing their knowledge of basic facts and beliefs of the Islamic culture.

Data was collected again at the end of the semester in January during the finals period. As before, students were given all the instruments in the same order; however, this time all the tests were administered in one day. The slide show contained the same photographs as the original, and the written tool included the same statements as before. After the data had been collected it was compiled and conclusions made based on the findings.

Variables

The main variable that existed in this series of tests was the level of knowledge that the students had coming into the class. Hopefully, the basic knowledge test will at least point

out the differences between the students and decrease the significance of this extraneous variable.

Other variables that existed were the students' exposure to the Islamic culture prior to the class. The fact that there was a student of Arab descent in the class may have affected how students perceive the people of the culture being studied. Another factor was that the test was administered in a small Christian school, in which love, acceptance, and a view that all humans have been created equally by God is taught and promoted on a daily basis. The awareness level of students to current events prior to the start of the class may also be classified as an independent variable. Any major world events, such as a possible war with Iraq, conflict in the Middle East, or terrorist activity during the course of the class could have created a variable that might have impacted the validity of the tests.

The scale adapted from Levinson and Sanford was designed purely to measure attitudes "in psychodynamic terms" (1944). This variable does not allow for the test to completely and accurately measure students' attitudes towards every person of a culture, nor does it completely ignore social and historical factors that may influence responses to the test. The social and historical factors are important but, according to Levinson and Sanford, the outcome of the test will be a psychological finding.

Validity and Reliability

Having the students all take the test at the same time, in the same room, in the same amount of time minimized threats to the internal validity of the tests. The students were told they were going to be tested, but none of them were told what the tests were going to cover.

According to Levinson and Sanford, the split-half reliability of .88 was obtained for the first sample of their test. The average correlation among the different sub-scales was .79

(1944). After the results of the tests given in January were compiled, a new reliability figure was calculated and used as a more accurate indicator for the reliability for this specific study of the altered test. The split-half reliability for the altered test was .91.

Data Analysis

The results from the three sets of tests were analyzed after the semester was completed during the last week of January. In the first test using the slide show, the analysis measured the reaction response of the students. The descriptions of the pictures given by the students was analyzed through a search for common descriptors. These descriptions were then placed into broader categories. The categories were described as negative description, neutral description, or positive description. The results of the test were based on whether or not students changed from a particular description pattern to another pattern after the completion of the semester.

The attitudinal test scores, based on the qualitative measure total scores of the thirty-two statements, were analyzed on a paired-samples t-test to evaluate the hypothesis that the semester class will produce attitudinal change. The pre-test hypothesis was that there would be a large correlation between the scores of each student pre and post-test because the same subject would be taking the same test. The comparison of the scores from pre-class test to post-class test then were compared to analyze if there was a significant level of change in students' attitudes. The null hypothesis was that there would be no change in students' attitudes after the semester course.

The basic knowledge scores also were analyzed in a paired samples t-test. This comparison of the pre and post class test scores allowed for a computation of the difference

between the variables and identified a possible significance different from zero. The null

hypothesis would be a zero mean difference in the post-test results.

Finding a possible correlation between the net changes of the knowledge test and the

attitudinal test was the final analysis. A scatter plot graph was created to show if there was a

correlation between, and increase in, knowledge and a change in attitude. The scatter plot

was be set up so that on the horizontal axis would be the measure of change in knowledge of

Islamic culture. The vertical axis measured the attitudinal change of the students through the

course of the semester. The pre-study hypothesis was that there would be a positive

correlation between the students' increase in knowledge and changes in their scores on the

attitudinal tests.

Results

The post-tests were conducted during finals week of the first semester. The class met

for 18 weeks. The tests were conducted in the same order that they were first given, with the

students placing their student ID numbers on their papers for identification purposes.

The slide show analysis was completed first. Of the twenty pictures shown, eighteen

pictures had at least one or more students fall into a different descriptive category. Words

that resulted in a negative categorization were words like: terrorism, riot, hostage, revolt,

revenge, kill, protest, crazed, lunatic, ugly, uncooperative and angry. Words or phrases that

garnered a positive categorization were: dancing, helping, happy, assistance, medical aid,

smile, triumphant, cute, solve a problem, parade, agreement, and freedom. Of the twenty

pictures, seven pictures included some type of Arabic figure or topic. In response to those

seven pictures, out of a possible seventy different responses, students changed categories

twenty times. This results in a 29% (20/70) change rate. The change rate for the other

thirteen pictures was 18% (24/130). Of the twenty categorical changes in response to the seven pictures containing Arabic content, 60% (12 of 20) were for the positive, while 40% (8 of 20) were negative. Within the other thirteen pictures, of the 24 changes 12 (50%) of the changes were positive categorical changes and 12 (50%) were negative categorical changes.

Only two pictures were viewed with no change by any of the students during the post-test. The picture that received the greatest positive change was picture #8, one of the seven including Arabic content. Five students changed categories from a negative to positive during the post-test. However, the largest negative attitude change was picture #7, which also included Arabic content. This photograph elicited a negative change in response from three students.

The attitudinal test showed a slight overall increase in the attitude of acceptance by the students of people of the Muslim faith (See Table 1). The pre-test mean score for the class was 149.0, while the post-test mean score was 150.8. The paired samples t-test showed **t** = 0.31 with **df** = 9. The null hypothesis of there being no attitudinal change was actually proved as true. The **P** value of the t-test for a non-directional test would be 0.765376, which has no value of significance. There was no significant change from zero, and in fact the value of **t** was very close to being zero.

The category within the attitudinal test that scored the most positive change on average was the attitude category (See Table 2). The pre-test mean score for the class on the items involving attitudes of perception of Muslims was 63.6, while the post-test mean was 66.6 for an average increase of +3.0 points per student. Three other categories had the mean increase from pre-test to post-test: Personally offensive +0.8 (See Table 3), Intrusive +0.8 (See Table 4), and Socially Threatening +0.5 (See Table 5). The scores on items from the

category of seclusiveness decreased from a pre-test mean of 4.2 to a post-test mean of 3.8

for an average decrease of -0.4 (See Table 6).

None of these categories within the attitudinal test increased or decreased enough

from pre-test to post-test to demonstrate any significance. The closest category to producing

a significant change was the attitude category which produced a value of **t** = 1.66 with **df** = 9

in the paired samples t-test. The **P** was 0.131316 which would display no significant level

of change in the students' attitudes over the course of the semester.

The knowledge test showed that students did increase their knowledge level

throughout the semester course. The average score on the test increased in the post-test (See

Table 7). The pre-test mean score was 4, compared to a mean of 6.8 on the post-test,

creating a mean difference of 2.8. One student got all 10 questions right on the post-test, and

one student actually received a lower score on the post-test than they had on the pre-test.

The paired samples t-test showed **t** = 4.22 with **df** = 9. Based on this, it was easy to identify

a significant difference in the means of the correlated samples, and disprove the null

hypothesis. The **P** value of the t-test for a non-directional test would be 0.002236, which is

beyond the 0.005 level of significance. Thus, there is over a 99% confidence that the results

demonstrate a consistent increase in the knowledge of the students in the course.

The scatter plot designed to show correlation of attitudinal changes based on a change in

knowledge did not produce the hoped for correlation (See Graph 1). With the expected

increase in knowledge, the correlation value of **r** = -.614 was not significant enough to prove

a correlation. In fact, the negative correlation suggests that students who increased their

knowledge the most decreased in their scores on the attitudinal test. The resulting value of **t**

= -2.199 almost demonstrates a level of significance to be able to make the above statement.

With **P** = 0.0591 there is *almost* a 95% confidence in a non-directional test, that the increase of knowledge led to a negative attitude change over the course of the semester. However, this hypothesis must be studied with a broader population, and a more direct focus on the specific change resulting from students gaining knowledge for it to be proven significant, and true.

Discussion

Summary

The results of this study do not show a significant level of change in students' attitudes over the course of the semester. The knowledge level of the students significantly increased (4 to 6.8). That was to be expected and would be considered the primary success of the test. The resulting t-value of 4.22 would suggest that students enrolled in the class did obtain a significant amount of new knowledge.

For the tests of the study that were designed to measure attitudinal change, none produced any significant level of change that would support or disprove other studies. The slide show test did not demonstrate any relevant significance to the change of attitudes based on visual perceptions. The differences in the attitudinal changes from negative to positive were not significantly different from the changes from positive to negative. Nor was the difference in responses to pictures including Arabic content significantly different than the responses to pictures not containing Arabic content.

The t-value of 0.31 obtained measuring the change in attitudes from the Levinson & Sanford test does not demonstrate any significance. After breaking the test into the subcategories and comparing all the resulting t-values, there was no significant change in any category (A – **t**=1.66; I – **t**=0.75; PO – **t**=0.51; ST – **t**=0.34; S – **t**=-0.58). These results

do not support the previous studies of change in attitude based on increased exposure to a different cultural group of people (Sorenson & Krahn, 1996; Mileski, 1998; Gerner, 2000; Hunt 2000). Such results do not disprove other studies; they merely suggest knowledge and attitude toward Islamic people are not significantly linked. The size of the population for this study was a major drawback for the purpose of obtaining a broad diversity of students, and therefore responses based upon a semester of learning. The amount of current event news regarding the Middle East during the course of the semester also had an impact on students' perceptions. These two main factors limited the effectiveness of the study and were shown in the wide range of results, especially on the variety of pre to post-test differences. The highest positive change of 27 points to the highest negative change of -29 points definitely shows that attitudes were changed, but changes were more based on test variables and individual differences than knowledge gained.

The fact that attitudes did change does support the push for more cultural based courses of study in high schools (Risinger, 1992; Arnow 1995; Gerner, 2000). Cultural specific classes should not be viewed as ineffective based on this study. Attitudes did change, and knowledge increased, but there was no significant directional change of attitudes. This would suggest the need for more studies to identify how large of a shift in attitude by a student would be necessary to demonstrate a significant level of change after a semester course.

The direct relationship between the knowledge gained and the change in attitudes resulted in a correlational r value of -.614. While this would not support the studies of Sorenson & Krahn (1996) and Gerner (2000), there is a negative correlation that suggests possible further study. At a first glance, a casual observer would predict that the correlation

would have been positive if there were any correlation at all. But, even more significant than the **r** =-.614 of the knowledge to attitude scatter plot, on the scatter plot graph of knowledge to sub-category A (attitude) of the attitudinal test, the resulting r was -.658 (See Graph 2). This result argues against Gerner's (2000) analysis that students become more tolerant of other cultures with more exposure to that culture. It would also seem to go against many other studies that promote cultural acceptance based on increased exposure and education (Sorenson & Krahn, 1996; Mileski, 1998; Gerner, 2000; Hunt 2000).

These results do provide some argument for further research regarding whether an increase of knowledge creates a negative attitude change. It is conceivable that students who start with a positive perception of a cultural group of people would experience a negative attitude change upon obtaining more knowledge about the people of that culture. Because this study was not designed to measure negative change in attitude, but was designed to measure the encouraged cultural acceptance based on increased exposure to a culture, conclusions supporting a negative attitudinal change cannot be made. A study that is designed to directly measure the correlation between gained knowledge of a culture and a negative shift in attitude regarding that culture should be designed and administered. For that test to be successful, based on the limitations of this study, it would be advised that a much larger sample population be involved in the test, which would limit the number of variables that have a significant impact on the test.

Conclusion

The accumulated evidence demonstrated an increase in knowledge of Arabic culture by students. It did not demonstrate a significant level of change in students' attitudes. There was a minimal negative correlation demonstrated between an increase of knowledge and a

positive attitudinal change. This study suggests that a social studies course focusing on a specific culture can increase students' knowledge, and will promote some bi-directional change in attitudes of people of that culture. This finding supports the continued use of cultural social studies classes for the sole purpose of gaining an understanding of other cultures and maintaining a diverse and well-rounded school curriculum.

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Appendix A:
Parent Permission Letter

September 4, 2002

Dear Parent:

The Department of Graduate Education at Dordt College supports the practice of informed consent and protection for people participating in research. The following is provided for you to decide whether you will allow information regarding your child's progress in this class to be used in my research.

I am currently enrolled in the Graduate Education program at Dordt College and am conducting this study as my Masters Program thesis. I am studying the impact that this class has on your child's attitudes towards and cultural acceptance of people from Islamic culture.

Your child's participation in this study will consist of undergoing two pre-tests the first week of the course, and two post-tests in the last week of the semester in January. The tests will measure their attitudes towards people from the Islamic religion. Your child's participation in this study is strictly voluntary, and I assure you that your child's name will not in any way be associated with the research findings. The information gained will be identified only through a randomly assigned number. Students will not in anyway be graded or evaluated based on these tests they take as part of this study.

I would be happy to answer any questions you might have, or provide you with any additional information concerning this study. You may contact me by phone or e-mail before, during, or after the study has been completed. If you do not return this form indicating you do not want your child's scores used in this study to me by the 5th of September, I will assume that your permission has been granted. Thank you very much for your time and support. I appreciate your cooperation and interest in your child's education.

Sincerely,

Aaron Imig
Social Studies Teacher
503.363.6766
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**Appendix B:
Attitudinal Test**

Information Questionnaire

Please place a corresponding number in the left-hand margin beside each statement.

Student ID #_____

Disagree Strongly	=	6
Disagree Somewhat	=	5
Disagree Slightly	=	4
Agree Slightly	=	3
Agree Somewhat	=	2
Agree Strongly	=	1

Questionnaire Part I

1. The Muslims must be considered a bad influence on Christian culture and civilization. (ST)

2. In order to maintain a nice residential neighborhood it is best to prevent Muslims from living in it. (A)

3. A major fault of the Muslims is their conceit, overbearing pride, and their idea that they are a chosen race. (PO)

4. Colleges should adopt a quota system by which they limit the number of Muslims in fields that have too many Muslims now. (A)

5. No matter how Americanized a Muslim may seem to be, there is always something basically Islamic underneath, a loyalty to Islam and a manner that is never totally changed. (PO)

6. A step toward solving the Muslim problem would be to prevent Muslims from getting into superior, profitable positions in society, for a while at least. (A)

7. Districts containing many Muslims always seem to be smelly, dirty, shabby, and unattractive. (PO)

8. There are too many Muslims in the various federal agencies and bureaus in Washington, and they have too much control over our national policies. (ST & I)

9. There are a few exceptions but in general Muslims are pretty much alike. (PO)

10. Muslims tend to lower the standard of living by their willingness to do the most menial work and to live under standards that are far below average. (ST)

11. It is wrong for Muslims and Christians to intermarry. (A)

12. The Muslims should not pry so much into Christian activities and organizations nor seek so much recognition and prestige from Christians. (PO & I)

13. It is best that Muslims should have their own fraternities and sororities, since they have their own particular interests and activities which they can best engage in together, just as Christians get along best in all-Christian fraternities. (A)

14. It is sometimes alright to ban Muslims from certain apartment houses. (A)

15. One big trouble with Muslims is that they are never contented, but always try for the best jobs and the most money. (N)

16. Anyone who employs many people should be careful not to hire a larger percentage of Muslims. (A)

Information Questionnaire
(Page 2)

Please place a corresponding number in the space provided after each statement.

Disagree Strongly   =   6
Disagree Somewhat   =   5
Disagree Slightly   =   4
Agree Slightly   =   3
Agree Somewhat   =   2
Agree Strongly   =   1

Questionnaire Part II

1. The Muslims should make sincere efforts to rid themselves of their conspicuous and irritating faults, if they really want to stop being persecuted. (PO)

2. It would hurt the business of a large concern if it had too many Muslim employees. (A & I)

3. There is something different and strange about Muslims; one never knows what they are thinking or planning, nor what makes them tick. (PO)

4. Muslims may have moral standards which they apply in their dealings with others, but with Christians they are unscrupulous, ruthless, and undependable. (ST)

5. The trouble with letting Muslims into a nice neighborhood is that they gradually give it a typically Islamic atmosphere. (PO & I)
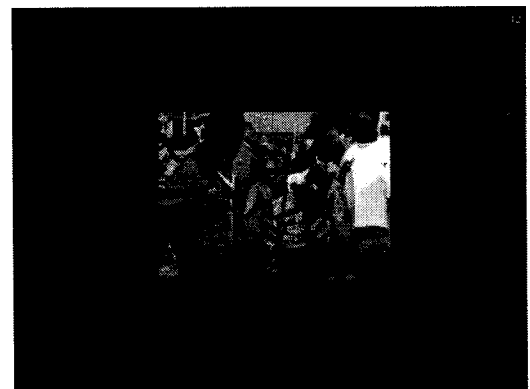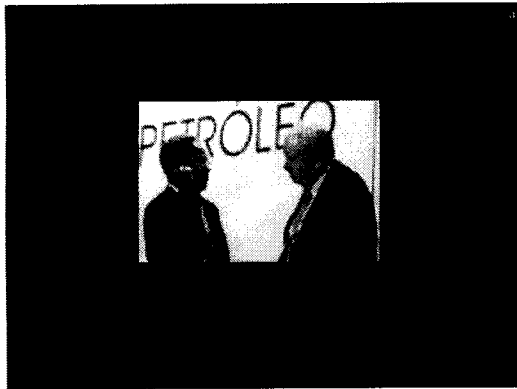
6. The Muslim's first loyalty is to Islam, rather than to his/her country. (ST)

7. In order to handle the Muslim problem, the Christians must meet fire with fire and use the same ruthless tactics with the Muslims that the Muslims use with the Christians. (A)

8. It is not wise for a Christian to be seen too much with Muslims, as they might be taken for a Muslim, or looked down upon by their Christian friends. (A)

9. There seems to be some revolutionary streak in the Islamic makeup as shown by the fact that there are so many Muslim terrorists and agitators. (ST)

10. Muslims should be more concerned with their personal appearance and not be so dirty, smelly, and unkempt. (PO)

11. Most hotels should deny admittance to Muslims, as a general rule. (A)

12. The true American can never forgive the Muslims for September 11, 2001. (I)

13. Muslim millionaires may do a certain amount to help their own people, but little of their money goes into worthwhile American causes. (S)

14. Muslim leaders should encourage Muslims to be more inconspicuous, to keep out of professions and activities already overcrowded with Jews, and to keep out of the public notice. (A)

15. It would be to the best interests of all if the Muslims would form their own single nation and keep more to themselves. (A)

16. On they whole, the Muslims have probably contributed less to American life than any other group. (N)
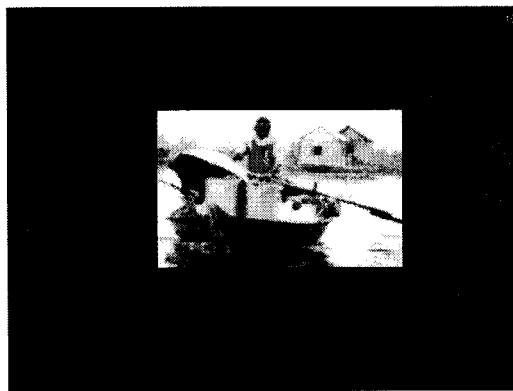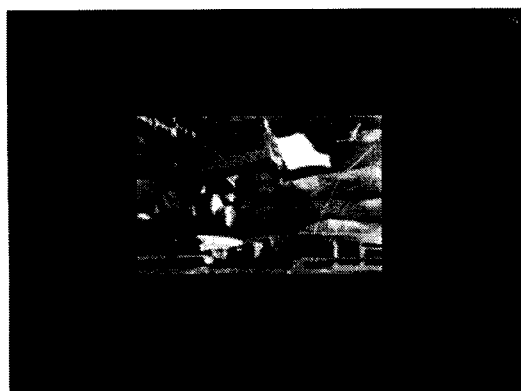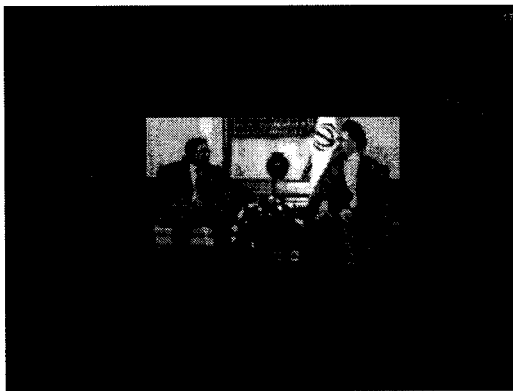
Note: Initials in parentheses at end of statement indicate categories. The code is A, attitudes; I, intrusive; PO, personally offensive; S, seclusive; ST, socially threatening; N, not in a category.

Appendix C:
Power Point Slide Presentation

Describe the
following pictures
in one sentence.

Thank You!

Appendix D:

Knowledge Test

1. True or false: 2/3 of the world's (approximately) 1 billion Muslims are Arabs living in the Middle East.

   a. TRUE   b. FALSE

2. Islamic revivalists have been involved in terrorism, resistance wars, social reform, as well as Islam, because their primary concern is:

   a.   to destroy the West
   b.   to achieve a social order and state based on Islamic law
   c.   to liberate the Ka'aba from westernized Saudi sheiks
   d.   to reinstate the caliph

3. To be a Muslim, the most important thing that one must do is:

4. The founder of Islam was:

   a. Plato   b. Joseph Smith   c. Uthman   d. Muhammad   e. Osama Bin Laden

5. What is a caliph?

6. Which of the following is not a branch of Islam?

   a. Sunni   b. Fulusafa   c. Sufi   d. Shi-ite

7. The Shi-ites believe that authority should be based on:

   a.   election by the "shura" of Mecca, based on candidates' pious adherence to the 5 pillars
   b.   dynastic (i.e. succession by the eldest son of the previous caliph)
   c.   descent from the family line of Muhammad through a succession of imams
   d.   rightly-guided insight, or the ability to interpret the revelation given to Muhammad

8. Which SE Asia country is predominantly Islamic?

9. Why did Islam spread into Africa in the 1100s?

10. What is the name of the canal that has been the source of conflict for many years in the Middle East?

Table 1:
T-test Results from Attitudinal Test

Student ID #	Pre-Test Attitudinal Test Score (Xa)	Post-Test Attitudinal Score (Xb)	Xb - Xa
10061	110	128	18
10250	183	180	-3
10966	152	143	-9
10981	161	140	-21
10983	156	183	27
10985	157	173	16
10986	162	156	-6
10987	159	165	6
11013	169	140	-29
11110	81	100	19

Summary Values

VALUES	XA	XB	XB – XA
n	10	10	10
Sum	1409	1508	18
Mean	149	150.8	1.8
Sum Squared	230246	233412	3114
SS	8236	6005.6	3081.6
Variance	915.1111	667.2889	342.4
Standard Deviation	30.2508	25.8319	18.5041

Value of T and P

t	df	P
0.31	9	0.765376

Table 2:
T-test Results from sub-category A (Attitude)

Student ID #	Pre-Test sub-category A Score (Xa)	Post-Test sub-category A Score (Xb)	Xb - Xa
10061	46	56	10
10250	76	75	-1
10966	69	72	3
10981	69	66	-3
10983	67	77	10
10985	65	70	5
10986	64	66	2
10987	73	73	0
11013	72	66	-6
11110	35	45	10

Summary Values

VALUES	XA	XB	XB – XA
n	10	10	10
Sum	636	666	30
Mean	63.6	66.6	3
Sum Squared	41962	45196	384
SS	1512.4	840.4	294
Variance	168.0444	93.3778	32.6667
Standard Deviation	12.9632	9.6632	5.7155

Value of T and P

t	df	P
1.66	9	0.131316

Table 3:
T-test Results from sub-category PO (Personally Offensive)

Student ID #	Pre-Test sub-category PO Score (Xa)	Post-Test sub-category PO Score (Xb)	Xb - Xa
10061	28	35	7
10250	53	54	1
10966	40	37	-3
10981	45	42	-3
10983	43	51	8
10985	44	49	5
10986	47	46	-1
10987	47	46	-1
11013	47	39	-8
11110	18	21	3

Summary Values

VALUES	XA	XB	XB – XA
n	10	10	10
Sum	412	420	8
Mean	41.2	42.0	0.8
Sum Squared	17954	18470	232
SS	979.6	830	225.6
Variance	108.8444	92.2222	25.0667
Standard Deviation	10.4329	9.6032	5.0067

Value of T and P

t	df	P
0.51	9	0.625496

Table 4:
T-test Results from sub-category I (Intrusive)

Student ID #	Pre-Test sub-category I Score (Xa)	Post-Test sub-category I Score (Xb)	Xb - Xa
10061	16	19	3
10250	30	29	-1
10966	23	21	-2
10981	24	25	1
10983	24	29	5
10985	26	28	2
10986	22	25	3
10987	26	28	2
11013	28	21	-7
11110	12	14	2

Summary Values

VALUES	XA	XB	XB – XA
n	10	10	10
Sum	231	239	8
Mean	23.1	23.9	0.8
Sum Squared	5601	5939	110
SS	264.9	226.9	103.6
Variance	29.4333	25.2111	11.5111
Standard Deviation	5.4252	5.0211	3.3928

Value of T and P

t	df	P
0.75	9	0.47905

Table 5:
T-test Results from sub-category ST (Socially Threatening)

Student ID #	Pre-Test sub-category ST Score (Xa)	Post-Test sub-category ST Score (Xb)	Xb - Xa
10061	20	21	1
10250	30	31	1
10966	21	20	-1
10981	29	25	-4
10983	28	32	4
10985	27	31	4
10986	27	22	-5
10987	22	28	6
11013	28	21	-7
11110	12	18	6

Summary Values

VALUES	XA	XB	XB – XA
n	10	10	10
Sum	244	249	5
Mean	24.4	24.9	0.5
Sum Squared	6236	6445	197
SS	282.4	244.9	194.5
Variance	31.3778	27.2111	21.6111
Standard Deviation	5.6016	5.2164	4.6488

Value of T and P

t	df	P
0.34	9	0.741570

Table 6:
T-test Results from sub-category S (Seclusive)

Student ID #	Pre-Test sub-category S Score (Xa)	Post-Test sub-category S Score (Xb)	Xb - Xa
10061	3	2	-1
10250	6	2	-4
10966	5	3	-2
10981	3	4	1
10983	5	6	1
10985	4	5	1
10986	5	4	-1
10987	5	6	1
11013	5	2	-3
11110	1	4	3

Summary Values

VALUES	XA	XB	XB – XA
n	10	10	10
Sum	42	38	-4
Mean	4.2	3.8	-0.4
Sum Squared	196	166	44
SS	19.6	21.6	42.4
Variance	2.1778	2.4	4.7111
Standard Deviation	1.4757	1.5492	2.1705

Value of T and P

t	df	P
-0.58	9	0.574356

Table 7:
T-test Results from Knowledge Test

Student ID #	Pre-Course Knowledge Test Score (Xa)	Post-Course Knowledge Test Score (Xb)	Xb - Xa
10061	6	5	1
10250	4	3	1
10966	7	4	3
10981	8	3	5
10983	7	3	4
10985	7	5	2
10986	10	7	3
10987	7	3	4
11013	8	2	6
11110	4	5	-1

Summary Values

VALUES	XA	XB	XB – XA
n	10	10	10
Sum	40	68	28
Mean	4.0	6.8	2.8
Sum Squared	180	492	118
SS	20	29.6	39.6
Variance	2.2222	3.2889	4.4
Standard Deviation	1.4907	1.8135	2.0976

Value of T and P

t	df	P
4.22	9	0.002236

Graph 1:
Scatter plot Correlation between Attitudinal Test and Knowledge Test

Scatterplot of Correlation Attitudinal Test and Knowledge Test

Graph 2:
Scatter plot Correlation between sub-category A and Knowledge Test

Scatterplot of Correlation sub-category A of Attitudinal Test and Knowledge Test

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