THE ARAB STEREOTYPE AS PORTRAYED IN DETROIT PUBLIC HIGH SCHOOLS: IMPACT OF THE SOCIAL ENVIRONMENT

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of The Ohio State University

By

Amal Khalil David, B. S. in Ed., M. A.

* * * * *

The Ohio State University
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Reading Committee:
Dr. Ali Z. Elgabri
Dr. James L. Golden
Dr. Victor D. Wall, Jr.

Approved By

James L. Golden
Advisor
Department of Communication
To Olivia and Lafi Khalil
who contributed much to
being who I am
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VITA

March 5, 1950 . . . . . . . . . . . . . B. S. in Ed., Lubbock Christian College, Lubbock, Texas
Born, Nazareth, Israel

1970. . . . . . . . . . . . . . . . . . . . . . . . . . . M. A., Michigan State University
Major: Secondary Education
East Lansing, Michigan

1973. . . . . . . . . . . . . . . . . . . . . . . . . . . Major: Communication

1976-1979 . . . . . . . . . . . . . . . . . . . . . . . . Teaching Associate,
The Ohio State University,
Columbus, Ohio
Department of Communication,
The Ohio State University,

FIELDS OF STUDY

Major Field: Communication Theory

Studies in Communication Theory: Professors Erwin Paul
Bettinghaus, Gerald, R. Miller, Victor D. Wall,
Donald J. Cegala, Leonard C. Hawes, Virginia McDermott

Minor Fields: Mass Communication and Education

Studies in Mass Communication Theory: Professors Robert R.
Monoghan, Thomas A. McCain, Bradley S. Greenberg,
Joseph M. Foley

Studies in Education Theory and Research: Professors William
Mehrens, Donald Burke, Kenneth Harding
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>DEDICATION</th>
<th>ii</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>iii</td>
</tr>
<tr>
<td>VITA</td>
<td>v</td>
</tr>
<tr>
<td>LIST OF TABLES</td>
<td>ix</td>
</tr>
</tbody>
</table>

## Chapter

### I. INTRODUCTION: RATIONALE AND BACKGROUND.

<table>
<thead>
<tr>
<th>Stereotypes</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Social Environment.</td>
<td>2</td>
</tr>
<tr>
<td>Schools</td>
<td>3</td>
</tr>
<tr>
<td>Teachers</td>
<td>4</td>
</tr>
<tr>
<td>High School World History Textbooks</td>
<td>5</td>
</tr>
<tr>
<td>The Arab Element in Greater Detroit</td>
<td>8</td>
</tr>
</tbody>
</table>

| Purpose                        | 15    |

### II. REVIEW OF THE LITERATURE.

<table>
<thead>
<tr>
<th>Stereotypes</th>
<th>24</th>
</tr>
</thead>
<tbody>
<tr>
<td>Culture, Minority Groups and Stereotypes</td>
<td>25</td>
</tr>
<tr>
<td>Textbooks and Stereotypes of Ethnic Groups</td>
<td>27</td>
</tr>
<tr>
<td>The Weakening of Negative Stereotypes of Minority Groups</td>
<td>28</td>
</tr>
<tr>
<td>Is the Negative Image of Arabs Changing?</td>
<td>31</td>
</tr>
<tr>
<td>Arabs in Textbooks</td>
<td>33</td>
</tr>
</tbody>
</table>

### III. METHODOLOGY

<table>
<thead>
<tr>
<th>Content Analysis</th>
<th>37</th>
</tr>
</thead>
<tbody>
<tr>
<td>Procedure</td>
<td>38</td>
</tr>
</tbody>
</table>
K. Request for Approval from Region Superintendents. . . . 137
L. Request for Approval from Teachers. . . . . . . . . . . . 139
# List of Tables

<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Percentage of Each Trait Checked by &quot;A&quot; and &quot;B&quot; Students and Significance of Results</td>
<td>65</td>
</tr>
<tr>
<td>2.</td>
<td>Percentage of Each Trait Checked by &quot;A&quot;, &quot;B&quot;, and &quot;Bilingual&quot; Students and Significance of Results</td>
<td>66</td>
</tr>
<tr>
<td>3.</td>
<td>Percentage of Each Source Checked by &quot;A&quot;, &quot;B&quot;, and &quot;Bilingual&quot; Students and Significance of Results</td>
<td>68</td>
</tr>
<tr>
<td>4.</td>
<td>Percentages of the Type of Statement Written by Students</td>
<td>70</td>
</tr>
<tr>
<td>5.</td>
<td>Percentages of Each Trait Checked by &quot;A&quot; and &quot;B&quot; Teachers and Significance of Results</td>
<td>72</td>
</tr>
<tr>
<td>6.</td>
<td>Percentage of Each Source Checked by &quot;A&quot; and &quot;B&quot; Teachers and Significance of Results</td>
<td>73</td>
</tr>
<tr>
<td>7.</td>
<td>Percentages of the Type of Statements Written by Teachers</td>
<td>75</td>
</tr>
<tr>
<td>8.</td>
<td>Percentage of Each Trait and Source Checked by &quot;A&quot; Students and Teachers and Significance of Results</td>
<td>76</td>
</tr>
<tr>
<td>9.</td>
<td>Percentage of Each Trait and Source Checked by &quot;B&quot; Students and Teachers and Significance of Results</td>
<td>79</td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION

Although for many years people have been exposed to world cultures and politics, they are still alienated and isolated culturally and politically more than any time in the past. Man has made tremendous achievements in the fields of science, medicine, and technology, yet the problem of maintaining world peace still persists. The need for cultural and religious tolerance and awareness was demonstrated recently by the hostage crisis in Iran (Said, 1971) and the tragic developments in Lebanon. Solving such United States problems with foreign countries demands a better understanding of world civilizations and respect for people around the globe by Americans.

This study is designed to examine stereotypes as an important factor which may help promote or hinder understanding among the peoples of this world. In the next section, the rationale and background will be given to all the following elements considered in the study: stereotypes, the social environment which includes schools, textbooks and Detroit's Arab community.

Stereotypes

Understanding world events and individual cultural differences depends to a large extent on previous knowledge. As we learn about people we are tempted to generalize, simplify and classify. This process is called "stereotyping." Social scientists describe stereotypes as
preconceived pictures a person has about another person or persons. Stereotypes have very serious implications since they can be very powerful inducers to lump people into unjustifiable categories.

If stereotypes are one factor which significantly determines our reactions and perceptions toward events and people, then it is imperative to examine the content and sources from which one may construct his/her stereotypes.

The Social Environment

The concern of this study is to examine stereotypes of Arabs as they exist among teachers, students and in textbooks in Detroit Public schools. However, since environmental factors do partly influence the knowledge and values of individuals (Lightfoot, 1972), then it is impossible to analyze stereotypes without considering a person's environment. The structure of social situations often determines the way in which our attitudes are formed and whether there is any possibility for change (Worchel and Cooper, 1979).

This new area of research in social environment has emerged in the past two decades. Moos (1979) found that social environment has important effects on students' satisfactions, learning and personal growth. Students search for information, their attitudes and their decision-making reflect the assumption that one can distinguish different types of dimensions of social environmental stimuli and that those dimensions have distinctive influences on psychological processes, and that their effects may differ widely from one individual to another.

This research focuses on the following environmental factors which help create a wholesome social climate for the student: school, teacher, textbook and the Arabic community which adds uniqueness to Detroit's social
environment.

Schools

In the communication field, the school teacher and the student have been mentioned only in passing. Insufficient consideration has been given to the fact that the ordinary human being in our society spends the greater portion of his waking hours from the age of six to the age of seventeen as a "student" in a place provided by "society" called a "school" where he is expected to be educated under the guidance of "teachers."

School is a place where tests are failed and passed, where amusing things happen, where learning occurs and skills are acquired. This particular environment has a tremendous impact on the student. The magnitude of over 5,000 hours spread over the last five years of a person's secondary education should not be underestimated. Not only is the classroom a relatively enriching learning and stable environment, it also provides a fairly constant social contact. There is social intimacy in schools that is unmatched elsewhere in our society. It is a place where interaction is expected. Even a factory does not provide a social environment as the school does. Students learn how to live in crowds and learn how to distinguish between the powerful and the weak. They also learn how to evaluate their peers (Jackson, 1971).

Schools are not separate entities. They are an integral part of society. Educational programs that are emphasized by a school district are a direct reflection of the values, attitudes and character of the environment in which they are situated. The nature of the curriculum, the instructional methods, the materials of instruction, and the administrative organization of the school system all depict the orientation desired by the community that has responsibility for supporting the school.
To a very large extent the focus of such programs depends on the unique and idiosyncratic characteristics of the social milieu. Some communities emphasize physical education programs while others emphasize mental health programs. Detroit provides a good example of this generalization. Because the residents apparently value equal educational opportunities, services are provided to those of non-English-speaking backgrounds.

It is difficult to overestimate the importance of the social environment in which students not only learn academic subjects but also are influenced in terms of their relationship with others. It is critical then that schools, as an important element in the environment, provide opportunities for positive attitudes and for optimum social growth.

**Teachers**

Teachers' portrayal of Arabs will be examined in this study because of the important role they play in the learning process of the student. Arab students face problems as a result of their image, not only in the mass media, among their peers, and in educational textbooks, but also in teachers' attitudes. Smith, Neisworth and Greer (1978) stated that all of the factors which contribute to the social environment in which students are educated, "the teacher is by far the most decisive (Smith, Neisworth and Greer, 1978, p. 84)." The teachers' attitudes determine to a very real degree how children perceive themselves, other individuals and other groups. A teacher's approach more than anything else creates the climate and mood which will characterize learning and the social development of the student.

The teachers' role is very decisive because they are opinion leaders in the school environment. Through day to day personal contacts in the primary group setting, they influence students in matters of decision and opinion formation. They may channel the impersonal content of
mass communication into interpersonal networks. In doing that they introduce their own attitudes of that content. Berelson and Steiner (1964) suggested that the more messages one directs to influentials, the more effective the messages are likely to be. It is also found that word of mouth messages are most effective from an immediate and trusted source despite the prestige of the latter. Teachers are also influentials because they are the chief source of evaluation. They continuously judge students' work, behavior and attitude. Students come to know whether they are right or wrong, good or bad, pretty or ugly, largely as a result of what the teachers tell them.

Shuraydi (1981) placed many responsibilities on teachers in schools to educate themselves and their students to look beyond their cultural constraints. He stated that "while one cannot optimistically aim at the goal of re-educating the larger American society to re-examine its stereotypical beliefs about the Arab culture, one still has the faith that at least in the educational domain, teachers will live up to their responsibilities of being partners in the educational process of their students rather than independent observers (Shuraydi, 1981, p. 29)."

In light of the critical role played by teachers in terms of the impact they have on the social development of the students, it is obviously necessary that they frequently be evaluated and their attitudes be examined.

High School World History Textbooks

Textbooks are a major component of school systems. They are the foundation of formal education at all school levels. To a large degree, textbooks reflect the values and attitudes of the society. Black (1967) reported that 80 percent of the nation's teachers use textbooks as their
main teaching tool and source of knowledge. More recently, the national council on the social studies and two professors of education concluded that (Fitzgerald, 1979):

1. The dominant instructional tool continues to be the conventional textbook.

2. Teachers tend not only to rely on, but to believe in the textbook as the source of knowledge. Textbooks are not seen as supplementary materials, but as the central instrument of instruction by most social studies teachers (Fitzgerald, 1979). Research indicated also that textbooks do affect youngsters' racial attitudes. Johnson (1966) found that courses in black history could help black children feel better about themselves and their race. Litcher and Johnson (1969) indicated that multi-ethnic readers resulted in marked positive change in white students' attitudes toward Negroes. If textbooks can influence racial attitudes, it becomes imperative to analyze the content which might help youngsters clarify their stereotypes, self-perception and value orientation.

High school texts are selected rather than elementary texts for four reasons:

1. Most existing studies of textbook stereotyping have already focused on elementary level textbooks.

2. High school texts tend to provide more detailed coverage of world events and intergroup relations than textbooks used at other levels. Fitzgerald (1979) stated that editors give much more political as well as stylistic latitude to authors of texts for high school than to authors of histories for the lower grades. The result is
that only high school texts contain any original historical writing.

3. There is more dependency on texts at the high school level than at the lower levels. A high school teacher tends to depend on texts because of lack of time to prepare other materials and also because of his/her lack of knowledge and training about the outside world.

4. High school students are generally more highly sensitized and exposed to world affairs than are elementary and junior high school students. Therefore, it becomes extremely significant to examine the types of stereotypes or images of other people or culture these students are encountering in their educational process.

World history textbooks specifically have been chosen because they, more than any other social studies texts used in high schools, impart information about other countries and other people. They represent an important part of the learning process about the world. "History textbooks have been found to transmit distorted information regarding ethnic groups (Allport, 1954, pp. 195-6)." Research revealed that expressions of bias are not only directed against blacks, but also against American Indians, Chinese, Spanish Americans and Asians (Simpson, Yinger, 1972). Such findings stirred a great concern pertaining to the relationship of textbooks to international understanding. As early as 1926, the League of Nations adopted a resolution urging its members to revise their textbooks in order to reduce stereotypes and other distorted and misleading information about other people (Al-Qazzaz, 1975). Although some educators believe that there is improvement over the years, a task force in California reported in 1969 that social science textbooks transmitted stereotyped information about ethnic groups which may result in a minority
group child's rejection of his/her ethnic identity (Al-Qazzaz, 1975).

The Arab Element in Greater Detroit

Since the thrust of this study is an analysis of the impact of the social environment on the stereotyping of Arabs in public high schools, Detroit has been chosen as the focus of the study because of its uniqueness: it has the largest concentration of Arab-Americans in North America; it has a high proportion of recent, as well as, descendants of early immigrants who arrived in the late nineteenth and early twentieth centuries; it is representative of the political, social and religious divisions of the Arab world and also of the gap between the assimilated Arab-Americans and the more recent arrivals. This section is a survey of Detroit's Arab community and will attempt to illuminate its uniqueness. It will present specifically the background of the Arab immigrants, their religion, occupations, traditions and their use of media. The importance in examining the stereotypes of Arabs in Detroit will also be discussed.

The Arab-American population in the Greater Detroit area numbers 200,000. Arab-Americans residing in the Detroit area come from Syria, Lebanon, Palestine, Iraq, Yemen, Jordan and Egypt (Abraham, S. 1971).

Arabs began immigrating to the United States in the late 1800's. Between 1899 and 1919, approximately 5,000 per year entered the United States with a peak of over 9,000 in 1913. The majority of the early immigrants came from Syria and Lebanon. The collapse of the silk industry in Syria was a major factor for their migration to the United States. After their arrival at Ellis Island, New York, many of them settled in the east and became peddlers and store owners. Some migrated to the Midwest and became farmers (Katibah and Ziadeh, 1946).
When Henry Ford announced he was paying the unheard of wage of $5.00 a day, many workers from all over the United States came to Detroit seeking employment. This was the case with the early Arab immigrants who settled in two distinct areas of greater Detroit. The Christians (Syrian and Lebanese) settled on the east side of Detroit around the Lafayette and Congress Street areas in close proximity to the Jefferson Avenue Chrysler plant. The early Syrian/Lebanese Muslims settled in Highland Park which was in close proximity to the Ford Motor Company's Highland Park plant.

In many instances, the recent immigrants have come for different reasons than did their predecessors. In addition to the economic factor, the upheavals caused by war account for the arrival of Arabs from south Lebanon, Palestine, Yemen and Iraq, all of whom can be found residing throughout the metropolitan area.

Immigrants from south Lebanon, Palestine and Yemen inhabit the southwest Detroit and southeast Dearborn areas known as the South End. The residents in this area are of the Muslim faith. The neighborhood is located next to the Ford Motor Company's River Rouge plant. The majority of the Arab-American immigrants residing in this area are employed by the automobile industry. The neighborhood has its own institutions such as coffee houses, clubs, Arab grocery stores, and a Mosque. The major organizations in the area, besides the Mosque, include the Arab Community Center for Economic and Social Services (ACCESS), which is a non-profit organization offering social services. The Beit Hanina Social Club is also located in the area and serves the Palestinian population, the majority of which is from Beit Hanina, a small village located on the West Bank of Palestine. Also in the South End is the Yemeni Benevolent
Association, which serves the Yemeni population.

Another Arab-populated section of Detroit is the John R Road and Seven Mile area. It is located in the north section of Detroit and houses what is known as the Iraqi/Chaldean community. The residents in this community are from Tal-Kaif, a small village in northern Iraq. They are Roman Catholic and are of the Chaldean rite. This area also has its own institutions such as grocery stores, coffee houses and clubs. The Sacred Heart Chaldean Rite Catholic Church is the center of the community. Major organizations include the Arab/Chaldean Social Services providing services to residents in the area. The Chaldean Center, moreover, is located on Seven Mile Road and provides programs oriented to youth in the area. The major occupation of the Iraqi/Chaldeans is the wholesale/retail food industry. The majority of small and medium size party and grocery stores in the Greater Detroit area are owned and operated by Iraqi/Chaldeans.

The Arab-American community of Detroit is religiously diverse. Almost every major religion is represented. St. Maron's Maronite Rite Catholic Church, located on Detroit's east side, serves the Lebanese Christian community who reside predominately in the eastern sections of the city and the eastern suburbs. Our Lady of Redemption Melkite Rite Catholic Church, also located on the east side of Detroit, serves Syrian/Lebanese Christians. In addition to the Chaldean Catholic Church mentioned above, there is another Chaldean Church in Southfield which bears the name Mother of God Chaldean Rite Catholic Church. Since the Chaldean population is growing so rapidly, two new churches have recently sprung up: St. Joseph Chaldean Rite Catholic Church in Troy; and Mar Ade Chaldean Catholic Church in Oak Park. The Antiochian Orthodox have three major
churches: St. George Orthodox Church in Detroit, serving Syrian/Lebanese Christians in the Metropolitan area; St. Mary's Orthodox Church in Livonia, serving the Christian Palestinian community there; and St. Mary's Orthodox Church of Berkley, serving Arab Christians in the northern suburbs. The Syrian Orthodox (Assyrian) Rite is served by Sts. Peter and Paul Syrian Orthodox Church, and the Egyptian Christian community is served by St. Mark's Coptic Church in Troy. There is even a Protestant Church located on the west side of the city. The Muslims in Greater Detroit have two mosques: the Shi'ite community attends the Islamic Center of Detroit and the Sunni community attends the Muslim Mosque in Dearborn.

The two largest areas of employment of Arab-Americans are the automobile industry and the wholesale and retail grocery business. The majority of small and medium sized party and grocery stores are owned by Arabs. Arab-Americans are also prominent in other businesses. The Elias Brothers Big Boy Restaurants, with over 100 stores, can be seen throughout Michigan. Towne Club Bottling Company is another Arab-owned enterprise offering pop at wholesale prices to consumers. Melody Farms Milk and Ice Cream is also a well known establishment in the Detroit area. Arab-Americans can also be found in the professional occupations—lawyers, doctors, engineers are numerous in the area. Arab teachers are employed in many of the school systems throughout the area in bilingual education programs.

Because of the increasing number of Arab immigrants in the Greater Detroit area, bilingual education programs have been implemented to insure that the Arab child has an equal educational opportunity. Students are individually instructed in their mother tongue by bilingual teachers and technicians. The Arabic language is used as a vehicle to instruct students
in subjects such as English, social studies, math and sciences. Students are grouped according to their levels of knowledge. Arab technicians are utilized to assist the teacher in the classroom.

Arab bilingual programs can be found in many communities. The most heavily populated regions of the Detroit public schools systems are regions two and six. In region two, Arabs come from Yemen, Palestine and Lebanon. In region six the majority of the Arab students come from Iraq.

There are some fifty religious, social and political organizations in the Detroit area (Appendix A). Throughout the year, these organizations sponsor events which help preserve their Arab identity. Ethnic festivals are major vehicles through which Arab-Americans can maintain the traditions of the old world. The Arab-World Festival is the largest Arab-American cultural festival in the United States and Canada. Attendance for the 3-day event usually exceeds 100,000. Authentic Arabic music, folk dancing and food, and an Arabic cultural gallery can be found each year at the Arab-World Festival.

There are a half dozen Arab night clubs throughout the Metropolitan area. Clubs such as Omar Khayam, the Tigris and Cassablanca, offer Arabic food, traditional music and dance.

There are numerous restaurants throughout the area. Some 25 restaurants such as the internationally famous Sheik and the Phoenicia and Beirut Gardens, offer delicious Arabic meals, including Kibbie, Tabooleh, stuffed vegetables and Shish-ka-bob.

The internationally famous Lebanese folk singer, Fayrouz, recently toured the United States and performed in Detroit before an audience of 4,000. Numerous folkloric and dance troupes, such as the Carrakella Dance Troupe of Lebanon, or well known vocalists from the Arab world such
as Wadi El-Safi, are always passing through the Detroit area.

There are some ten Arab newspapers and magazines published in the Detroit Arab-American community. There are several radio programs broadcasting some fifteen to twenty hours a week of Arab music, news and activities. On Channel 62 every Saturday night, The Arab Voice television program broadcasts four hours in Arabic and in English to meet the needs of the community. This television program provides not only Arabic music, but also news of the Arab world and notice of events in Detroit's Arab community.

Because they are great in number and highly organized, the Arabic-speaking people in the Detroit area are a highly identifiable and visible ethnic community. The larger American society has become familiar with Arabs in a variety of situations through local American news media, stores, social and religious institutions, night clubs, and in the medical, legal and educational professions. Offices of social services are numerous throughout Detroit. Arab personnel have been hired to deal with the social and psychological problems of Arab families. In Detroit, one can hardly escape the presence of the Arab-speaking people. In fact, many non-Arab Detroiters express the feeling of being in a different country when they are in the Arab sections of the city.

The importance of examining American stereotypes of Arabs lies in the fact that the Arab world's involvement with the United States has become increasingly complex. Since the end of World War II, American strategic and economic interests in the Arab world have grown to the point at which the United States is the predominant power in that region. One's image of the Arabs needs a constant re-examination in the light of new circumstances. It is imperative to examine the stereotypes of the Arabs
who are the least studied and yet perhaps one of the most disparaged of all ethnic and minority groups. Researchers agree that all forms of media, television, press, books, editorials, cartoons and advertising across the country, find it enjoyable and profitable to present Arabs as ugly corrupters of the politics, economics, and security of this nation (Zogby, 1981). Although there has been somewhat of a turn around since 1974, the Arabs, in the majority of mass media, are still the antagonists. According to former South Dakota Senator James Abourezk (Detroit Free Press, 1980), the Arabs remain one of the few ethnic groups who can still be slandered with impunity in America. Unfortunately, Arab children have the greatest difficulty adjusting to the tensions of pluralism. Taught by their parents to feel pride and comfort in their unique heritage, they face the pressures of their peers in their school environment to conform to the mass culture. The more distant the minority culture from the mainstream, the more serious the problem (Zogby, 1981). When stereotypes are filtered down to school students, then the results are really disturbing.

Although there is a need to study Arab characteristics and Arab adjustment to life in the United States, there is a greater need for studies focusing on stereotypes existing in textbooks which are the major tools of imparting knowledge to school students.

Although Southeastern Michigan is the most highly Arab populated area in North America, no one major study has to this date dealt with the Arab stereotyped images in public school textbooks. So pervasive is the continuous influx of fresh immigrants that bilingual programs have been initiated recently in a number of the public school systems. Unfortunately newspapers have recently reported that Arabs in Southeastern Michigan are being labeled "porch monkies" and "sand niggers" owing to the fondness for socializing on their porches and to their curly hair,
dark complexion and the fact that some have had to accept jobs which were reserved for the black population. Because of these stereotypes and prejudicial attacks, many Arab-Americans have sometimes denied their Arab identity, changed their names and attempted to assimilate completely and rapidly into the American mainstream. The Arab population continues to increase in Detroit and in the United States as a whole. If the Arabs need and like to exist in harmony with other non-Arab groups, it is a worthwhile activity to examine how they are portrayed and how they can be better understood not only at the local level, but also at the national and international levels.

**Purpose**

The purpose of the research is as follows:

1. To contribute empirically to the body of knowledge dealing with ethnic stereotyping in cross cultural communication research.

2. To contribute to communication theory in ascertaining whether individuals exposed to different environments and having different levels of contacts acquire different sets of stereotypes towards ethnic groups.

3. On the basis of the findings, recommendations will be made that will, it is hoped, reduce stereotyped attitudes toward ethnic groups and enhance communication skills among teachers and students in Detroit public schools.

The following are the research questions which this study is intended to answer:

1. How are Arabs portrayed in world history textbooks used in Detroit Public High Schools during the school year of 1981-82?
a) What are the major themes used to inform students about Arabs?

b) What characteristics are used in the description of Arabs?

c) Is the information given about Arabs accurate, complete and balanced?

II. How are Arabs portrayed by teachers and students in world history classes?

a) Does the social environment and the level of contact with Arabs have an impact on the manner in which they are portrayed by teachers and students?

(1) Do students and teachers who come from Area B (most populated by Arabs) characterize Arabs differently from those who come from Area A (least populated by Arabs)?

(2) Do students in bilingual classes and in mainstream classes characterize Arabs differently?

b) Do teachers and students differ in their portrayal of Arabs?

The procedures of collecting data bearing on the answers to the above questions will be stated in the methodology section of this study.
CHAPTER II

REVIEW OF THE LITERATURE

This chapter reviews the literature pertaining to the social environment, stereotypes and that literature specifically related to the Arabs or Arab-Americans and their depiction in textbooks.

The Social Environment

Bloom (1964) defined environment as "conditions, forces and external stimuli--whether physical, social or intellectual--that provide a network, surrounding, engulfing and playing on the individual (Bloom, 1964, p. 16)." According to Smith, Neisworth and Greer (1978), the following positions have emerged as expressions of the roles attributed to the environment:

Preformationism: It states that most activity is determined by inherent bodily factors.

Naturationalism: It holds that while personal characteristics originate in the constitution of the person, features of the environment are necessary for traits to emerge.

Environment as Total Influence: It emphasizes that the environment is the total cause for development.

The problem with these three prior positions on the role of the environment is that they provide no formulation for an active exchange and interplay of the environment with one's constitutional makeup. The interactional viewpoint postulates that development and behavior result
from an interchange of one's unique characteristics with the environment. Regulations reside in the type and quality of the interface between a child and the context. According to this transactional position, virtually all human traits result from active reciprocity between biologic and environmental variables. It seems that any performance is a product of the interchange of heredity history and situational determinants. This view is widely known as "interactionism" (Smith, Neisworth and Greer, 1978). The expanding acceptance of it is of significant importance for education for it places emphasis on the need to evaluate the educational context with which each child interacts. There is an increasing interest among educators in adopting such an approach.

The phenomenologists have a similar approach in that they take the position that the response seeks the stimulus, man has choice-making capabilities and actively interacts with his environment. The second point is that this interaction with the environment is the basis for that which we call experience. Experience is the history each of us has from our interactions with our friends, family, and other aspects in the society (Wall, 1976). Thus, the environment may be defined in terms of social aspects-communication and interaction with others.

These propositions project a communication process by emphasizing the importance of the social environment in which the student lives and his interaction with others in his social world. Such a conception of human learning has been identified as Social Interaction Theory because the individual acquires his knowledge of things through interaction with others.

The Two Step Flow of Communication Theory indicates that messages and information are passed from a segment of society and then passed on
to others (Lazarsfield and Maston, 1948; Berelson, 1964; and Wright, 1960). This theory proposes that man is not a social isolate, but an active participant in many relationships. The rationale behind the two-step flow is that each individual is a member of many groups. As the individual interacts within these groups, he is affected by them, and these groups exercise a great influence on the individual's opinions and attitudes.

The Individual Differences Theory also offers a foundation of social support for the individual. It emphasizes that human beings raised in different environments are exposed to widely differing points of view. That is to say, that different types of people select and interpret messages and behaviors in different ways. Since there are individual differences in personality characteristics, it is natural to assume that there will be variations which, in effect, correspond to such individual differences. Horowitz (1936) stated that if experiences do play a role in shaping intergroup attitudes, then an individual should vary according to his cultural group.

Much has been written about the role of parents and society in developing attitudes of individual human beings. Worcher and Cooper (1979) agreed that as we grow the number of influences on our lives increases. Instead of viewing parents as the exclusive bearer of information, we begin to realize that the teacher at school, the store owner on the corner, and the church in the community, all have information to transmit. As a result, social and cultural factors are among the important influences in human communication.

In studying high school students and the social environment, one cannot overestimate the influence exerted on them by their peers. Interacting with them daily in a variety of activities and settings, the
students learn to see themselves as leaders, followers or isolates depending on their acceptance in the group (Spaulding, 1964). Race and ethnicity are factors which may influence the impact that student peers have on their social and learning development (Winkler, 1975).

When it comes to the development of attitudes toward ethnic groups, Collins (1970) identified "important others" as one big factor. Bogardus (1925 a.) found that personal friends are widely influential in creating social distance between individuals and between an individual and whole group; for example, many of the 119 persons who placed Turks as the most hated people said that they had never seen a Turk, much less did they even know one. All had second-hand knowledge.

Diab (1962) found that different groups in the Middle East attributed different stereotypes to certain nationality groups as a result of differential reference group memberships and the nature of relationships among the various groups involved. Reference groups are only one of many factors which may influence one's attitudes. Interesting studies of group differences were conducted in Lebanon, a country of diverse religions and national backgrounds. (Researchers such as Dodd (1935), Prothro and Melikian (1952) and Diab (1963 a. and b.) all found that the reasons for each groups' views of each other have changed with time. In the thirties, they found that differences in religion had brought about differences in views and stereotypes. In the sixties, they learned that differences in nationality have brought about differences in their values and in their understanding of various aspects of life.

Many studies have supported the notion that increased interaction and common experience among individuals of different background may decrease negative stereotypes. Sherif and Sherif (1969) supported this notion by
studying the Negro-White relationship. According to them, the increased migration of Southern Negroes Northward, the experiences of Negro soldiers in two world wars, and the efforts of desegregation, all played an important part in weakening negative stereotyping.

Bogardus (1925 b.) found a high correlation between the Social Contact Range and the Social Contact Distance. The Canadian immigrant was not only admitted to a large range of group contacts but he was admitted to the most intimate groups; the Turk on the other hand was admitted only to a small range of contacts and these were of the most remote and least intimate types. He found that many of the social contacts were made through schools.

Geographical location of people and the sharing of resources were found to be a great chance for interacting. Findings of a study at M.I.T. (Festinger, Schachter and Back 1963) showed that friendship developed among those students whose rooms were near each other. Students who lived near the stairways and the garbage cans were the most popular and the most interactive with all residents. Festinger et. al. concluded that being near makes people interact, interaction provides opportunity to discover similarities, share experiences and, therefore, to increase liking to each other. Numerous desegregation studies conducted in the army, schools, and housing projects yielded the same findings (Harowitz, 1936; Sims and Patrick, 1936; and Stouffer et. al., 1949).

College environment was also examined by T. M. Newcomb from 1935 to 1939 (Collins, 1970). Newcomb documented a careful study of students' attitudes at Bennington College. He found that the college community did indeed have a marked impact on students' attitudes. The generally liberal atmosphere resulted in a definite decrease in conservatism as the students
went from their freshman to their senior year. The attitudes of students became more liberal each year they spent at Bennington. Newcomb presented evidence that some of the attitude change was produced by new information assimilated during the students' stay at Bennington. He found also that the college environment was partly dependent on the idiosyncratic individual differences among people. Some students maintained their conservative beliefs even though they were living in a liberal environment. Some students avoided the impact of liberal views by forming their own closely knit group, and others had strong ties with their families. Newcomb concluded that attitudes can be modified as a result of social experience, and that the values of the college community were internalized into individual attitudes.

A different observation was made by Bogardus (1928) about the influence of the social environment. He found that region may make an important difference in racial attitudes. He stated that regional variations in racial attitudes may depend on differences in racial invasion. If the invading race is likely in any way to lower the socio-economic standing of the citizen, then a whole region's race attitudes will change for the worst, or at least will not manifest friendliness towards the invading race. Also, the racial competition factor may create differences in racial attitudes (Bogardus, 1928). Supportive of Bogardus' findings was the study conducted by Bettelheim and Janowitz (1950). In their study of Chicago war veterans, they found anti-Semitism and anti-Negro attitudes most frequent among those whose economic status had declined from its pre-war position.

Not all desegregation projects lead to positive attitudes toward minority groups. Lombardi (1963), in a study of a Maryland high school,
found no significant change in attitude as a result of desegregation. The degree of desegregation, however, was not great. Only fifteen blacks were admitted to school and all fifteen blacks were together in at least one class and probably reduced inter-group contact, especially on a cooperative basis. Campbell (1971) concluded that the more remote and less well known the outgroup, the less accurate the stereotype will be. A few decades before Campbell's conclusion, Bogardus (1925 c.) stated that the changes of opinion from neutral to unfavorable or favorable to unfavorable usually occur on the basis of a few personal experiences, where the feelings not of sympathy, but of disgust or fear are aroused. The reactions are more or less automatic and deep seated, being exceedingly difficult, as a rule, to overcome. From the above observations it is apparent that the role of a few personal experiences in changing one's opinion overshadows all other factors, and it (few personal experiences) may be dysfunctional in terms of changing one's attitudes to more favorable ones.

Brehm and Cohen (1962) attempted to clarify the desegregation-integration process. They stated that desegregation involves changes in behavior, usually in the form of increased intergroup contact, while integration is the reduction of prejudice or attitude change. After intensive study, the Civil Rights Commission of 1967 concluded that interracial friendship was more important for the reduction of prejudice than interracial contact (Collins, 1970).

In the next section, the formation of stereotypes will be viewed within a framework of interacting influences from within the person and from his surroundings in which he himself is an active participant. Stereotypes will not be viewed as a one-way process, but rather as attitudes which are rooted in both the social environment that defines the
person's existence and in the psychological processes which initiate and
direct his behavior in his environment.

**Stereotypes**

Lippman (1922) defined stereotypes as generalization simplification and the organization of images into fixed convenient impressions. Because of the limitation in knowing everything first-hand, "we tend to assimilate fictitiously various language symbols to one's own frame of reference (Katz, 1976, p. 6)."

Allport's (1954) definition of stereotypes does differ from that of Lippman's. He stated that "whether favorable or unfavorable, a stereotype is an exaggerated belief associated with a category. Its function is to rationalize our conduct in relation to that category (Allport, 1954, p. 191)." More recently, linguist and now United States Senator, S. I. Hayakawa, described stereotypes as widely current misinformation and traditional nonsense. Usually stereotypes are half told truths, unsupported by facts or over-generalization of facts. "They tend to be simple, rigid cognition which may blind the individual to differences among people of certain ethnic groups (Ghareeb, 1977, p. 59)."

"Because we imagine things before we experience them," stated Lippman, "such preconceptions govern the process of the way we see things (Lippman, 1922, p. 90)." They make the slightly familiar as very familiar and the somewhat unfamiliar as sharply strange. We tend to give attention to those facts which support our stereotypes and divert our attention from those which contradict. In other words we do not tend to see what our eyes are not used to seeing. Allport called this process "the sustainment of stereotypes by selective perception and selective forgetting (Allport, 1954, p. 191)."
It is not only important what stereotypes do to us but also what we do to stereotypes. According to Lippman (1922) our mind is persistently creative, the pictures are sharpened here and condensed there as we make them our own. If what we are looking at corresponds with what we anticipate, the stereotypes are reinforced. But if the experience contradicts the stereotype, one of the two things can happen: we rearrange and modify them; or we claim that the experience is exception and we discredit the witness or the source and forget about it (Monaghan, 1976).

Culture, Minority Groups and Stereotypes

Whatever we know depends to a large extent on who we are, where we are and what kind of things we select to see. Our cultural background defines our moral codes which influence the kind of human nature we tend to exhibit. This view corresponds with what social environmental theorists believe. According to Lippman (1922) whatever difference in attitudes imposed by our ethnicity is because of the different patterns of stereotypes we have. Our stereotypes of other ethnic people are loaded with preference, with affection or dislike. We do not study an Arab and judge him to be bad; we see a bad Arab, "for the judgement has preceded the evidence (Lippman, 1922, p. 120)." Stereotypes tend to rationalize prejudice. When we stereotype an ethnic group, we see individuals in that group looking, acting, thinking the same way. We tend to use stereotypes to reinforce our prejudices, ignoring the fact that no two human beings are identical. According to Huntington (1979), stereotypes can exist on two levels—we can have stereotypes of individuals and also of societies. But we mostly stereotype people in other societies as individuals. Huntington (1979) continued that when such narrow interface
between two cultures exist, the problem is usually one of ignorance. Edward Said (1979) argued that stereotypes, frequently, are generated not only out of ignorance but also out of fear. Hisham Sharabi (1980) disagreed with both of the above. He stated that distortion in certain ethnic groups' image is not merely ignorance or fear, but rather a specific kind of knowledge rooted in religious and racial antagonism. More information is insufficient to solve the problem. According to him (Sharabi), facts are so integrated in the way of thinking and it is this that is so hard to change. A change of the basic outlook of people demands more than making the facts available. Laura Nader (1979) commented that although a change in stereotypes is hard to achieve, still, it is possible that such a change could occur very dramatically and rapidly. Laura Nader gave the example of China whose image changed positively overnight. Changes also have happened in the stereotypes of Iranians and Egyptians. Huntington (1979) agreed with Nader that such change occurred as a result of government leadership and politics.

Conclusions about ethnic stereotyping were expressed by other investigators. Bettelheim and Janowitz (1964) stated that stereotyping of other ethnic groups may indeed have unconscious self-reference. "In them we may perceive our overshortcomings (Allport, 1954, p. 200)."

We not only stereotype people of other ethnic groups, sometimes minority groups look at themselves through the same glasses as other groups. It is also interesting to note that one minority group may have vivid stereotypes concerning a closely related minority group. Such stereotypes may result from what Freud called "narcissism of slight differences (Allport, 1954, p. 198)."
Many researchers held another view about attitudes toward ethnic groups (Harding, 1961). They believed that there is a general factor of prejudice or tolerance which tends to unify the reactions of an individual toward members of all minority groups. According to this view, the individual who is favorably disposed toward the Negro will respond in a like manner toward Jews, Chinese and outgroups in general. On the other hand, the anti-Negro individual will also be bigotry with respect to other minorities.

Textbooks and Stereotypes of Ethnic Groups

As early as 1926, the League of Nations adopted a resolution urging its members to revise their textbooks to reduce stereotyped, distorted and misleading information about other people (Al-Qazzaz, 1975). History textbooks in particular have been subject to much criticism. Ullrich (1930) listed three categories into which errors fall into:

1. Actual mis-statement of facts
2. Half-told truths, impression left is wrong
3. Wrong balance or complete omission (Ullrich, 1930, p. 187).

Many other studies stated that textbooks had been found to transmit distorted information concerning ethnic groups (Alami, 1969). The Buchanan and Cantril study in 1952 shows widespread stereotyping. Also, UNESCO sponsored several conferences on the writing of textbooks dealing with international people and events. In 1962 UNESCO sponsored a major conference in West Germany which produced the following criteria for evaluation of textbooks: accuracy, objectivity, equal treatment of all countries, updated references and statistics, the selection of essential facts, illustrations which reflect current developments, scientific interpretation of facts, and finally the elimination of concepts which convey
hatred for other people (Al-Qazzaz, 1975).

Lambert and Klineberg (1967) made an interesting study dealing with the stereotypes of 3,300 children from eleven countries (Countries from Europe, America, Asia, and Africa). They showed that children develop their stereotypes for two reasons: 1) as a means of understanding reality as it is defined in their own cultural group. 2) to help them identify with particular reference groups. The common sources of information were found to be television, movies, books, school, textbooks, and magazines.

Literature on the treatment of minorities in United States textbooks has been increasing since the sixties. Gill and Conroy (1968) have studied the treatment of Latin America in social studies textbooks, Kane (1970) dealt with blacks in textbooks, and Costo and Henry (1979) examined the stereotypes of the American Indian in social studies textbooks. Japanese and Chinese have also been studied extensively by Mitchell, 1971, Yee 1973, and Asia Society, 1975. All of the studies show that information related to minority groups is distorted, misinterpreted or omitted.

The Weakening of Negative Stereotypes of Minority Groups

Fitzgerald (1979) stated that because of the actions taken by Detroit's School Board and Newark Textbook Council in the early sixties, textbooks began for the first time to treat the United States as a multi-racial society. It was not until 1962, when the Detroit Board withdrew a text which depicted slavery in a favorable light that history books began to be examined for racial and ethnic bias. The movement then spread to other big school systems and was adopted by organizations representing other racial and ethnic minority groups such as Mexican Americans, Puerto
Ricans and Americans Indians, all of whom claimed, with justice, to have been ignored or abused by textbooks. The depiction of ethnic groups became merely one of the themes of the Civil Rights movement. Concerning Native Americans, Garcia (1980) found that in the past two decades, textbook writers have broadened the scope of American history to include more than a white person viewpoint; "textbooks of the 1960s and 1970s include content which more objectively depicts the experiences of Native Americans and minority groups (Garcia, 1980, p. 120)." In his opinion, issues discussed in texts from a Native American viewpoint would suggest that publishers are aware of society's concern regarding ethnic minorities. It would also suggest that publishers are moving away from the more established historical interpretations of United States history and including content which promotes multi-ethnic education.

Another study by Garcia (1980) showed that Hispanics, like Native Americans, were not mentioned in history textbooks at the turn of the century, and if they were mentioned, they were portrayed negatively. In his recent study, Garcia (1980) indicated that there is a common finding in much of the literature in that there appears to be a slight increase in the amount of content describing Mexican Americans and Puerto Ricans and a greater understanding of other Hispanics. Garcia (1980) reported other analytical text studies which found that the treatment of Hispanic groups in textbooks, particularly since the early 1960s, has moved from superficial portrayal to non-stereotypical depiction of minority groups.

Also, Asian Americans generally felt that bias against them today, has decreased tremendously since World War II (Yee, 1973). One of the most recent studies on Negroes was conducted by Groff in 1981. He did a
comparative study of history texts. He compared materials written about anti-slavery in texts used in 1963 with texts used from 1973 through 1977. He found that present day texts try to appear neutral on the issue of anti-slavery in America and "appear to try to take a more honest, and therefore a more balanced view of the anti-slavery movement than was evident in 1963 (Groff, 1981, p. 28)."

Other studies have reported that stereotypes of sex roles in minority groups have changed too. Bienstock (1975) found that the image of the American Jewish mother has changed. Frong (1973) reported the change in sex roles of the Chinese females.

There is other evidence that stereotypes in general are weakening. Evidence comes from three pieces of research conducted at Princeton College separated by intervals of 18 years. In 1932, Katz and Braly asked undergraduates in that college to select most characteristics of Germans, English, Jews, Negroes, Turks, Japanese, Italians, Chinese Americans and Irish. In 1950 Gilbert repeated the experiment with the same procedures. The most striking result of this comparative study was what Gilbert calls the "fading effect." Stereotypes for the ten national and ethnic groups, while similar to those in 1932, were much, much weaker. Gilbert pointed out that the "fading effect" may be due to various factors. One of these may be the gradual disappearance of stereotyping in our entertainment and communication media. Another might be the increase in the study of the social sciences among post war college students. Last factor might be the wider use of inter-cultural education in the schools. Whatever the reason, it seems to be a fact that the "pictures in our heads" of ethnic and national groups are today less uniform than they were in the past.
More interesting is that the same study was repeated in 1967 by Karlins, Coffman and Walters (1969). They used the same instrument to evaluate the perception of the same ten ethnic groups, and their findings were similar to Gilbert's in that there was improvement in the perception of ethnic groups. They found that most of the data currently available do indicate an overall decline in ethnic prejudice among Americans over the last two decades with a corresponding decline in derogatory stereotyping. Bettelheim and Janowitz (1964) found this to be true in their review of the evidence on anti-Negro and anti-Semitic attitudes.

Is the Negative Image of Arabs changing?

Unfortunately, the optimistic results above do not apply to Arabs; negative stereotypes of Arabs persist in American society. A poll analyzed by Slade (1981) is evidence of the persistence of an unfavorable image of Arabs. The sample of the poll was fairly representative of mainstream America, geographically, and in terms of male, female ratio. Six hundred people were telephoned and asked sixty questions. Respondents were asked to decide whether or not a number of given traits applied to or described Arabs. The following is a summary of the poll:

1. Most respondents had a low opinion of Arabs and a strong majority sided with Israel in the Arab-Israeli conflict.

2. The low opinion of Arabs seemed to be due to the perception that the Arabs are anti-Christian and militantly unfriendly towards the United States.

3. Images of the Arabs were significantly better among those having a college education and among those belonging to higher income brackets.

4. Opinion towards the individual Middle Eastern states and leaders
was not monolithic.

5. A positive feeling toward Islam was closely correlated with high opinions and less stereotyped images of Arabs.

6. A large percentage of respondents felt that Arabs can be described as cruel, cunning, bloodthirsty people who mistreat women.

7. Negative stereotypes were mostly held by women, Catholics, younger and less educated people.

8. The negative stereotype of the collectively "Arab" is greater than its parts.

Similar negative results about Arabs were reported in The Cambridge Report, 1975, (Appendix B). Shaheen (1980) and Zogby (1981) also stated not only that Arab stereotypes remained negative, as the case has been, but also that negative stereotyping of Arabs in general and in T.V. entertainment in particular has increased tremendously since the oil embargo of 1973. Suleiman (1980) listed the public opinion polls (Gallup, NORC, and Harris) conducted about Arabs during a thirty-two year period, 1947-1979. It was found that sympathies toward Arabs exist among a very small population. The highest percentage (16 percent) was in 1948 (Appendix C).

Gilbert (1951) stated that school books are one factor which could combat stereotypes. Do our textbooks in Michigan perform their appointed role in a democracy and help better understanding between Arabs and non-Arabs? Do our administrators and teachers comply with the requirements of the National Education Association (1980) in adopting only texts which include accurate portrayals of ethnic minorities? Has this requirement applied to the Arab ethnic group?

This study is designed to answer these questions. This is not an isolated nor a definitive study; rather it is a continuation of the
efforts made by the following researchers, who left little doubt that the Middle East has been inadequately covered and who felt strongly that further research in this area is very much needed.

In the next section, studies of Arab images in textbooks will be cited and will be used as a basis for categories and sub-categories in this study.

Arabs in Textbooks

Adawia Alami (1969) was the first to study the image of Arabs in American textbooks. She examined the treatment of the Arab world in selected textbooks for children in Ohio. She found that textbooks were the major source of facts in Northeast Ohio Schools and that Arabs were studied mostly in social studies classes. Most teachers mentioned that Arabs were studied from the viewpoint of desert life. Alami (1969) found materials and pictures to be sympathetic to Israel. She concluded that misconceptions seemed to be evoked by inaccurate and misleading statements, incomplete statements, omission of important facts and materials not brought up to date.

Another case study was made in Kansas by Suleiman (1974). He found that teachers were inadequately prepared to teach about the Middle East and that textbooks did not serve their needs.

Al-Qazzaz's (1975) study in California brought about similar results. He investigated the images of the Arab as found in social science textbooks used in elementary and junior high schools. Al-Qazzaz reported his findings under three major topics: Nomadism, Islam and the Arab-Israeli conflict. He stated that "not a single book failed to mention the camel, the desert and the bedouin (Al-Qazzaz, 1975, p. 16)." When students were asked what words they would use to describe their image of
the Arabs, almost 50 percent of them said "desert people." When they were asked for the source of their information, 80 percent responded textbooks and mass media. When elementary students were asked to sketch an Arab, they portrayed him with wide robes.

Al-Qazzaz (1975) found that inaccurate information was given on Islam and its view on slavery, women and war. More positive information and space was allocated, however, to discuss the State of Israel than any other two Arab countries put together. In 1975, the Middle East Studies Association (MESA) studied the image of the Middle East in school texts and concluded that "the majority of the textbooks used in the United States and Canada erred in content, perpetuated stereotypes—in political and social description, oversimplified complicated issues, listed outcomes while ignoring causes, and often provided moral judgement on the actions of nations in the guise of factual history (Griswold, 1975, p.2)."

After the establishment of the image committee by the Middle East Studies Association, another analysis of the Arab image was done by Glenn Perry (1975) at Indiana State University. His investigation of twenty textbooks focused on the extent of coverage, the treatment of Islam, and the contemporary politics. Perry (1975) found that world history textbooks used in Indiana covered the Middle East as a minor sideshow of the West. Authors showed a lack of understanding about Islam, and Arabs were presented negatively when their political conflict with Israel was discussed.

Similar findings were obtained by Jarrar (1976). His results of the analysis of textbooks used in Florida indicated that the image of the Arab as presented in the text is more negative than positive. Suleiman (1977) conducted a study of different nature. He first attempted to determine the factors which most affect the amount and quality of teaching on
the Middle East and to assess teacher's attitudes. He sent a questionnaire to world history teachers in Indiana, New York, Colorado, Kansas, California, Pennsylvania. Suleiman (1977) found that the factor which most effectively explained respondents' attitudes was the number of university courses on the Middle East that the teachers have had.

Recently, a study was completed on a small scale in Michigan. Elementary social studies textbooks used in Michigan 1978-79 were reviewed by the Michigan Department of Education. The reviewer reported that there was a misunderstanding of Islam, Arab social life, and current developments in the Arab world.

While all the above studies investigated the images of the Middle East or the Arab in general, Al-Qazzaz (1980) examined the perception of Islam in particular. Although he found similar results, he reported that new textbooks represented a significant improvement.

Not only have textbooks used in the United States been found to be inaccurate, but also studies in Canada yielded similar, if not more negative, results in terms of stereotyping. L. M. Kenny (1975) found that the treatment of Christians, Jews, Negroes, Indians, and even immigrants was far better than the treatment of Islam. Sharon Abu Laban (1975) analyzed Protestant Sunday school materials used in Canada. The writer observed that while conservative churches might be amenable to suggestions for change regarding their presentation of the life-style of contemporary Arabs, their general pattern of omitting discussions of religions and ethnic differences may remain. The liberal churches, because they are inclined toward non-literal biblical interpretation, might be more receptive to suggestions for change. The writer concluded that Sunday school textbooks used in Canada are creating black sheep in
the family of God. The results of this study suggested that the Arabs are the most excluded of the Deity's descendants.

Findings cited above are used in this study as a basis for categories and sub-categories. However, this study is unique in that it is conducted at a different time, and in a different place. It focuses not on the portrayal of the Middle East in general, nor on the Muslim world in particular, but rather it deals with Arabs and the Arab world. It is different in that it examines the stereotyped attitudes of Arabs as portrayed by teachers and students. This study is also designed to find out whether social environment and contact make a difference in the attitudes towards them (the Arabs).

Finally, it is hoped that this study will not only contribute to the body of knowledge which exists about Arabs in particular, but will also make a contribution to knowledge existing on ethnic and minority stereotyping, and to cross-cultural communication studies, specifically, communication interaction theories.
CHAPTER III

METHODOLOGY

This study employs two research techniques. Content analysis is used to examine the portrayal of Arabs in textbooks, while the written self-report technique is used to examine the portrayal of Arabs as reflected by teachers' and students' attitudes.

CONTENT ANALYSIS

The process of communication has often been identified by the classic sentence: Who says what to whom, how, with what effect. One part of this study is the analysis of what is said in communication messages about Arabs in high school world history textbooks used in Michigan. Content analysis, while certainly a method of analysis, is really more than that. It is a method of observation. Instead of observing people's behavior, the investigator takes the messages that people have produced and analyzes them. According to Stone (1966), the content analysis method is used to identify and describe characteristics of content, and to determine the relative emphasis or frequency of various communications such as propaganda, stereotypes, trends, styles, changes in content and readability. Kerlinger (1966), Holsti (1968) and Berelson (1952) defined content analysis almost identically with the definition put forward by Holsti. They stated that content analysis is a method of studying, analyzing and making inferences in a systematic, and objective manner.

37
Procedure

One purpose of this study is to analyze the content of secondary world history textbooks in terms of major themes used to discuss the Arab world and its people. Specifically, the study identifies the major themes (as a recording unit of analysis) in all three world history textbooks (Appendix D) used in Detroit Public High Schools during the year 1981-82.

A thematic analysis technique was used in this study. A theme is a major idea or a single thought unit (Budd, Thorp, and Donohew, 1967). "It is an important and useful unit because it is ordinarily realistic and close to the original content (Kerlinger, 1964, p. 549)." The theme unit is the most general category used in content analysis. It answers the most elementary question: What is the communication about, and what is the priority of coverage? Berelson (1952) stated that this category is important in that it determines the relative emphasis given to different topics in a body of communication content.

The steps that were taken in analyzing the content were in accordance with Kerlinger's (1964) procedural rules. After the three textbooks were collected, initial screening was carried out in order to determine the portions that had relevance to this study. The table of contents and the index were helpful to locate material about Arabs, Muslims and the Middle East in general. The relative emphasis of themes was determined through the space system of enumeration (Holsti, 1968). For example; one recognized theme would be: Muslims contributed to world civilization (eight columns were allocated to the topic).

Themes were analyzed according to the following categories devised from Berelson (1972) and some of them were clarified by Al-Qazzaz (1975). Examples were taken from textbooks examined in this study:
Characteristics:

Fixed and conventional words or sentences which are used to describe the Arab people of the Arab world. For example, "Mohammed was a camel driver."

Commission and Omission of Facts:

The presence or absence of certain facts; incomplete information; a fact stated but not explained; emphasizing an event while ignoring another; imbalanced information. For example, a statement such as "The United Nations failed to stop Egypt from attacking Israel" might be considered imbalanced because no mention of the United Nations failure to stop the Israeli invasion of Arab lands is made.

Accuracy of Information:

The transmission of distorted, inaccurate or false information; mistakes made as a matter of ignorance or a matter of bias. For example, "Sadat ordered the Soviet Union to remove its troops," when in fact, Russian advisors and engineers, and not troops, were in Egypt.

Illustrations:

Pictures, maps and questions which are used to illustrate or supplement each theme.

Treatment of the Subject Matter:

The portrayal of Arabs in favorable, unfavorable or neutral manner.

The content analysis part of the research is free from problems of validity. According to Holsti; The content data serve as a direct answer to the research question, rather than as an indicator from which other characteristics are to be inferred (Holsti, 1968, p. 610)." The "jury method" was used to ascertain the validity of the procedure. In this method, "... experts are asked to judge relevant parts of the methodology ... or measuring instruments (Budd, Thorp, Donohew, 1967, p. 69)."

Two experts were identified and asked to serve on the panel of jurors to validate the instrument. These individuals were selected because of their knowledge and interest in Arab history and culture. Each juror was asked to judge whether the procedure for identifying themes was appropriately
or inappropriately carried out. After reviewing the methodology, the two jurors approved the procedure of identifying themes.

The reliability of the coding procedure was established by having two coders (other than this investigator as a coder) independently identify the major themes about Arabs in two textbooks randomly selected from a total number of three. The coders were selected for their keen knowledge and interest in the Middle East. They were asked to determine the themes about Arabs through the use of the space enumeration system. Such "a measure can be attributed largely to the relative ease and reliability with which it may be used (Holsti, 1968, p. 649)." The number of columns discussing a certain topic determined the relative emphasis of a theme. The three coders reached 75 percent of agreement. The Arab-Israeli conflict, it was agreed, was the number one theme (the space was ten columns). The Character of Islam was found to be another major theme (eight columns). Muslim contributions to civilization was identified as the third theme (four columns). No agreement was reached about whether the Arab way of life was a theme or not.

To increase the reliability of findings, the categories were explained to each coder. Problems of sample reliability were minimized because the entire set of world history textbooks used in Detroit Public High Schools were analyzed by this researcher.

Followers of Islam will be referred to as Muslims by this researcher, while the use of the term "Moslems" will be maintained in quotations as it was used in textbooks.

**Self Report Measure**

Self report measure is used in this study. It is an appropriate method in answering the pertinent research questions. Written self report
instruments are most commonly used to measure attitudes. There are several written methods for measuring whether one thinks a concept, institution or a person is good or bad, or whether a person agrees or disagrees with, or accepts or rejects the concept.

One of the leading figures in the self reporting measurement of ethnic stereotypes was Bogardus (1925). Also, Katz and Braly's (1933) studies of ethnic stereotypes have dominated the field since their introduction. Subjects were asked to select from a list of eighty-four traits, those they considered most characteristic of different ethnic groups.

The instrument used in this research study (Appendix E) was derived from Katz and Braly's measurement of stereotypes and was based on an instrument used in a study published in the Cambridge Report (1975). Subjects were asked to check words which apply to Israelis (Appendix B). The instrument used in this study was also based on an instrument most recently used in a national poll analyzed by Slade in 1981 (Appendix F).

Procedure

In this study, subjects were presented with twenty positive, neutral and negative traits. They were asked to check those traits which most describe the Arab/Chaldean people. (Chaldean is a term which refers to the Christian Catholics who come from Iraq). Although other ethnic groups were placed in the questionnaire as background, the study was concerned only with stereotypes of Arabs. Traits used in the questionnaire were selected mainly from textbooks and from research findings. The traits were reviewed and approved by social scientists of Arab and non-Arab backgrounds.

Media and personal sources were listed in the second section of the questionnaire. Students were asked to check the source from which
they got most of their information about each group. Other groups were included in the questionnaire as background. Data about the Arabs is the only concern of this study. Data collected about other groups may be used in future studies.

A question was placed at the end requesting respondents to write in their own words a sentence or two about their knowledge of Arabs. As background, similar questions were also asked about other ethnic groups. Statements written in favorable terms were considered positive ones, and those written in unfavorable terms were considered negative ones. Statements which were not expressed in either form of the above were considered neutral statements. Pratt's (1972) word list (Appendix G) was used as an aid in determining evaluative terms.

For the purpose of this research the percentages of respondents who checked each variable were computed. The chi-square was used to test the findings. It was computed to determine whether the frequencies observed in Area A deviated significantly from observed frequencies in Area B. Parametric statistical tests, such as the t-test, were not used because in this study one cannot make the assumption that there is a normal distribution of variables under study in the population and also because the questionnaire items yielded nominal results, for example, yes or no answers.

The questionnaire was administered to teachers and students in two areas of Detroit. Area A (least populated by Arabs) and Area B (most populated by Arabs). The following is a listing of areas and people who participated in the study:

1. The five high schools least populated by Arabs (Area A).
2. The five high schools most populated by Arabs (Area B).
3. Three world history teachers were chosen from each school. There was a total of thirty teachers, fifteen from each area. Their first world history class of the day was selected.

4. Students who participated were those who were enrolled in the classes of the thirty teachers included in the sample. The students who were enrolled in world history bilingual classes were also among the respondents in Area B. Approximately 800 students participated in the study.

Approval was requested from the Research and Evaluation Department of Detroit Public Schools to administer the questionnaire in the schools (Appendix H). After acceptance was obtained, the office of research and the office of region superintendent requested the approval of principals of the respective schools (Appendixes I, J.). Also, requests of approval were forwarded to superintendents and teachers (Appendixes K, L.).

The questionnaire was distributed to teachers and students by department heads in order to avoid contact with this researcher, whose background might have biased the study. The collection of data took place during the last week of May, 1982 because it was assumed that the instruction of world history material had been completed.

Technical problems in the attempt to obtain approval to administer the questionnaire were due to the restrictions in conducting any study in Detroit Public Schools. Principals were very reluctant to permit any papers to pass to teachers. Their common answer was: "We are overwhelmed with our work and we do not have the time for these things." The position this researcher has in the Detroit Public Schools and her personal contacts with all the administrators who cooperated with her were important factors in the acceptance of the questionnaire in the schools.
The "jury method" was used in this part of the research to evaluate the instrument. Five highly qualified individuals modified the instrument and approved it in order to meet the requirement of the Research and Evaluation Office in the Detroit Public High Schools. Three of the jurors were members of this office. The other two were university professors of Arabic heritage.

To meet the requirement of reliability, a pilot study was conducted in a world history class of twenty-three students. Within a two-week interval, the same questionnaire was twice administered to this class of students. It was found that almost 50 percent of the students had no variation in their responses between the two administrations, while the remaining 50 percent of students answered differently on only one to five of the thirty-three questionnaire items. The high correlation between the two administrations shows the high reliability of the instrument.

**Operational Definitions of Terms**

**Negative Stereotyping:**

It is the process of making excessive generalizations and oversimplifications and classification of people or events. Stereotypes are recognized in this study through the overemphasis of negative characteristics, and the presentation of inaccurate or incomplete information.

**Arabs:**

People who speak Arabic and identify themselves as Arabs.

**World History Textbooks:**

Those main instructional texts which teach the history of the world. Not all high schools teach world history at the same class level. Some schools instruct world history in the ninth grade and other schools teach it in the eleventh grade.
Detroit Public High Schools:

All schools in Detroit which are supported and run by money from the government of the city and also from state and federal funds. Schools which comprise the highest four levels of school grades: ninth, tenth, eleventh, and twelfth are considered high schools.

Social Environments:

Student interaction with teacher, student, textbook and the Arab element in the Detroit area.

Bilingual Program:

A program funded by the federal, state and local governments. It is designed to serve students who come from homes where a language other than English is spoken. Teachers in the program must be fluent in both languages, English and the language of the student. According to Michigan state law, students are allowed to spend no more than three hours a day and no more than three years in the program. Bilingual students must therefore take classes taught by monolingual teachers in the mainstream. Most students in Detroit's Bilingual Program come from Hispanic and Arab backgrounds.

Area A and Area B:

Area A encompasses schools which do not have any students of Arab background. Contact with Arabs is largely limited to media and perhaps through stores which are owned by Arabs. Area B encompasses schools which have students of Arab background. Contacts with Arabs are not limited to media and store owners, but personal contact takes place in classes, cafeteria, school hall, school activities, and through the neighborhood.

Mainstream:

The prevailing direction of curriculum activities in the school system.

This third chapter presented the methodology used and the procedure followed in the study. Thematic analysis was employed to determine the major topics which portray Arabs in textbooks. The written self reporting technique was used to examine the portrayal of Arabs by students and teachers. Operational definitions of terms were also presented above. Findings of the study are presented in the next chapter.
CHAPTER IV
RESULTS AND INTERPRETATIONS

Results of the findings and interpretations appear under three sections. The first section presents the major themes through which Arabs are portrayed in textbooks. The second and third sections present the manner in which Arabs are portrayed by students and teachers in Detroit schools.

The Arab Stereotype as Portrayed in Textbooks

Thematic analysis was used to analyze all three textbooks used in world history classes: The Pageant of World History, Men and Nations, and Living World History. The most persistent themes in the three textbooks were found to be: The Arab way of life, the character of Islam, the Muslim contributions to world civilizations and the Arab Israeli conflict. The first three themes were discussed mainly in the Middle Ages chapter while the last theme was discussed mainly in the Contemporary World chapter.

Way of Life

A description of Arabia and of Arabs was presented in each textbook. All of the three authors equated Arabs with the desert, caravans, illiteracy and nomadism. Wallbank and Schrier described Arabia as:

A land of scanty rainfall and trackless wastes, much of it shifting desert sand, Arabia was an unlikely setting for the development of one of the great religions of the world. . . . The interior of Arabia was sparsely inhabited by primitive nomads. The desert peoples had no organized government and lived a precarious existence. They depended on their flocks for food, and their meager possessions were sometimes supplemented by raids on passing caravans (183).
Wallbank and Schrier labelled Arabs nomadic, as they were discussing
their control over the Fertile Crescent, across Africa and into Southern
Spain (p. 115). In describing the Seljuks, the same authors referred to
them as "illiterate people similar to the Arabs of the 7th century
(p. 187)."

Mazour and Peoples' description of Arabia was of a similar nature.
... a desert plateau whose scanty vegetation could support only
nomadic herdsmen and their flocks of sheep. These Arabs who lived
as nomads were called Bedouins (p. 250).
The town-dwelling Arabs had a higher level of culture than the
Bedouins (p. 253).
Linwand stated that "great camel caravans crossed the desert of the
Sahara ... exchanged goods, gold and slaves (p. 274)."
Arabs, Arabia, Islam and even the teachings of the Koran were pointed
out in relation to the desert; "the painful reality of hell in contrast
to the joyful paradise of heaven is described in terms appropriate to a
desert people (Wallbank and Schrier, p. 185)."
The aspect of camel and caravan was emphasized. Wallbank and Schrier
described Mecca, the most holy city for Moslems, as "the starting point
of a caravan route running North to Syria (p. 250)," and that Mohammed
"entered the service of a wealthy widow engaged in the caravan trade:
(p. 183)." Mohammed was also characterized by Mazour and Peoples as "a
camel driver" and "a caravan trader." Then they noted: "by a combination
of wise policies, toleration and force he converted many of the Bedouin
tribes to his new religion (p. 251)."

The Character of Islam

Muslims were not only described as desert people, backward and ill-
iterate, but also as warlike people who spread bad customs and terror
in other lands. Mazour and Peoples' description of Islam was as follows:

In contrast to the teachings of Jesus, Mohammed praised what he called the Holy War. He said: "The sword is the key of heaven and hell; whosoever fall in battle, his sins are forgiven (p. 266)."

Moslems spread out in several directions inspired by zeal for "the Islamic Holy War (p.266)."

From North Africa came Moslems ... who terrorized the Middle East (p. 194).

Non-Moslems who surrendered were given three choices: to accept Islam, to pay annual tribute or to be put to death (p. 253).

More examples of the portrayal of Muslims as warlike people were provided by Wallbank and Schrier:

Mohammed launched a holy war against his enemies (p. 183).

(Caliphs) accepted the prophet's command to spread the faith by the sword ... Islam was a fighting religion (p. 185).

Moslem armies were harrassing the Byzantine defenses (p. 186).

Moslems believed their faith should be spread by the sword, and they looked down on the Indians because of their different religion (p. 217).

The Arabs themselves were hardly more than rude conquerors, or at best men of business and public affairs (p. 190).

The same authors contradicted themselves when they stated later:
The conquered peoples were generally treated with leniency and seldom converted to Islam by force. But unbelievers were obliged to pay special taxes (p. 186).

Leinwand, too, portrayed Arabs negatively:
Those people who were jealous of the power and splendor of the Byzantine Empire were determined to bring about its fall. The Persians and the Arabs took turns fighting the Byzantines, but they could not defeat them, nor rob the empire of its wealth (p. 118).

The Moslem world prospered through trade and war (p. 121).

Jihad, which means struggle (Khourshid, 1976), was assigned exaggerated importance. The concept of "holy war" was very much emphasized in all three textbooks. No emphasis was given to the Pope who applied the same concept.

The Pope promised both heavenly and earthly rewards for those who fight in the crusades (Mazour and Peoples, p. 227).

Although Muslims were discussed in the three textbooks, only Wallbank and Schrier gave the number of the believers in Islam. They presented an inaccurate number of four million. The number of Moslems is now estimated to be about six hundred million, 13 percent of the world population (World Almanac, 1982).

In discussing the spread of Islam, no clarification was given to the fact that at the beginning, all Muslims were Arabs and later on, many Muslims were non-Arabs. Observe the following quotations:

In 636 Arab armies invaded Syria, and by mid-century, Egypt, Palestine, Iraq and most of Persia had fallen to the hosts of Islam (p. 186).

The Moslem world remained united in one great civilization. In the beginning the Arabs were a backward but intelligent people (p. 254). (As Arabs attacked the Byzantine Empire), the Byzantine held back the Moslem advances into western Europe (pp. 118-119).

No distinction was made between Turkish and Persian Muslims. The image of the Islamic religion was distorted when Turks, under the name of Islam, had mistreated many peoples. The following are some examples of distortions of Islam:
Beginning in the 8th century, the 'Jihad' or 'holy war' brought Moslems to the gates of India. These gates, they violently pushed open century after century to become masters of India... The leader of this invasion was Mahmud of Ghazni, whose yearly raid from Afghanistan into India, ravaged cities. He destroyed temples and art that had taken thousands of years to create. Each year for 25 years he brought new wealth and more slaves from northern India... Other Muslims, too, saw an opportunity to fight for the wealth of Allah at the same time... By 1206, by bathing India in blood, the followers of Mohammed had become rulers of most of the land between the Indus and the Ganges Rivers. For hundreds of years the Moslems followed a policy of cruelty to Hindus through death and taxes. The Moslem conquest of India was one of the bloodiest stories in history (Leinwand, p. 80).

The Pope urged war against the Moslems who were interfering with the right of Christians to worship in Jerusalem (Leinwand, P. 137). However, Mazour and Peoples made it clear that in "Palestine, the Turks proved much less tolerant than the Arabs (p. 217)."

In each textbook, no distinction was made between the Koran and the Hadith (Hitti, 1968). Allah was portrayed as a god other than God. For example, "when Mohammed died, almost all Arabia had accepted Allah (Mazour and Peoples p. 251)." Islam was also equated with unfavorable Arabic customs. Wallbank and Schrier stated that "Arabic customs as slavery and inferior status of women were accepted (by Islam)(p. 185)." Another unfavorable statement was presented by Mazour and Peoples: "Moslems introduced the seclusion of women... they also introduced the harem of several wives (p. 269). However, the same authors mentioned later that in Islamic culture "most slaves were personal household servants and were not used for plantation labor" (p. 190). They also added: "slavery was permitted, but slaves had to be treated humanely (p. 253)."

At the end of the chapter, not one question was addressed to students about Muslims defending their lands. Instead, one author asked the following: "How does one account for the rapid growth of Islam?" (Leinwand, p. 132). The answer provided in the text would be a negative one, such
as: the sword and "holy war".

In regard to pictures and paintings, Wallbank and Schrier included a drawing of a caravan (p. 175). Although pictures and paintings of the prophet are not allowed in Islam, still one author presented two paintings: one of a Christian monk bowing before the young Mohammed, and the other one of Mohammed as he addresses the faithful in a mosque during his last visit to Mecca (Wallbank and Schrier, p. 184). Mazour and Peoples made it clear that "Mohammed forbade his followers to make representations of human or animal forms (p. 253)," but failed to explain the reason behind the forbiddance. Mohammed forbade pictures and statues because he fought against the worshippers of idols (Khourshid, 1976).

Maps of the spread of Islam were demonstrated in each textbook.

**Contributions of the Muslim Civilization:**

All books discussed Muslim contributions to civilization. Muslims "developed a civilization that far surpassed that of western Europe for centuries" (Mazour and Peoples, p. 250). Leinwand compared the advancements of Arabs to the war-troubled area of Europe:

When Europe was torn by a hundred years of warfare, Mansa Musa's realm was orderly and stable (p. 273).
Their geographers and navigators were the finest in the world . . .
The crusaders learned of the achievements of Muslim civilization and took back ideas that improved European culture (Mazour and Peoples, p. 254).

All textbooks listed the improvements of Islam in agriculture, science, trade, literature and scholarship. However, not much credit was given to Arabs as originators (Landau, 1975). They were mostly portrayed as transmitters of knowledge. The following examples demonstrate the point:
They took the science and philosophy of Greece, Rome and the Orient and tried to combine them. . . . From the Chinese, Moslems learned paper-making (Mazour and Peoples, p. 254).

The scientific knowledge of India was learned by Moslems, and through them it came to Europe (Leinwand, p. 86).

Lacking in creative genius . . . in experience in the art of government and administration (Wallbank and Schrier, p. 87).

Although Saladin, a Muslim warrior, was praised in all textbooks for his courage, respect to his enemies and his development of many institutions, not one question was included about him at the end of the chapter; however, questions pertaining to Muslim contributions were asked in every textbook.

Maps of the Muslim Empire and maps of the trade routes were demonstrated in all three textbooks. Also pictures and paintings of calligraphy, architecture and of new developments were illustrated in Mazour and Peoples' textbook (p. 252), in Wallbank and Schrier's book (pp. 188-189), and in Leinwand's book (p. 120).

Modern Arab Politics:

Modern Arab politics was presented in the period after World War II. It was concerned with colonialism and the Arab-Israeli conflict.

Arabs were mainly portrayed as aggressors and trouble makers in the Middle East. The following quotations portray the Arabs' aggression as unreasonable, while Israeli use of force was presented as legitimate.

Wallbank and Schrier stated that:

(in) 1948 Arab nations attacked Jewish settlements in Palestine. . . . Israel's only hope seemed to be to strike the first blow (pp. 714-715). Mazour and Peoples also included statements of the same nature:

Arab leaders were angered by the establishment of a Jewish nation, a land they claimed, and war broke out. . . . (Arab countries) attacked
Israel with the announced aim of driving the Israelis into the sea (p. 787).

The Arab League seemed to be united on only one issue . . . opposition to Israel (p. 758).

After Israel gained independence, it was attacked by Arab armies (p. 793).

Leinwand expressed the Arab aggression in the following way:

For ten years Israel had to guard its borders from the raids and sudden attacks carried out by the Arab countries. . . . Determined not to let such attacks go unchallenged, Israel struck back each time (p. 611).

The Arab countries have not yet given up their ambition to wipe Israel off the map . . . Arab guerrillas promised increased guerrilla activity. . . . Israel has been insisting upon direct negotiations with the Arab states. This, the Arab states do not wish to do (p. 614).

In the above statement no distinction was made whether the threat came from Palestinian Arabs or other Arabs. The statement projects the whole Arab world as fighting Israel, which prefers negotiating, while Arabs prefer fighting. In the next statement, Leinwand describes Arabs as unjust, while Israelis, as a good omen for the Middle East:

In the Middle East there is still determination on the part of the Arab states to deny Israel its right to live as a state while Israeli progress in science, technology and medicine may serve Arabs as well as Jews (p. 625).

In the three textbooks, Gamal Abdul Nasser, the late president of Egypt, was portrayed as a dictator, anti-Semitic, communist, nationalist and radical.

The Arab states refused to grant Israel legal recognition and imposed economic boycotts on the country. Arab nationalists, such as Nasser, stimulated anti-Jewish feeling as a means of uniting the Arab states (Mazour and Peoples, p. 787).
Nasser led Israel to war (Wallerbank and Schrier, p. 715).

Nasser controlled Egypt as a military dictatorship (Mazour and Peoples, p. 785).

Nasser would have controlled the lives of nearly 80 million people (Leinwand, p. 607).

Leinwand did not name Arab countries which are friendly to the United States, rather, he emphasized Arab friendship to a country which is unfriendly to the United States. He stated:

The Soviet Union has supplied much of the ammunition and money desired by Nasser. . . . American troops helped to keep Soviet influence in Lebanon and or from falling into the grip of Nasser (Leinwand, p. 610).

Never before had the Arab world seemed so well armed, thanks mainly to Soviet arms (Leinwand, p. 611).

While Arabs were described as aggressors, Israelis were described by Mazour and People as "completely victorious" (p. 789). The same authors stated:

In spite of all these difficulties, the new state of Israel made much progress. . . . Collective farms proved successful in turning former desert areas into productive land. . . . Israel's standard of living became the highest in the entire Middle East (p. 788).

Observe the following claims:

European Jews, especially, carried with them the civilization of the modern world. Most Palestinian Arabs, on the other hand, lived in an almost feudal culture. A few wealthy landlords owned most of the land, while the peasants lived in poverty and ignorance. . . . Jewish knowledge of modern techniques of agriculture, industry, commerce and science gave the Jews in Palestine a relatively high standard of living, which caused envy and discontent among the Arab peasants (Mazour and People, p. 788).

Israel was also portrayed very highly by Leinwand and by Wallbank and Schrier:

The war left Israel the strongest state in the Middle East (Leinwand, p. 613).
Once again Jerusalem was theirs (Leinwand, p. 612).

(Israel is) the most nearly perfect military operation in modern history . . . above all these captured territories provided a buffer zone protecting Israel's borders against future attacks (Wallbank and Schrier, p. 715).

Israel was a model of democratic government, political stability and economic progress in the Middle East (Wallbank and Schrier, p. 716).

Wallbank and Schrier continued to list Israel's huge agricultural, industrial, educational and military advances and while Arabs were portrayed as aggressors, Israel's military actions were portrayed as defensive. The following statements are typical:

The United Nations 'could not restrain warlike Arab actions. . . . Arab hostility around Israel increases, Israel seeks to protect itself. . . . Israel's small nation suffered comparatively great losses' (Leinwand, p. 612).

Also a problem to Israel are the many refugees from Jordan who remain uncertain as to what the future holds in store for them if they remain on Israeli held lands. How to feed, clothe and deal with the Arab refugees has been a long and smoldering problem. To care for them properly is costly. To integrate them into Israeli society is dangerous (Leinwand, p. 613).

Other problems plague the new state of Israel. About a million Arabs had fled the country at the outbreak of war and had been in refugee camps. Israel would not let them return, claiming that they would overburden the already crowded country (Mazour, p. 787).

Authors did not mention that Israel was able to absorb hundreds of thousands of Jews from all over the world (Bonds, 1981). The only description of Palestinians was either as refugees in Jordan (as indicated above) or described as terrorists as the following shows:

Arab Palestinian guerrillas stepped up their terroristic activities. Israeli planes were seized and in some cases destroyed, and bomb attacks were carried out against Israeli diplomats in various countries. In 1972 Palestinian commandos kidnapped and murdered a group of Israeli athletes who were participating in the Munich Olympic Games (Wallbank and Schrier, p. 716).
In a chapter about United Nations functions, Leinwand mentioned irrelevantly few sentences about Palestinian terrorism (p. 585). The Arab-Israeli conflict was oversimplified. Mazour and Peoples put it this way: (Jews) bought land from the Arabs and established businesses in the cities. Some Palestinian Arabs showed opposition, but Jews had little difficulty buying land (p. 787).

Arabs were not only described as trouble makers, but also as either oil rich or as very poor people. The following are examples from the three textbooks:

In Arab society, a tiny minority of extremely wealthy merchants and landowners on one side and a huge mess of destitute tenant farmers on the other provided another sharp division (Walibank and Schrier, p. 714). although in the Arab world, rich oil deposits are important, it is generally a poor region of sandy deserts and barren plateaus (Mazour and Peoples, p. 785).

Libya, with new oil riches, was taken over by a military dictator who sought merger with Egypt (Mazour and Peoples, p. 793).

Leinwand also included two statements of the economics of the Middle East but did not mention anything about the middle class people who live in the region:

The importance of the Middle East to Europe lies chiefly in oil (p. 607).

The irrigating systems are difficult to develop because the countries remain poor. The Arab countries have neither the money nor the engineering skill necessary to do the job. They are trying to work together, but they lack money and resources for development (p. 508). Arabs were presented as stupid and unable to handle their affairs;
and Muslims as an uneducated and still warlike people in modern history. Consider the following claims:

Under Egypt the canal would not be well run and that it might fall into Communist hands... Despite fears and doubts to the contrary, the Egyptians were, in general, able to operate the canal well (Leinwand, p. 609).

The Ibos in Nigeria, who are well-educated Christians, are resented by Muslims who are "not-so-well-educated as the Ibos and they are less progressive... In 1966, a slaughter of thousands of Ibos took place" by Moslems (p. 618).

Authors looked favorably at Colonialism. They judged events from a western point of view. The following are quotations from the three textbooks to exemplify the point. First are Wallbank and Schriers' statements:

Backward peasantry opposed to tax reforms, industrialization and further westernization. (Discussing the Algerian revolution, Wallbank and Schrier stated): After four years of terrorism, the French president, Charles de Gaulle, made peace with rebel leaders.

Mazour and Peoples stated that 'the French had made many improvements in Algeria's transportation, agriculture, industry, health and education (p. 790).

The same authors viewed the Libyan revolution negatively because it had strong anti-Western feelings.

Leinwand shed light on the good treatment Hindus and Moslems got from British colonization in terms of health, education, commerce and all kinds of development (p. 686). He stated that "Iraq is no longer a reliable Western follower (p. 610)." Discussing Southeast Asia, Leinwand stated that Mogbut "is best known for his knowledge of Western ways and for his willingness to use his knowledge for the benefit of his people (p. 214)."
The same author praised Atatürk for his adaptation of Western ways. Leinwand described the national costume as backward. On this point, he said:

The fact that the dress of Turkey has changed and that the Turks have chosen Western ways is due to the efforts of Mustapha Kemal Atatürk . . . (with his wife, Latife) Mustapha Kemal shared his thoughts and his plans for a modernized and westernized Turkey. . . . Mustapha Kemal Atatürk made Turkey face West. . . . The Western alphabet and calendar were adopted and the Moslem religion was no longer the only religion recognized by the government. . . . Mustapha ranks as one of a group of Asian leaders who broke with tradition and forced their countries to adopt new ways (pp. 402-403).

Mistaken and missing information about Arabs was found to be common in world history textbooks. Such inaccuracies do contribute to stereotypes of Arabs.

Leinwand stated that "Bernadotte was assassinated in Jerusalem (p. 608)," but he did not mention who assassinated him. Discussing the failures of the United Nations, Leinwand stated that it "failed to stop Egypt from preparing an attack on Israel (p. 582)," but there was no mention of the U. N. failing to make Israelis withdraw from Arab-occupied land, stop building settlements and stop their attacks on Lebanon (Khour, 1968). The same author, Leinwand, stated that "Sadat, in July 1972, ordered the Soviet Union to remove its troops (p. 611)." The fact is that Egypt never had Soviet troops; it only had military advisors and engineers to help maintain the Aswan Dam and other industrial projects (Haddad and Nijim, 1978). Leinwand, also mistaken, considered Egyptians and non-Arab: Turks "killed many peoples including Arabs, Egyptians, Albanians and slaves. . . . (p. 401)." On page 572, Leinwand indicated that in 58, the "Lebanon revolt was suppressed by United States and British troops." The fact is that only United States Marines landed in Lebanon (Haddad and Nijim, 1978).
our and Peoples defined the Arab world as "countries dominated by
bic-speaking Moslems (p. 785)." No author mentioned that 15 percent
the people in the Arab world are non-Muslim (World Almanac, 1982).
ur and Peoples also made a mistake by considering Iran an Arab country.
scussing the Arab world, they only excluded Israel and Turkey, but not
(p. 785). A subtitle by Wallbank and Schrier (p. 714) read: "Jews
ed a national home in Israel (p. 714)." The land before 1948 was
called Israel; it was called Palestine (Sakran, 1976). On the same
the same authors stated that Lebanon and Syria got their independence
4. The fact is, that they got their independence in 1943 (Haddad
jim, 1978).
Modern maps of the Middle East were illustrated in every textbook.
t detailed map was in Leinwand (p. 613). He demonstrated the change
el's boundary during the period of 1948-1973.
Leinwand included two pictures of the Arab people, both of which
ed Arabs negatively. Under one he wrote, "The generation of angry
These young people prepare to retake Palestine (p. 612)." Under
picture is printed "Palestinian refugees in Jordan. The mis-
onditions in refugee camps are producing a generation of angry, 
ed Arabs (p. 609)." The last picture showed a poor family of two
nd six children. They were struggling for drops of water. The
woman's dress was torn and the man was dressed with non-western clothes.
Another picture showed two Israelis. Under the picture was written
"Israel kept constant guard on its frontier . . . where two armed Israelis,
one a woman, keep watch against invaders (Mazour and Peoples p. 768)."
Wallbank and Schrier placed a scary picture of an Arab hooded with a skele-
ton shape. Under the picture was printed the following:
Hooded Arab terrorists kidnapped members of the Israeli Olympic team in Munich in 1972. Eleven Israelis were murdered by their captors, and in turn five of the terrorists were killed by German police (p. 715).

The above quotations, although, might have some truth; they are examples of the emphasis placed on negative stereotyped images about the Arabs.

At the end of the chapter, Leinwand placed the following two questions whose answers were explained unfavorably in the text:

How do you explain the attitude of the Arab States toward Israel?
Is a Jerusalem under Israeli rule fair? (p. 626).

Wallbank and Schrier included the following: "What obstacles did Israel have to overcome to achieve independence (p. 716)?"

Mazour and Peoples included more balanced questions than the above:

Write an imaginary editorial for a pro-Arab newspaper, denouncing Israel as a trouble-maker in the Middle East. As an Israeli, write a letter to a friend in the United States describing some of the many advances that your country has made (p. 793).

The last two questions make the reader empathetic and involved in Middle Eastern issues, however, both questions are about Israel.

**Interpretations**

Content analysis of the three textbooks shows that Arabs were discussed mainly in terms of their way of life, their religion and their conflict with Israel.

Regarding the first theme, Arabs were portrayed as illiterate, desert people, Bedouins and camel riders. However, previous researchers whose findings were reported in chapter two, found more negative traits
and more negative pictures in older textbooks. Also the term "Mohammedanism," which was inaccurately used in previous textbooks, was not even mentioned once in books analyzed in this study.

Islam was mainly portrayed as a warlike, belligerent religion. The "holy war" and the sword were overemphasized. The conversion of nations to Islam was presented as though it had occurred overnight. There was almost no mention of the teaching of tolerance to Jews and Christians and kindness to women, children and old men (Khourshid, 1976, Abdul-Ati, 1977). Statements quoted earlier made no distinction between religion as principle and its misuse by rulers and oppressors. The authors did not indicate the misuse and abuse of the religion of Islam; they lacked understanding of the religion and made no distinction between Muslims and Arabs, nor between Muslim Turks and Muslim Arabs. They used the terms interchangeably. Also, authors were not aware that the followers of Islam are called Muslims (Koran) and not Moslems, a linguistically inaccurate term used by the three authors.

Arabs were portrayed for the most part as being transmitters of civilization rather than the originators of it (Hitti, 1968). In each textbook there was a discussion of Muslim advances in medicine, math, architecture, astronomy, agriculture and literature. However, the seven hundred years of Muslim rule in Spain was mentioned in only a few lines (Hitti, 1968). The great Arabic literature was not given the depth it deserves (Bammate, 1962).

Arabs were characterized worst in a section on modern politics. The content was presented from an Israeli viewpoint. Not much discussion was given about the Ottoman empire nor about the domination of Arab land by western powers (Hitti, 1968). No concern was given to the effect of occupation or the physical or psychological well-being of the Arab natives.

Arabs were portrayed mainly as the aggressors and the trouble makers
in the Arab-Israeli conflict. Information about the situation was im-
balanced. Sympathies toward Israel were expressed in all textbooks.
Israeli achievements were described very highly by Mazour and Peoples
(p. 787), Leinwand (p. 612), and Wallbank and Schrier (p. 716).

The conflict was oversimplified. Palestinians were seldom men-
tioned as human beings. They were presented merely as Arab refugees or
terrorists. No author has described accurately the Palestinian problem
which is the core of the conflict in the Middle East (Bonds, 1981). No
emphasis was given to the fact that concerning the Jews' claim to Pales-
tine, the land was heavily inhabited by Palestinians and that the Pales-
tinians were uprooted in 1948 (Sakran, 1976). Israeli attacks were al-
ways justified, while Arab attacks were portrayed as unreasonable.

Arabs were referred to as very rich or very poor. There was no
mention of middle-class Arabs. Some pictures and questions were found
to reinforce negative stereotyping presented in the texts. The Middle
East area was, in general, treated as a minor section of a chapter. It
was presented as a shadow of Middle Age and Modern European history.
Not one whole chapter was oriented towards the promotion of the under-
standing of the Arab world, with all its past great history and its pre-
sent important role in world affairs. It is likely that teachers and
students who use the textbooks analyzed in this study will develop a
stereotyped attitude toward Arabs.

While findings of stereotypes in textbooks were reported above,
findings of students' and teachers' stereotypes of Arabs will be reported
in the next two sections. Students' data will be presented first and
then the data on teachers.
The Arab Stereotype as Portrayed by Students

The total number of students who answered the questionnaire was 795. Three categories of students were examined: "Area A" students having least contact with Arabs; "Area B" students having most contact with Arabs; and "Bilingual Students" who were in special bilingual classes with a mixture of cultures. Of the total student sample, 431 (54%) come from Area A, 305 (38%) come from Area B, and 59 (8%) are "Bilingual Students." These students come from a variety of cultures: 531 (67%) are Black; 64 (8%) are Whites; 61 (8%) are Hispanic; 45 (6%) are Arabs; 14 (2%) are Asians; and 80 (10%) are "other."

Tabulated data are presented in this section of the chapter. The data show the percentage of each trait and source checked by "A" and "B" students and teachers. Significance of results is also demonstrated. All statistical tests are performed using a standard computer package (SPSS) with X² distribution used for comparisons of each trait and source of information.

Responses to the open-ended question are tabulated and percentages of the type of statement are computed and presented in this section of the chapter.

Table 1 compares only the sample of Area A students with the sample of Area B Students. The p-values in the table represent the probability of the observed sample differences by chance assuming the null hypothesis that the proportions (percentages) for the Area A and Area B populations are the same. p-values (probabilities) below 0.05 are considered highly statistically significant; for example, the percentages in the Area A and Area B populations from which the two samples of students were drawn are different. Within the table and in the text of this
thesis, ns will indicate "not significant," * will indicate "significant at the .05 level," and ** will indicate "significant at the .01 level."

Examination of Table 1 indicates that the traits that elicited the highest percentage of "yes" responses were #1, Rich (73% for Area A, 76% for Area B); #11, Dress strangely (51%, 61%); #13, Stinky, dirty (49%, 60%). Of these, #11 and #13 are statistically significant at the .01 level, with those students most exposed to Arabs (Area B) having the higher percentage in each case. Although the difference between the two groups is not statistically significant, it is interesting to note the large percentage of students who perceive Arabs as rich, and the (statistically significant) negative attitude of those students most exposed to Arabs, i.e., stinky, dirty.

The traits that yielded the lowest percentage of "yes" responses were #2, hospitable (12%, 17%), ns; #4, friendly (14%, 22%)**; #5, honest (15%, 25%)**. Thus the percentage in the population of Area B students (most exposed to Arabs) perceiving Arabs as friendly and honest was higher than the percentage in the population of Area A students.

Further examination of statistically significant traits indicates that higher percentages in the Area B population of students perceived Arabs as mistreating women*, loyal to family ties**, and as contributors to world civilization* than in the Area A population. In summary, it appears that those students most exposed to Arabs have mixed positive and negative attitudes toward Arabs.

Bilingual students tend to have most of their classes with Arab bilingual students; therefore they have more contact with Arabs. Data collected from this group are presented in Table 2. Results show that bilingual students checked positive traits that are statistically significant more often than students in the mainstream, i.e., Area A and
Table 1

Percentage of Each Trait Checked by "A" and "B" Students and Significance of Results

<table>
<thead>
<tr>
<th>Traits</th>
<th>Area A Least Populated by Arabs</th>
<th>Area B Most Populated by Arabs</th>
<th>$\chi^2$</th>
<th>p-value</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rich (old, money, gold)</td>
<td>73</td>
<td>76</td>
<td>.74</td>
<td>.39</td>
<td>ns</td>
</tr>
<tr>
<td>2. Hospitable, sharing</td>
<td>12</td>
<td>17</td>
<td>2.92</td>
<td>.09</td>
<td>ns</td>
</tr>
<tr>
<td>3. Barbaric, cruel</td>
<td>35</td>
<td>31</td>
<td>1.22</td>
<td>.27</td>
<td>ns</td>
</tr>
<tr>
<td>4. Friendly, kind, warm</td>
<td>14</td>
<td>22</td>
<td>8.67</td>
<td>.003</td>
<td>**</td>
</tr>
<tr>
<td>5. Cunning</td>
<td>31</td>
<td>37</td>
<td>2.37</td>
<td>.12</td>
<td>ns</td>
</tr>
<tr>
<td>6. Intelligent</td>
<td>21</td>
<td>26</td>
<td>2.19</td>
<td>.14</td>
<td>ns</td>
</tr>
<tr>
<td>7. Mistreat women</td>
<td>34</td>
<td>42</td>
<td>5.36</td>
<td>.02</td>
<td>*</td>
</tr>
<tr>
<td>8. Hard worker</td>
<td>25</td>
<td>27</td>
<td>.19</td>
<td>.66</td>
<td>ns</td>
</tr>
<tr>
<td>9. Warlike, bloodthirsty</td>
<td>32</td>
<td>33</td>
<td>.15</td>
<td>.69</td>
<td>ns</td>
</tr>
<tr>
<td>10. Loyal to family ties</td>
<td>17</td>
<td>42</td>
<td>12.59</td>
<td>.0004</td>
<td>**</td>
</tr>
<tr>
<td>11. Dress strangely</td>
<td>51</td>
<td>61</td>
<td>6.42</td>
<td>.01</td>
<td>**</td>
</tr>
<tr>
<td>12. Honest</td>
<td>15</td>
<td>25</td>
<td>9.97</td>
<td>.001</td>
<td>**</td>
</tr>
<tr>
<td>13. Stinky, dirty</td>
<td>49</td>
<td>60</td>
<td>7.14</td>
<td>.007</td>
<td>**</td>
</tr>
<tr>
<td>14. Business-like</td>
<td>36</td>
<td>37</td>
<td>.03</td>
<td>.84</td>
<td>ns</td>
</tr>
<tr>
<td>15. Contributors to world civilization</td>
<td>23</td>
<td>30</td>
<td>3.75</td>
<td>.05</td>
<td>*</td>
</tr>
<tr>
<td>16. Respectful, hopeful</td>
<td>15</td>
<td>20</td>
<td>3.08</td>
<td>.07</td>
<td>ns</td>
</tr>
<tr>
<td>17. Backward, primitive, uncivilized</td>
<td>30</td>
<td>35</td>
<td>1.76</td>
<td>.18</td>
<td>ns</td>
</tr>
<tr>
<td>18. Patriotic, nationalistic</td>
<td>22</td>
<td>24</td>
<td>.19</td>
<td>.66</td>
<td>ns</td>
</tr>
<tr>
<td>20. Value children</td>
<td>33</td>
<td>35</td>
<td>.37</td>
<td>.53</td>
<td>ns</td>
</tr>
</tbody>
</table>

Degree of freedom (df) = 1 for each comparison (trait).
Table 2
Percentage of Each Trait Checked by "A", "B", and "Bilingual" Students and Significance of Results

<table>
<thead>
<tr>
<th>Traits</th>
<th>Area A</th>
<th>Area B</th>
<th>Bilinguals</th>
<th>$\chi^2$</th>
<th>p-value</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rich (oil, money, gold)</td>
<td>73</td>
<td>76</td>
<td>53</td>
<td>14.31</td>
<td>.00</td>
<td>**</td>
</tr>
<tr>
<td>Hospitable, sharing</td>
<td>12</td>
<td>17</td>
<td>24</td>
<td>7.01</td>
<td>.03</td>
<td>*</td>
</tr>
<tr>
<td>Barbaric, cruel</td>
<td>35</td>
<td>31</td>
<td>25</td>
<td>3.07</td>
<td>.21</td>
<td>ns</td>
</tr>
<tr>
<td>Friendly, kind, warm</td>
<td>14</td>
<td>22</td>
<td>22</td>
<td>9.97</td>
<td>.00</td>
<td>**</td>
</tr>
<tr>
<td>Cunning</td>
<td>31</td>
<td>37</td>
<td>34</td>
<td>2.62</td>
<td>.26</td>
<td>ns</td>
</tr>
<tr>
<td>Intelligent</td>
<td>21</td>
<td>26</td>
<td>25</td>
<td>2.68</td>
<td>.26</td>
<td>ns</td>
</tr>
<tr>
<td>Mistreat women</td>
<td>34</td>
<td>42</td>
<td>34</td>
<td>5.99</td>
<td>.04</td>
<td>*</td>
</tr>
<tr>
<td>Hard workers</td>
<td>25</td>
<td>27</td>
<td>34</td>
<td>2.25</td>
<td>.32</td>
<td>ns</td>
</tr>
<tr>
<td>Warlike, bloodthirsty</td>
<td>32</td>
<td>33</td>
<td>39</td>
<td>1.27</td>
<td>.53</td>
<td>ns</td>
</tr>
<tr>
<td>Loyal to family ties</td>
<td>17</td>
<td>42</td>
<td>27</td>
<td>14.46</td>
<td>.00</td>
<td>**</td>
</tr>
<tr>
<td>Dress strangely</td>
<td>51</td>
<td>61</td>
<td>71</td>
<td>12.46</td>
<td>.00</td>
<td>**</td>
</tr>
<tr>
<td>Honest</td>
<td>15</td>
<td>25</td>
<td>27</td>
<td>12.45</td>
<td>.00</td>
<td>**</td>
</tr>
<tr>
<td>Stinky, dirty</td>
<td>49</td>
<td>60</td>
<td>39</td>
<td>12.25</td>
<td>.00</td>
<td>**</td>
</tr>
<tr>
<td>Business-like</td>
<td>36</td>
<td>37</td>
<td>44</td>
<td>1.55</td>
<td>.46</td>
<td>ns</td>
</tr>
<tr>
<td>Contributors to civilization</td>
<td>23</td>
<td>30</td>
<td>39</td>
<td>8.71</td>
<td>.01</td>
<td>**</td>
</tr>
<tr>
<td>Respectful, hopeful</td>
<td>15</td>
<td>20</td>
<td>27</td>
<td>6.93</td>
<td>.03</td>
<td>**</td>
</tr>
<tr>
<td>Backward, primitive, uncivilized</td>
<td>30</td>
<td>35</td>
<td>25</td>
<td>3.16</td>
<td>.20</td>
<td>ns</td>
</tr>
<tr>
<td>Patriotic, nationalistic</td>
<td>22</td>
<td>24</td>
<td>34</td>
<td>3.87</td>
<td>.14</td>
<td>ns</td>
</tr>
<tr>
<td>Violent</td>
<td>31</td>
<td>35</td>
<td>27</td>
<td>2.21</td>
<td>.33</td>
<td>ns</td>
</tr>
<tr>
<td>Value children</td>
<td>23</td>
<td>35</td>
<td>36</td>
<td>.55</td>
<td>.76</td>
<td>ns</td>
</tr>
</tbody>
</table>

Degrees of freedom (df) = 2 for each comparison (trait).
Area B students. These traits are hospitable*, friendly**, honest**, contributors to civilization**, and respectful*. Bilingual students also checked negative traits that are statistically significant less often than the mainstream, specifically, mistreat women* and stinky**. This group also perceived Arabs as rich** less often than the mainstream and, ironically, dress strangely** more often than the mainstream. One inconsistent finding is that the Bilinguals checked the positive trait--loyal to family ties**--less often than did the mainstream.

Table 3 indicates sources of knowledge about Arabs for mainstream (Areas A and B) and Bilingual groups. Note that the sample of Area B bilingual and non-bilingual students learn more about Arabs from each source than the sample of Area A students, whereas when comparing Bilingual students to Area B students the percentages are higher for some sources and lower for other sources. The sources of highest percentages for Area B students are TV, schoolbooks, newspapers and magazines, what other people say, friends, classmates, and social events (all 31 to 38%); for Area A students, TV, movies, schoolbooks, newspapers and magazines, what other people say, and social events (all 20 to 27%); for Bilinguals are radio, TV, movies, newspapers and magazines, what other people say, friends, and classmates (all 27 to 37%). It is important to note the percentages associated with the closest personal contact, namely friends (14%, 33%, 27%), classmates (9%, 37%, 29%) and neighbors (11%, 22%, 22%) since these are sources of direct knowledge and thus are likely to affect the students' perception of Arabs most accurately.

Among the statistically significant results, Area B and Bilinguals have a much higher percentage of Arab friends**, classmates**, and neighbor ** than their Area A counterparts, and also learned more about Arabs
Table 3
Percentage of Each Source Checked by "A", "B", and "Bilingual"
Students and Significance of Results

<table>
<thead>
<tr>
<th>Sources</th>
<th>431 Area A</th>
<th>305 Area B</th>
<th>59 Bilinguals</th>
<th>X²</th>
<th>p-value</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>21. Radio</td>
<td>17</td>
<td>23</td>
<td>27</td>
<td>6.84</td>
<td>.03</td>
<td>*</td>
</tr>
<tr>
<td>22. TV</td>
<td>25</td>
<td>34</td>
<td>37</td>
<td>9.35</td>
<td>.00</td>
<td>**</td>
</tr>
<tr>
<td>23. Movies</td>
<td>20</td>
<td>22</td>
<td>32</td>
<td>4.61</td>
<td>.09</td>
<td>ns</td>
</tr>
<tr>
<td>24. School books</td>
<td>24</td>
<td>31</td>
<td>27</td>
<td>3.97</td>
<td>.13</td>
<td>ns</td>
</tr>
<tr>
<td>25. Newspapers, magazines</td>
<td>27</td>
<td>38</td>
<td>29</td>
<td>9.44</td>
<td>.00</td>
<td>**</td>
</tr>
<tr>
<td>26. What other people say</td>
<td>27</td>
<td>34</td>
<td>29</td>
<td>5.46</td>
<td>.06</td>
<td>ns</td>
</tr>
<tr>
<td>27. Personal contacts</td>
<td>7</td>
<td>12</td>
<td>19</td>
<td>10.26</td>
<td>.00</td>
<td>**</td>
</tr>
<tr>
<td>28. Friends</td>
<td>14</td>
<td>33</td>
<td>27</td>
<td>41.13</td>
<td>.00</td>
<td>**</td>
</tr>
<tr>
<td>29. Classmates</td>
<td>9</td>
<td>37</td>
<td>29</td>
<td>83.28</td>
<td>.00</td>
<td>**</td>
</tr>
<tr>
<td>30. Neighbors</td>
<td>11</td>
<td>22</td>
<td>22</td>
<td>17.24</td>
<td>.00</td>
<td>**</td>
</tr>
<tr>
<td>31. Social events</td>
<td>26</td>
<td>31</td>
<td>22</td>
<td>3.49</td>
<td>.17</td>
<td>ns</td>
</tr>
<tr>
<td>32. Other</td>
<td>13</td>
<td>17</td>
<td>19</td>
<td>2.82</td>
<td>.24</td>
<td>ns</td>
</tr>
</tbody>
</table>

Degrees of freedom (df) = 2 for each comparison (source).
from TV**. Area B students have more Arab friends and classmates and learned more about Arabs from newspapers and magazines** and social events** than Bilinguals, whereas Bilinguals had a higher percentage of personal contacts with Arabs and learned more about Arabs from movies** than Area B students.

Students' responses to the open-ended question are presented in Table 4.

Respondents were asked to write a sentence or two about their knowledge of Arabs.

Table 4 shows that most statements written from both areas were negative ones. More students from Area A (64%) wrote negative statements than students from Area B (58%). Here are a few general examples of negative statements from mainstream "A" and "B" students:

They have all the damn oil.
They are buying up the U. S.
I don't like them at all.
They have bad habits.
They kill our people.
They try to control everything.
They are very wealthy and stinky.
They should stay in their own neighborhood.
They should have never come to our country.
They are unfriendly, sneaky and uncivilized.
They smell and eat stinky food.
They come to America and take over stores.
They are mean, violent, rich and wealthy.
They are weird and really dumb people.
They come to the U. S. to take jobs and money from us.
Well, they are great camel jockeys.

More positive statements were written by students from Area B (28%) than by students from Area A (22%). Following are a few general examples of positive statements from mainstream "A" and "B" students:

I have an Arab friend and she is nice.
They are good people and help anyone who needs help.
They are nice people you could respect.
They are good people and work hard.
They are the type that would do anything.
They value their children and work hard. They are friendly and great to have around. The Arab/Chaldean people stick together and help each other when they need help. There are a lot of Arab stores where I live; they are friendly and make money. They have nice clothes with a lot of colors.

Fourteen percent (14%) of Group A and 14 percent of Group B wrote neutral statements:

They speak another language.
Very rich in oil.
They own a lot of stores.
They come from a different country.
I attend school with some of them.

In the Bilingual group, 45 percent of the students answered the open ended question. Seventy-one percent (71%) of their statements were positive, 25 percent were negative and 4 percent were neutral. Their positive statements indicated their close relationship, such as:

Some of them are good people. My friends in school are good friends.
They are nice people, and I like the way they dance.
I have Arabian friends and I think they have a lot of confidence with other people.
Arabs love guests and they treat them good.
The Arab people are the best people I know.

Table 4
Percentages of the Type of Statement Written by Students

<table>
<thead>
<tr>
<th></th>
<th>Area A</th>
<th>Area B</th>
<th>Bilingual Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents</td>
<td>46%</td>
<td>35%</td>
<td>48%</td>
</tr>
<tr>
<td>Positive Statements</td>
<td>22</td>
<td>28</td>
<td>71</td>
</tr>
<tr>
<td>Negative Statements</td>
<td>65</td>
<td>58</td>
<td>25</td>
</tr>
<tr>
<td>Neutral Statements</td>
<td>14</td>
<td>14</td>
<td>4</td>
</tr>
</tbody>
</table>
The Arab Stereotype as Portrayed by Teachers

This part presents the data obtained from teachers of world history classes in two areas of Detroit: Area A—an area least populated by Arabs; Area B—an area most populated by Arabs. The total number of teachers is 30, with 16 (53%) of them coming from Area A and 14 (47%) of them coming from Area B. Most of the teachers are American Blacks and live in the suburbs of Detroit.

Table 5 shows that between 43 percent and 50 percent of the total sample of teachers described Arabs as rich, hard workers, contributors to world civilization, and value children, whereas approximately 57 percent perceived Arabs as loyal to family ties. Fifty percent (50%) of the Area A sample described Arabs as friendly compared to 29 percent for Area B, while 50 percent and 57 percent, respectively, of the Area B sample saw Arabs as violent and mistreating women compared to 31 percent and 19 percent, respectively, for the Area A sample of teachers. This latter result appears to indicate that those teachers least exposed to Arabs have a more positive attitude towards Arabs than those teachers most exposed to Arabs.

There was no statistically significant difference, however, between the Area A and Area B populations of teachers from which the samples were drawn for any of the traits. This can be attributable to the very small sizes of 16 and 14 teachers, respectively, which yields a very unrefined statistical test, for example; a test which makes it extremely difficult to detect real percentage differences between populations (a percentage difference of approximately 30 percent between the samples would be necessary to infer population differences).

Table 6 indicates sources of information about Arabs by the samples of teachers. Again, all differences between the samples of A and B
Table 5
Percentages of Each Trait Checked by "A" and "B" Teachers
and Significance of Results

<table>
<thead>
<tr>
<th>Traits</th>
<th>16 Area A</th>
<th>14 Area B</th>
<th>$x^2$</th>
<th>p-value</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rich (oil, money, gold)</td>
<td>50</td>
<td>43</td>
<td>.00</td>
<td>.98</td>
<td>ns</td>
</tr>
<tr>
<td>2. Hospitable, sharing</td>
<td>38</td>
<td>21</td>
<td>.31</td>
<td>.58</td>
<td>ns</td>
</tr>
<tr>
<td>3. Barbaric, cruel</td>
<td>0</td>
<td>21</td>
<td>1.80</td>
<td>.18</td>
<td>ns</td>
</tr>
<tr>
<td>4. Friendly, kind, warm</td>
<td>50</td>
<td>29</td>
<td>.67</td>
<td>.41</td>
<td>ns</td>
</tr>
<tr>
<td>5. Cunning</td>
<td>31</td>
<td>43</td>
<td>.08</td>
<td>.78</td>
<td>ns</td>
</tr>
<tr>
<td>6. Intelligent</td>
<td>31</td>
<td>29</td>
<td>0.00</td>
<td>1.00</td>
<td>ns</td>
</tr>
<tr>
<td>7. Mistreat women</td>
<td>19</td>
<td>57</td>
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<td>1.00</td>
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Degrees of freedom (df) = 1 for each comparison (trait).
Table 6
Percentage of Each Source Checked by "A" and "B" Teachers
and Significance of Results

<table>
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<th>Significance</th>
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<td>14</td>
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<td>.30</td>
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<td>.71</td>
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</table>

Degrees of freedom (df) = 1 for each comparison (source).
teachers are not statistically significant primarily due to the small sample sizes. It is interesting to note that the sample of teachers from least populated Arab areas have more Arab friends than those who live in most populated Arab areas (25% to 14%). Teachers in Area A had a considerably higher percentage for sources such as TV, movies, schoolbooks, classmates, and social events than Area B teachers, whereas Area B teachers had a substantially higher percentage only for knowledge of Arabs from newspapers and magazines.

The sources of highest percentages checked by Area A teachers are TV (56%), schoolbooks (50%), newspapers and magazines (44%), what other people say (44%) and social events (44%); for Area B teachers are newspapers and magazines (57%), what other people say (50%), and TV (43%).

Almost three quarters of the teachers responded to the open-ended question. Results are presented in Table 7. A substantial majority avoided writing negative or positive statements, but rather wrote statements of the neutral type (approximately 82% overall).

I have been in some of their party stores.  
I know them through workshops and seminars.  
I have students that are Arabs, that's why I have knowledge about this ethnic group.  
I have done limited reading.  
I have not had intimate relationship with them, mostly through the news and other communication media and also through college, workshops and business interactions.  
They are descendents of the ancient Babylonians and are Christians, not Moslems (referring to Chaldeans).  
I know them from the neighborhood.

Negative statements came from teachers who viewed Arab store owners as duping and cheating Blacks, and positive statements came from teachers who viewed Arabs as hard workers and good business people.
Table 7

Percentages of the Type of Statements Written by Teachers

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Area A</th>
<th>Area B</th>
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<tr>
<td>Positive Statements</td>
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<td>10</td>
</tr>
<tr>
<td>Negative Statements</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>Neutral Statements</td>
<td>84</td>
<td>80</td>
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Further efforts were made to find the differences between students' and teachers' responses to traits of Arabs and to sources of information.

Examination of Table 8 indicates that the traits that elicited the highest percentage of "yes" responses among students and teachers in Area A were #2, Hospitable** (12% for students, 38% for teachers); #3, Barbaric** (35% for students and 0% for teachers); #4, Friendly**, (14% for students and 50% for teachers); #10, Loyal to Family Ties* (29% for students and 56% for teachers); #11, Dress Strangely** (51% for student and 6% for teachers); #16, Respectful* (15% for students and 38% for teachers). The two sources of information that elicited the highest responses of "yes" responses were #22, Television* (25% for students and 56% for teachers); #24, School Books*, (24% for students and 50% for teachers); #29, Classmates** (9% for students and 38% for teachers).

Examination of Table 9 indicates that the traits that elicited the highest percentage of "yes" responses among students and teachers in Area B were #1, Rich* (76% for students and 43% for teachers); #11, Dress Strangely** (61% for students and 14% for teachers); #12, Stinky**
<table>
<thead>
<tr>
<th>Traits and Sources</th>
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<th>16 Teachers</th>
<th>$\chi^2$</th>
<th>p-value</th>
<th>Significance</th>
</tr>
</thead>
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<td>.07</td>
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</tr>
<tr>
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<td>12</td>
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<td>6.5</td>
<td>.01</td>
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<td>.95</td>
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<td>8. Hard workers</td>
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(continued)
Table 8 (continued)

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<th>$x^2$</th>
<th>p-Value</th>
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Degrees of freedom (df) = 1 for each comparison.
(60% for students and 14% for teachers). Responses to sources of information were statistically non-significant.

**Interpretations**

Results show that students from the area most populated by Arabs (Area B) checked only few traits more significantly than students in the least Arab-populated area (Area A). However, students from Area B were more opinionated in their description of Arabs. Although they checked personal contact as the source from which they get most information about Arabs, they also checked media more often than students in Area A. It appears that contact with ethnic groups may contribute to one's attention to and reception of information about that specific group from all available sources. This speculation would confirm Allport's notion that we don't see what our eyes are not accustomed to take into account. Allport called this process "the sustainment of stereotypes by selective perception and selective forgetting (Allport, 1954, p. 191)."

A third group examined in this study are the students in the bilingual program who interact more than others with Arab students. They take an average of two classes a day with Arabs for approximately three years. It is likely that more frequent and qualitative interaction occurs in the bilingual program than the mainstream program. Students in the bilingual program checked significantly more positive and less negative traits than any other group. They checked the trait "dress strangely" more often than other groups, perhaps because they live in a neighborhood where Arabs dress in non-Western clothes. Most bilingual students did not complete the section concerning sources of information, however, they indicated most often in their open-ended questionnaire that they have Arab friends. They were also the most likely to write positive statements about
Table 9
Percentage of Each Trait and Source Checked by "B" Students and Teachers and Significance of Results

<table>
<thead>
<tr>
<th>Traits and Sources</th>
<th>305 Students</th>
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(continued)
Table 9 (continued)

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<th>14 Teachers</th>
<th>$\chi^2$</th>
<th>p-value</th>
<th>Significance</th>
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<td>21</td>
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</table>

Degrees of freedom (df) = 1 for each comparison.
Arabs and the least likely to write negative ones. Mainstream students in Areas A and B wrote more negative statements than positive ones, and their responses to the open-ended questionnaire did not differ significantly from one another. This confirms the results obtained from the first part of the questionnaire.

Fewer students from Area B answered the open-ended questionnaire. This perhaps is due to the lack of time given to them by teachers, the lack of interest in completing the questionnaire or the lack of information about Arabs.

Findings obtained from "A" and "B" teachers showed no significant differences between them. This is because of the small sample. However, percentages showed that Area A teachers checked more positive and fewer negative traits describing Arabs than did teachers in Area B. They also indicated that they had more personal contact with Arabs than did teachers in Area B. It is also interesting to note that in comparing teachers' with students' stereotypes of Arabs, teachers checked positive traits that are statistically significant more often than students in mainstream "A" and "B". However, teachers in general demonstrated less stereotypic attitudes toward Arabs than students did. It was also found that there was less difference in responses between students and teachers in Area B than between students and teachers in Area A. This shows that teachers in Area A had much fewer stereotypic attitudes towards Arabs than their students.

The next section will propose reasons which might have contributed to the negative attitudes of teachers in Area B, most populated by Arabs.

Teachers in Area B were aware of the problems of new immigrants. They were annoyed by the Arabic-speaking students. Such annoyance was
reflected in the teachers' attitudes. They viewed Arabs as an invading race who lowered the social status and the economics of citizens. In fact, in some sections of Detroit, Blacks moved out when Arabs moved into their neighborhoods. It appears that frequency, duration and intensity or nature of interaction are key factors in decreasing negative stereotyping—not just contact. Few personal contacts may reinforce stereotypes induced by television and other social and political institutions. Teachers in the most Arab-populated area (Area B) ignored or were not receptive to any positive information about Arabs presented to them by local and city-wide ethnic awareness activities. They avoided attending seminars and workshops which teachers in Area A stated to have attended.

Teachers in most Arab-populated areas deal with Arab students on a daily basis. They deal with problems of language and culture. They resent the services offered to them through the bilingual program. Teachers resent the fact that their tax dollars are spent to deal with immigrants' educational problems. They also believe that Arab-owned party stores and grocery stores take jobs from Americans. Many classroom teachers expressed feelings of helplessness when a non-proficient student was enrolled in their class, because they do not have the time for individualized attention which the bilingual teachers have. Michigan state law prohibits any bilingual student to take more than three classes in the bilingual program for more than three years. Therefore, monolingual teachers in Area B have to try to teach subjects to students whose language and culture they can't understand. These are among the reasons postulated for the negative attitudes of Area B teachers and students, despite their frequent contact.
CHAPTER V
CONCLUSION

This chapter will include a summary, conclusions and recommenda-
tions, implications, limitations and questions.

Summary

Negative stereotyping is a barrier to effective communication. The social environment—which emcompasses interaction—is an important factor in formulating stereotypical attitudes.

The purpose of this study was to examine Arab stereotypes as portrayed in high school world history textbooks and in the attitudes of students and teachers in Detroit Public Schools. A further purpose of this study is to determine whether contact with Arabs significantly increases positive attitudes towards them or if personal contact alters attitudes in any way.

Content analysis was used to examine Arab stereotypes as portrayed in textbooks. The written self reporting technique (questionnaire) was used to examine Arab stereotypes as seen in the attitudes of students and teachers in two geographic areas: Area A being least populated by Arabs and Area B with a greater population of Arabs. The questionnaire was also administered to a group of secondary school students in the bilingual education program in Detroit Public Schools who share classes with many Arab students. The following is a summary of the findings:
1. The main themes discussed concerning Arabs in textbooks were found to be: the Arab way of life before and at the birth of Islam; the spread and character of the Muslim faith; contributions of Islam to world civilization; contemporary politics centered on the Arab-Israeli conflict.

2. Only in one area did textbook authors praise Arabs and that was in segments dealing with Muslim contributions to world civilization. In other segments, Arabs were described unfavorably as nomads, warlike people, or the cause of all problems in the Middle East.

3. Students and teachers checked more negative traits than positive ones in their description of Arabs.

4. Students from Area B, who had personal contact with Arabs, appeared to have mixed positive and negative attitudes towards them.

5. Students in Area B, who listed personal contact as the source of their information about Arabs, also relied more heavily on mass media information than students who had less contact with Arabs.

6. Bilingual students, who shared the classroom with Arabs, were the least likely to stereotype Arabs negatively.

7. Teachers in Area A--least populated by Arabs--checked less negative stereotypes and indicated interaction with them more often than teachers in Area B--most populated by Arabs.

8. Although differences between teacher and student attitudes were significant only in a few variables, teachers' attitudes were found in general to be less stereotypic than students' attitudes.
The open-ended question yielded similar results. Students in the mainstream wrote less positive and more negative statements about Arabs than did bilingual students; whereas teachers wrote mostly neutral statements.

**Conclusions and Recommendations**

In conclusion, Arabs in this study were portrayed negatively in textbooks and by students and teachers. Results in this study are to some extent similar to results obtained from national polls and studies conducted in California, Kansas, Florida, Ohio and Indiana. This implies that the problem of negative stereotyping of Arabs is not only at the local level but also at the national level and should be dealt with accordingly.

Physical proximity and superficial relationships with Arabs, as the case in Area B, did not produce any significant differences in attitudes. However, the bilingual group who were in position to interact most with Arabs in school checked significantly more positive and less negative traits than did any other group.

The findings above enable us to hypothesize about two levels of interaction. One level is the superficial one which corresponds and reinforces general negative stereotypes. The second level is the interpersonal communication which may enable the partial collapse of stereotypes. Interpersonal communication--as the case in the bilingual program--opens the door to the sharing of experience and the discovery that the outgroup is not a mere category, rather they are people with dreams, diversity, and emotions. The second level seems to be the key to achieving a more humane society and a relationship less stigmatized with categorical prejudices.
This study may suggest to us that interpersonal relationships are crucial in overcoming stereotypes passed to us by social and political institutions, which are responsible for generating and maintaining those stereotypes. This study suggested that most students and teachers got their information about Arabs from media. One suggestion to those who are interested in reducing negative stereotyping is to focus on the social and political institutions. However, that does not mean one can reduce the problem of negative stereotyping to merely a structural one.

One can also work on another communication level in combatting stereotypes. Communication interaction theorists agree that people tend to like and interact with others who hold beliefs and values similar to their own, and to dislike and avoid interaction with those who are dissimilar in beliefs, values and way of life (Festinger 1975, Berkowitz 1969, Black 1979). Thus, it is seen that similarity of beliefs is a powerful determinant of interpersonal attraction and liking. Programs like the bilingual-bicultural one can create situations where liking and friendship could be developed. Programs could be designed to initiate activities such as movies, community festivals, symposiums and workshops about the Arabs and the Arab world. Classes could also be initiated to deal with community problems, cultural prejudices and current world issues. One must not forget that the school administration is essential to promoting more intense interaction between the outgroup and the ingroup. The school administration should take the time and make the effort to organize a systematic rotation of visitations between the outgroup and the ingroup students and teachers. Foreign exchange programs could be accelerated with Arab and American families.
Since stereotypes are partly due to ignorance and lack of information, then it is necessary to demand school districts to provide sufficient and balanced material on Arabs in classrooms and in school libraries. The material should not only deal with history but also with art, music and literature. School districts must also require teachers to attend (for credit) workshops from which they may get accurate information about Arabs. School districts, publishers and teachers should be made aware of the inaccuracies in textbooks, and stereotyped materials should be removed from schools. Knowledgeable individuals should be encouraged to develop audio-visual aids, to prepare a dictionary on Arabs and also to write and make available the following historical and contemporary issues:

- The impact of Muslim culture on Spain
- The role of Islam in theory and practice in the Arabic culture
- The contributions of Arabs to modern America
- Life of middle classes in Arab countries
- The impact of technology on socio-economic system of the Arab world
- United States interests in the Middle East
- Technology and its impact on development in the Arab world
- The Arab women today
- Stereotypes of Arabs in America

Colleges should also require all prospective social studies teachers to take more courses on the Middle East. Suleiman (1977) found that the socio-economic factor which explains the attitude of respondents towards Middle Eastern people is the number of university courses on the
Middle East that the teachers have had.

On the other hand, teachers play an important role in creating friendship among students. Teachers should use every method possible to motivate students and train them to be tolerant of different points of view, to be open-minded and accept those who are different from them. Teachers should present other groups as individuals and relate to them on a personal rather than a group membership basis. They should use the most universal shared meanings in terms of verbal and non-verbal which require little translation and help to improve understanding. Teachers' awareness of students' norms and values are essential to open communication. Teachers are encouraged to unveil unaware prejudices and to discuss face to face and in the open controversial issues about prejudice. This may reduce tension and give students insight to the problem. Such methods may also develop a pattern of dialogue that leads to better understanding of others and which may help refute criticism that education is alienating and does not appeal to students' interests. Discussions could be related to the richness of Detroit's ethnic diversity, the international environment and the diversity of language and religion. Teachers should remind students that there are two sides to an issue and one could be as valid as the other. They must avoid generalization, give attention to individual differences and indicate to students that diversity in the classroom is enrichment to the environment rather than a hindrance to achievement. Teachers also could create a situation which would require participation and cooperation in completing a small group project. For example, when this researcher was instructing a course on small group communication at Ohio State University, one of the assignments was a project to be produced by small groups. Such assignment created a situation
where students' interaction was intense. They exchanged phone numbers and met each other often. This researcher was told often of the friendship which frequently stayed intact even after the course was completed. One other variable which may enhance teachers' capabilities is to attempt to know the recent personal and political experiences of the community residents. In fact it is recommended that teachers be required to live in the community around the school or at minimum to get involved in its problems and concerns. Teachers should make extra effort to seek supplementary material, to make use of visual aids and to ask knowledgeable guest speakers to address the subject matter on hand.

Teachers and students must be aware that although it is unthinkable to have a culture without stereotypes, still they (stereotypes) can be detected, discounted and redefined. The following attempts could be made to reduce the tendency of stereotyping (Lippman 1922):

1. Avoiding short preparation for dealing with a whole dynamic culture.
2. Recognizing our opinion as a partial experience seen through our stereotypes.
3. Disbelieving in the absolutism of our own vision and admitting that there are two sides to a fact.
4. Realizing how second-hand and subjective is our apprehension of social data.
5. Disassociating two elements which are casually connected.
6. Knowing the minds through which information has filtered.
7. Realizing when, where, how and why we accepted certain ideas.
8. Comprehending that we are only a small part of the world and our intelligence catches only phases or aspects of ideas.
9. Knowing that what book, person, event planted one preconception in our minds, planted another in other minds.
Implications, Limitations and Questions for Future Research

This study is valuable in that it focuses on interaction as an approach to communication. Interaction with the environment has been viewed as a basis of experience which may shape intergroup stereotyped attitudes and therefore influence human communication.

Interaction is dynamic not only in that it is related to attitude formation but also because it is "... the ideal of communication, the goal of human communication (Berlo, 1960, p. 131)." As interaction between students and their environment develops, "... the concept of process becomes clear (Berlo, 1960, p. 131)." This implies that the student in the school is not only an organism that responds to others passively but rather he or she is an active participant in many reciprocal relationships in the environment.

Social interaction is considered in this research as an approach to understand communication messages about Arabs within the Detroit community. The research questions are important in that their answers can help explain the students' prediction, anticipations and therefore behavior. The underlying premise is that if one becomes aware of the way he or she is portrayed, the more likely he/she increases the effort to find alternative ways of interacting with others and to seek effective means to enhance the quality and quantity of interaction.

The following points are intended to demonstrate the various uses of the results of this study.

1. It allows teachers to define more accurately stereotyping in the classroom, not only in terms of their own attitudes, but also in the attitudes of students. Teachers may identify specific changes
by which classroom presentations could be improved through a redefinition of their own goals and values and those of their students.

2. Findings are relevant for guidance workers and consultants working in bilingual programs who would be better prepared to make effective use of these programs if they had more complete knowledge of how these programs may increase intercultural understanding.

3. This supports the position of the effectiveness of the bilingual program in terms of creating a friendly and healthy atmosphere for students.

4. It allows teachers to predict the nature and variety of stereotypes attributed to the outgroup of Arab students, especially in regard to intergroup (Arab/American) relations.

5. This study reconstructs some of the respondents' previous experience with Arabs.

6. Information concerning the general population of Detroit shows Arabs are portrayed in the same general way as did respondents in this study. This is because respondents reported to have learned about Arabs from other individuals.

7. It will help Arabs discuss the manner in which they are stereotyped, rationally and scientifically rather than emotionally.

8. This study can be related to other aspects of social and cultural integration, such as busing and its effectiveness in attempting to create friendly relationships among diverse students.

9. This study shows researchers and teachers that physical proximity and superficial relationships are not sufficient to decrease negative stereotypes. Rather, a more complex process of proximity, education and empathy are needed to develop a more humane
understanding of all peoples.

10. Finally, this study can be used as a basis for further research and to design more sophisticated studies to mirror the complexity of the communication process. It will give insights to the mechanisms by which educational settings exert their effects and the extent to which these effects may be facilitated or inhibited by other factors including proximity to specific ethnic groups.

This study, as shown above, is valuable and its findings have various possible uses; however, it still has its limitations. One cannot generalize from the data presented in this research. The questions dealt only with the local problem of ethnic stereotyping because of the unique ethnic environment in Detroit. Another limitation was found in conducting the study with ninth grade students. They were found to be immature and unopinionated. The researchers had no choice in selecting the age of the subjects since the world history course was taught only in the ninth grade. One might also look at such an age positively, in that students are innocent and candid and would tend to answer questions more honestly than adults.

The instrument also has its limitations. It was very long. The length of it was due to the necessity of establishing a background by involving groups other than Arabs to be characterized. The instrument also lacked an item; "stores in the community" should have been listed as a possible source of personal contact with the Arab community. However, this problem was reduced by including an open-ended question which elicited information desired from the questionnaire.

The final limitations were due to the lack of time and money needed to implement more than one method in answering each research question.
Multiple methods would have increased the objectivity of the research.

Despite the limitations listed above, this study is not an isolated effort in ethnic studies, but rather a continuation of the many efforts exerted in various states and in different fields. The study is basically of value to the degree that one may have faith in the data and the conclusion. Procedures were described adequately and the data presented was relevant to the issue under investigation.

The next section will show that the results of this research are valuable in terms of their implications for future inquiry. They may serve as a basis for the following questions concerning future research: What are the dominant values by which an individual or a society evaluates other minority groups? Would similar results be obtained if the study were replicated with one of the following changes: a different region, after three years (students' senior year), with other ethnic groups, or using a different research methodology? How do people in the Arab world portray themselves as opposed to Arab portrayal of themselves in the United States? Why do people resort to stereotyping? Do stereotypes have elements of truth, and what are their advantages and disadvantages? What effects do negative stereotypes portrayed in the schools have on Arab students? Has the portrayal of Arabs, and specifically of Palestinians, improved in mass media since the Israeli-Palestinian conflict in Lebanon? How are Americans stereotyped in Arabic textbooks and by students and teachers in the Arab world? How are Arabs portrayed by Americans living in the Arab world? How does this research advance educational communication theories?
BIBLIOGRAPHY


Arab Organizations in the Detroit Area

Community Organizations

American-Arab Anti-Discrimination Committee
American Arabic Council
American Egyptian Association
American Islamic Institute
American Moslem Women's Society
Arab-American Bar Association
Arab-American Community Advisory Council
Arab-American Media Society, Inc.
Arab Bilingual Educational Society
Arab-Chaldean Community Social Services Council
Arab Community Center for Economic and Social Services (ACCESS)
Arab Cultural Center
Arab Women's Union
Arab World Festival Committee
Association of Arab-American University Graduates, Inc. (AAUG)
Association of MAKLEDs, Inc.
Beit Hanina Social Club
Chaldean-American Ladies of Charity
Chaldean-American Youth Club
Chaldean Iraqi Association
General Union of Yemeni Immigrants (Dearborn Branch)
General Union of Yemeni Immigrants (Detroit Branch)
Islamic Center Women's Society
Islamic Cultural Institute
Islamic Learning Foundation of America
Jordan Club of Detroit
Michigan Federation of American Syrian-Lebanese Clubs
Middle East Social Services
National Association of Arab-Americans (NAAA)
Organization of Arab Students (OAS) Wayne County Community College
Organization of Arab Students (OAS) Wayne State University
Organization of Arab Students (OAS) University of Detroit
Palestine Arab Club of Al Bireh
Palestine Aid Society
Palestine Red Crescent Association
Ramallah Palestine Club of Detroit
Sands Club of Detroit
Society of Orthodox Youth Organization (Teen SOYO, St. George Orthodox Church)
Society of Orthodox Youth Organization (Senior SOYO, St. George Orthodox Church)
Society of Orthodox Youth Organization (St. Mary's Teen SOYO)
Southeast Dearborn Community Council
St. George Ladies Society (St. George Orthodox Church)
Sts. Peter and Paul Ladies Auxiliary
Sts. Peter and Paul Youth Club
Syrian Arab-American Cultural Organization
Syrian-Lebanese Ladies of Charity
Syrian Orthodox Brotherhood
United Holy Land Fund
World Lebanese Cultural Union
Yemen Benevolent Association

Churches and Mosques

Islamic Center of Detroit
   Detroit, Michigan
Mar Ade Chaldean Church
   Oak Park, Michigan
Moslem Mosque
   Dearborn, Michigan
Mother of God Chaldean Church
   Southfield, Michigan
Our Lady of Redemption Melkite Rite Catholic Church
   Detroit, Michigan
Sacred Heart Chaldean Church
   Detroit, Michigan
St. Joseph Chaldean Church
   Troy, Michigan
St. George Antiochian Orthodox Church
   Detroit, Michigan
St. Mark's Coptic Orthodox Church
   Troy, Michigan
St. Maron's Maronite Rite Catholic Church
   Detroit, Michigan
St. Mary's Antiochian Orthodox Church
   Livonia, Michigan
St. Mary's Antiochian Orthodox Church
   Berkley, Michigan
Sts. Peter and Paul Syrian Orthodox Church
   Southfield, Michigan

Radio and Television Programs

Voice of the Arab Nation
   WCAR AM
   Monday, Wednesday and Friday--12:00 Noon
The Chaldean Radio Program
   WCAR AM
   Sunday--4:00 P.M.
Arabesque: Insights into Arab Culture
   WDET FM
   Tuesday--9:30 P.M.
OASIS
WDET FM
Thursday--10:00 P.M.
Arab Voice of Detroit Television Program
WGPR (UHF) Channel 62
Saturday--10:00 P.M.

Newspapers
Al-Alam Al-Jadid
(Weekly in Arabic)
Al-Mashriq
(Weekly in Arabic)
Al-Mohager
(Monthly in Arabic)
American-Arab Anti-Discrimination Newsletter
(Monthly in English)
Arrafideyn Newspaper
(Weekly in Arabic)
Chaldean Sacred Heart Church Newsletter
(Weekly in Arabic and Chaldean)
Mother of God Chaldean Church Newsletter
(Weekly in Arabic and Chaldean)
Our Lady of Redemption Melkite Church Newsletter
(Weekly in Arabic/English)
St. George Orthodox Church Newsletter
(Weekly in English)
St. Maron Maronite Church Newsletter
(Weekly in English)
St. Mary's Orthodox Church Newsletter
(Weekly in English/Arabic)
Sts. Peter and Paul Syrian Orthodox Church Newsletter
(Weekly in Arabic/Assyrian)
The Message Islamic Newspaper
(Bi-weekly, Arabic/English)
The Cambridge Report--Characteristics of the Middle Eastern People

"Does each word apply more to the Arabs or more to the Israelis?"

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APPENDIX C
## Public Opinion Polls

### Sympathy of Americans Toward Arabs and Israelis

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<th>Arabs, Arab States, Egypt</th>
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<td>35</td>
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<td>SRC-C</td>
<td>Nov. 1964</td>
<td>25</td>
<td>7</td>
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<td>Harris</td>
<td>June 10, 1967</td>
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<td>June 12, 1967</td>
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<tr>
<td>Gallup</td>
<td>March 3-6, 1978</td>
<td>38</td>
<td>11</td>
<td>33</td>
<td>18</td>
</tr>
<tr>
<td>Gallup</td>
<td>April 28-May 1, 1978</td>
<td>44</td>
<td>10</td>
<td>33</td>
<td>13</td>
</tr>
<tr>
<td>Gallup</td>
<td>Aug. 1978</td>
<td>44</td>
<td>10</td>
<td>33</td>
<td>13</td>
</tr>
<tr>
<td>Gallup</td>
<td>Early Sept. 1978</td>
<td>41</td>
<td>12</td>
<td>29</td>
<td>18</td>
</tr>
<tr>
<td>Gallup</td>
<td>Late Sept. 1978</td>
<td>42</td>
<td>12</td>
<td>29</td>
<td>17</td>
</tr>
<tr>
<td>Gallup</td>
<td>Nov. 10-13, 1978</td>
<td>39</td>
<td>13</td>
<td>30</td>
<td>18</td>
</tr>
<tr>
<td>Gallup</td>
<td>Jan. 5-8, 1979</td>
<td>40</td>
<td>14</td>
<td>31</td>
<td>15</td>
</tr>
</tbody>
</table>

Typical question: In the Middle East situation, are your sympathies more with Israel or more with the Arab nations?

*Both, neither, and no opinion

**Telephone survey

***See footnote 57

APPENDIX D
TEXTBOOKS REVIEWED IN THIS STUDY


The Instrument Used in this Study

Dear Teachers and Students:

I am currently working as a staff member in the Detroit Public School system. This research questionnaire is a partial requirement for my Doctorate Degree, which I am working on at Ohio State University.

The purpose of this study is to learn how you feel about different ethnic groups.

On the following pages, you will find 20 traits describing different groups. Please put a check mark (✓) in the appropriate box if you agree that a certain trait describes a certain group.

A separate section deals with sources from which you get your information. Once again put a check mark (✓) in the appropriate box.

Remember, this is not a test. There are no right or wrong answers. People differ in their opinions about what is right and wrong.

DO NOT PUT YOUR NAME ON THE QUESTIONNAIRE.

Thank you very much,

Mrs. A. David

ATTITUDES TOWARD PEOPLE

I. How best would you identify your background? (Circle your answer)

A. Arab/Chaldean
B. Asian
C. Black (not of Hispanic origin)
D. Hispanic
E. White (not of Hispanic origin)
F. Other
II. Under each ethnic group, please check those traits which you feel best describe each of the following groups:

<table>
<thead>
<tr>
<th>TRAITS</th>
<th>ARAB/CHALDEANS</th>
<th>ASIANS</th>
<th>BLACK AMERICANS</th>
<th>HISPANICS</th>
<th>WHITE AMERICANS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rich (oil, money, gold)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Hospitable, sharing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Barbaric, cruel</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Friendly, kind, warm</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Cunning</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Intelligent</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Mistreat women</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Hard workers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Warlike, blood-thirsty</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Loyal to family ties</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Dress strangely</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Honest</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Stink, dirty</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Business-like</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Contributors to world civilization</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. Respectful, hopeful</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Backward, primitive, uncivilized</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Patriotic, nationalistic</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. Violent</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. Value children</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
III. Under each ethnic group, please check the major sources from which you get your information about each of the following groups:

<table>
<thead>
<tr>
<th>SOURCES</th>
<th>ARAB/CHALDEANS</th>
<th>ASIANS</th>
<th>BLACK AMERICANS</th>
<th>HISPANICS</th>
<th>WHITE AMERICANS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Radio</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>2. Television</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>3. Movies</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. School books</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Newspapers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. magazines</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>What other</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. people say</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. PERSONAL CONTACTS WITH ETHNIC :</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. Friends</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. Classmates</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. Neighbors</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social events</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d. (example: festivals)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e. OTHER</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IV. Please write a sentence or two about your knowledge of the Hispanic people.

V. Please write a sentence or two about your knowledge of the Arab/Chaldean people.

VI. Please write a sentence or two about any other ethnic group.

(You may use the reverse side if necessary.)
The Use of the Instrument in a National Research Poll

**Question:** For each of the following, please tell me which, if any, of the Arabs, the Mexicans or the Israelis you feel it describes:

<table>
<thead>
<tr>
<th></th>
<th>None of These</th>
<th>All of These</th>
<th>DK/NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brave</td>
<td>12%</td>
<td>8%</td>
<td>47%</td>
</tr>
<tr>
<td>Swarthy, Dark Skinned</td>
<td>39%</td>
<td>30%</td>
<td>4%</td>
</tr>
<tr>
<td>Rich</td>
<td>69%</td>
<td>5%</td>
<td>12%</td>
</tr>
<tr>
<td>Filthy, Unclean, Diseased</td>
<td>13%</td>
<td>34%</td>
<td>1%</td>
</tr>
<tr>
<td>Cowardly</td>
<td>8%</td>
<td>17%</td>
<td>4%</td>
</tr>
<tr>
<td>Intelligently Competent</td>
<td>17%</td>
<td>4%</td>
<td>47%</td>
</tr>
<tr>
<td>Incompetent, Bungling, Stupid</td>
<td>12%</td>
<td>21%</td>
<td>3%</td>
</tr>
<tr>
<td>Barbaric, Cruel</td>
<td>9%</td>
<td>9%</td>
<td>7%</td>
</tr>
<tr>
<td>Strong, Powerful</td>
<td>40%</td>
<td>9%</td>
<td>32%</td>
</tr>
<tr>
<td>Involved in Prostitution, Slavery</td>
<td>20%</td>
<td>21%</td>
<td>3%</td>
</tr>
<tr>
<td>Religious</td>
<td>20%</td>
<td>11%</td>
<td>42%</td>
</tr>
<tr>
<td>Backward, Primitive, Uncivilized</td>
<td>24%</td>
<td>31%</td>
<td>3%</td>
</tr>
<tr>
<td>Friendly</td>
<td>5%</td>
<td>36%</td>
<td>28%</td>
</tr>
<tr>
<td>Weak, Powerless</td>
<td>6%</td>
<td>41%</td>
<td>5%</td>
</tr>
<tr>
<td>Treacherous, Cowardly, Cruel</td>
<td>41%</td>
<td>7%</td>
<td>11%</td>
</tr>
<tr>
<td>Mistress Women</td>
<td>42%</td>
<td>13%</td>
<td>4%</td>
</tr>
<tr>
<td>Largely Agricultural</td>
<td>7%</td>
<td>53%</td>
<td>27%</td>
</tr>
<tr>
<td>Warlike, Bloodthirsty</td>
<td>43%</td>
<td>3%</td>
<td>7%</td>
</tr>
<tr>
<td>Dress Strangely</td>
<td>51%</td>
<td>3%</td>
<td>7%</td>
</tr>
<tr>
<td>Involved in the Illegal</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Drug Trade</td>
<td>15%</td>
<td>69%</td>
<td>2%</td>
</tr>
<tr>
<td>Lecherous, Sexually immoral</td>
<td>11%</td>
<td>18%</td>
<td>1%</td>
</tr>
<tr>
<td>Illiterate, Uneducated</td>
<td>22%</td>
<td>56%</td>
<td>2%</td>
</tr>
<tr>
<td>Dishonest, Stole a lot, Cheats a lot</td>
<td>18%</td>
<td>26%</td>
<td>3%</td>
</tr>
<tr>
<td>Persecuted, Exploited</td>
<td>12%</td>
<td>23%</td>
<td>27%</td>
</tr>
</tbody>
</table>

APPENDIX G
### Pratt's Word List

<table>
<thead>
<tr>
<th>Able</th>
<th>Complex</th>
<th>0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Achievement</td>
<td>Conscientious</td>
<td>+</td>
</tr>
<tr>
<td>Admirable</td>
<td>Conspirator</td>
<td>-</td>
</tr>
<tr>
<td>Advanced</td>
<td>Corrupt</td>
<td>-</td>
</tr>
<tr>
<td>Adventurous</td>
<td>Courageous</td>
<td>+</td>
</tr>
<tr>
<td>Afraid</td>
<td>Courteous</td>
<td>+</td>
</tr>
<tr>
<td>Agile</td>
<td>Coward</td>
<td>-</td>
</tr>
<tr>
<td>Alert</td>
<td>Crafty</td>
<td>0</td>
</tr>
<tr>
<td>Amazing</td>
<td>Criminal</td>
<td>-</td>
</tr>
<tr>
<td>Ambitious</td>
<td>Cruel</td>
<td>-</td>
</tr>
<tr>
<td>Angry</td>
<td>Cultured</td>
<td>+</td>
</tr>
<tr>
<td>Ardent</td>
<td>Daring</td>
<td>+</td>
</tr>
<tr>
<td>Attractive</td>
<td>Dauntless</td>
<td>+</td>
</tr>
<tr>
<td>Audacious</td>
<td>Dear</td>
<td>+</td>
</tr>
<tr>
<td>Backward</td>
<td>Dedicated</td>
<td>+</td>
</tr>
<tr>
<td>Bad</td>
<td>Delicate</td>
<td>+</td>
</tr>
<tr>
<td>Barbarian</td>
<td>Delightful</td>
<td>+</td>
</tr>
<tr>
<td>Beautiful</td>
<td>Dependent</td>
<td>0</td>
</tr>
<tr>
<td>Bickering</td>
<td>Deserter</td>
<td>-</td>
</tr>
<tr>
<td>Bitter</td>
<td>Determined</td>
<td>+</td>
</tr>
<tr>
<td>Blind</td>
<td>Devoted</td>
<td>+</td>
</tr>
<tr>
<td>Blood-thirsty</td>
<td>Devout</td>
<td>+</td>
</tr>
<tr>
<td>boastful</td>
<td>Dictator</td>
<td>-</td>
</tr>
<tr>
<td>Bold</td>
<td>Dirty</td>
<td>-</td>
</tr>
<tr>
<td>Brave</td>
<td>Disgruntled</td>
<td>-</td>
</tr>
<tr>
<td>Bright</td>
<td>Dishonest</td>
<td>-</td>
</tr>
<tr>
<td>Brilliant</td>
<td>Distinguished</td>
<td>+</td>
</tr>
<tr>
<td>Butcher</td>
<td>Drunk</td>
<td>-</td>
</tr>
<tr>
<td>Calm</td>
<td>Eager</td>
<td>+</td>
</tr>
<tr>
<td>Capable</td>
<td>Elegant</td>
<td>+</td>
</tr>
<tr>
<td>Careful</td>
<td>Eloquent</td>
<td>+</td>
</tr>
<tr>
<td>Charitable</td>
<td>Enduring</td>
<td>+</td>
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<tr>
<td>Charming</td>
<td>Energetic</td>
<td>+</td>
</tr>
<tr>
<td>Cheap</td>
<td>Enthusiastic</td>
<td>+</td>
</tr>
<tr>
<td>Chivalrous</td>
<td>Experienced</td>
<td>+</td>
</tr>
<tr>
<td>Civilized</td>
<td>Expert</td>
<td>+</td>
</tr>
<tr>
<td>Clean</td>
<td>Extremist</td>
<td>-</td>
</tr>
<tr>
<td>Clever</td>
<td>Failure</td>
<td>-</td>
</tr>
<tr>
<td>Cold</td>
<td>Fair</td>
<td>+</td>
</tr>
<tr>
<td>Colorful</td>
<td>Faithful</td>
<td>+</td>
</tr>
<tr>
<td>Common</td>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>
false + idealistic +
famous + idle -
fat - ignorant -
fearful - imaginative +
fearless + impatient -
feeble - important +
ferocious - independent +
fierce - industrious +
fiery 0 inferior -
fine + infidel -
foolish - ingenious +
foreign 0 insane -
free + insolent -
friendly + inspired +
furious - inspiring +
genius + intelligent +
gentle + interesting +
gentleman + jealous -
gifted + just +
glorious + kind +
good + late -
goodwill + lazy -
gracious 0 liar -
great + lively +
greedy - lovely +
handsome + loving +
happy + loyal +
hard 0 lurking -
hardworking +
hardy + magnificent +
haughty - martyr 0
healthy + massacre -
heathen - mean -
helpful + menacing -
hero + merciless -
honest + mistaken 0
honorable + mob -
horde - moderate 0
horrible - modest +
hospitable + murderer -
hostile - mutinous -
howling -
humble + natural +
nice + respected +
noble + respectful +
normal + revengeful -
notable + rich 0
outrage - right +
oustanding + rioter -
outstanding - robber -
oustanding - rough -
pagan - ruthless -
panic-stricken - sacrificial 0
patient + sad -
patriotic + savage -
peaceful + scheming -
pillager - scholarly +
pious 0 selfish -
pitiless - sensitive +
pleasent + serious +
pleasurable + shrewd 0
plotting - shrieking -
plunderer - sincere +
polite + simple 0
poor 0 sincere +
popular + skillful +
primitive - slaughter -
problem - slow -
promising + smelly -
proper 0 soft +
proud + splendid +
prowling - strange 0
pure + striking +
quality + strong +
quick +
quiet +
raiding - swarm -
reasonable - sweet +
rebel 0 sympathetic +
reckless -
remarkable + talented +
renegade - tenacious 0
renowned + terrible -
resentful - terrified -
resourceful + terrifying -
<table>
<thead>
<tr>
<th>Word</th>
<th>Score</th>
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<tbody>
<tr>
<td>terrorist</td>
<td>-</td>
</tr>
<tr>
<td>thief</td>
<td>-</td>
</tr>
<tr>
<td>threatening</td>
<td>-</td>
</tr>
<tr>
<td>thrifty</td>
<td>+</td>
</tr>
<tr>
<td>tireless</td>
<td>+</td>
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<td>tolerant</td>
<td>+</td>
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<td>tough</td>
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<td>treacherous</td>
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<td>troublesome</td>
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</tr>
<tr>
<td>true</td>
<td>+</td>
</tr>
<tr>
<td>trustworthy</td>
<td>+</td>
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<td>ugly</td>
<td>-</td>
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<tr>
<td>uncivilized</td>
<td>-</td>
</tr>
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<td>undisciplined</td>
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</tr>
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<td>uneducated</td>
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</tr>
<tr>
<td>unfriendly</td>
<td>-</td>
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<tr>
<td>unreliable</td>
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<td>unselfish</td>
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<td>untrustworthy</td>
<td>-</td>
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<td>useful</td>
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<td>victorious</td>
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<td>wild</td>
<td>-</td>
</tr>
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<td>wise</td>
<td>+</td>
</tr>
<tr>
<td>wonderful</td>
<td>+</td>
</tr>
</tbody>
</table>

REQUEST FOR APPROVAL FROM THE RESEARCH AND EVALUATION DEPARTMENT
TO CONDUCT RESEARCH STUDY IN THE DETROIT PUBLIC SCHOOLS

Requester: Amal Khalil David
Position: Bilingual Dept. Head
Home Address: 5560 Haverhill
Detroit, Michigan 48224
City: State: Zip: 48224
Date: March 3, 1982
Home Phone: 582-9693
Business Phone: 811-8175
Degree Sought: Ph.D.
Grant-in-Aid From: 

Institution: OHIO STATE UNIVERSITY
Title of Study: THE ARAB STEREOTYPE AS PORTRAYED IN DETROIT PUBLIC HIGH SCHOOLS: IMPACT OF THE SOCIAL ENVIRONMENT
Purpose: Refer to reverse side

Procedures: (Use reverse side if necessary)
See attached page

Schools, Teachers, and/or Pupils Involved: Regions 1,5 compared to Regions 2,6.
See attached page

Starting Date: May 24, 1982
Completion Date: May 28, 1982

Summary of Results:
I agree to provide the Research and Evaluation Department with a summary of the results of this study and information as to where the completed study may be found.

__________________________________________
Signature of Researcher

Note: Send one copy of each instrument to be used (tests, questionnaires, etc.) with this request for research study approval to:

Signature and Title of Advisor,
Project Director, or Committee Approving Study

Arnold W. Fisher
Research and Evaluation Department
Detroit Public Schools
10100 Grand River
Detroit, Michigan 48204
Telephone: (313) 931-2930
Purpose of Study

1. To contribute empirically to the body of knowledge which exists about ethnic stereotyping in cross-cultural communication research.

2. To contribute to communication theory. To ascertain whether individuals exposed to different learning environments acquire differing sets of attitudes toward ethnic groups?

3. On the basis of the findings, communication techniques toward ethnic groups and to enhance communication skills among teachers and students in Detroit Public Schools.

The following are the research questions which this study is intended to answer:

1. How are Arabs viewed in world history textbooks and by teachers and students in Detroit Public Schools?

2. Do teachers, students and textbooks portray Arabs the same way?

3. Does the social environment and contact with Arabs have an impact on the manner in which they are viewed by teachers and students?

Procedures

Five high schools having the highest Arab enrollment and five having the fewest Arab student enrollment have been selected. Three teachers will be selected randomly from each school. There will be a total of 30 teachers. Students participating will be those enrolled in the teachers first world history class of the day.

Students will be asked to fill out the attached questionnaire. The content of the three world history textbooks used in the schools will be analyzed by the researcher.

Enclosures

Draft Questionnaire

Schools, Teachers, and Students Involved

Approximately 900 students of each of 30 teachers from the following schools:
Area "A" (most populated by Arabs)

Region Two
   Chadsey
   Southwestern
   Western

Region Six
   Pershing
   Osborn

Area "A" (least populated by Arabs)

Region One
   Murray-Wright
   Northeastern
   Northern

Region Five
   Central
   Mumford
APPENDIX I
REQUEST MADE BY RESEARCH OFFICE FOR APPROVAL FROM SCHOOL PRINCIPALS

SUBJECT: Approved Research Study

FROM: Robert S. Lankton, Divisional Director, Research and Evaluation Department, Detroit Public Schools

TO: ________________, Principal, ___________ School

DATE: April 16, 1982

The research study identified below has been approved and reviewed by the Research and Evaluation Department, subject to authorization to conduct the study by the Region Superintendent and the Principal, in accordance with the statement of policy in the Administrative Handbook and the Guidelines of October 26, 1970. Participation by individuals or by schools in this project is entirely voluntary.

If you desire further information, please call Arnold Fisher of Research Department, 931-2930, Room 300, Stevenson Building.

Name of Researcher

Amal Khalil David, Degree Candidate, Ohio State University.

Title of Study

The Arab Stereotype as Portrayed in Detroit Public High Schools: Impact of the Social Enrichment.

Purpose of Study

1. To contribute empirically to the body of knowledge which exists about ethnic stereotyping in cross-cultural communication research.

2. To contribute to communication theory. To ascertain whether individuals exposed to different learning environments acquire differing sets of attitudes toward ethnic groups?

3. On the basis of the findings, communication techniques toward ethnic groups and to enhance communication skills among teachers and students in Detroit Public Schools.
RS Study No. 82011

The following are the research questions which this study is intended to answer:

1. How are Arabs viewed in world history textbooks and by teachers and students in Detroit Public Schools?

2. Do teachers, students and textbooks portray Arabs the same way?

3. Does the social environment and contact with Arabs have an impact on the manner in which they are viewed by teachers and students?

Procedures

Five high schools having the highest Arab enrollment and five having the fewest Arab student enrollment have been selected. Three teachers will be selected randomly from each school. There will be a total of 30 teachers. Students participating will be those enrolled in the teachers first world history class of the day.

Students will be asked to fill out the attached questionnaire. The content of the three world history textbooks used in the schools will be analyzed by the researcher.

Enclosures

Draft Questionnaire

Schools, Teachers, and Students Involved

Approximately 900 students of each of 30 teachers from the following schools:
RS Study No. 82011

Schools, Teachers, and Students Involved (Cont.)

Area "E" (most populated by Arabs)

Region Two
Chadsey
Southwestern
Western

Region Six
Pershing
Osborn

Area "A" (least populated by Arabs)

Region One
Murray-Wright
Northeastern
Northern

Region Five
Central
Mumford

Starting Date

The starting date for this activity will be within
the time frame of May 24, 1982

Principal's Action

Please complete the two attached reply forms; send
the YELLOW form to your Region Superintendent; return
the WHITE form to the Research and Evaluation Depart-
ment, Room 300, Stevenson Building.

Please respond yes or no to this request as soon as
possible. These procedures provide a great deal of
anxiety among researchers and project directors and
they will be calling me within two weeks to hear of
your decision.
RS No. 82011

Note to Researcher

It is the responsibility of the researcher to contact Arnold Fisher of the Research Department, 931-2930 (after two weeks), to ascertain whether the study has been approved by both the Region Superintendent and the Principal(s) of the schools involved.

The researcher agrees to provide the School District of the City of Detroit a SUMMARY of the results of this study in a timely manner.

No study may be conducted without such approval.

cc: Region Superintendents: Regions 1, 2, 5, 6
Researcher Committee
Researcher
SUBJECT: Research Study No. __________

FROM: ______________________, Principal ________________ School

TO: Robert S. Lannan, Divisional Director
Research and Evaluation Department, Detroit Public Schools

DATE: ________________

Our school is able and willing to participate in this study. ☑

Our school is unable or unwilling to participate in this study. ☐

Please complete and sign the above form and return to the Research Department. (If you wish, you may fold along the dotted line on the reverse side, staple, and place in the mail pick-up).
Request Made by Region II Superintendent
for the Approval of School Principal

SUBJECT:  APPROVED RESEARCH STUDY - AMAL DAVID
FROM:    Joseph F. Miller, Region Two Superintendent
TO:      Mr. Joe Greene, Principal, Southwestern
DATE:    April 27, 1982

Please give special attention to the enclosed questionnaire that Mrs. Amal David has forwarded to you.

JFM/dw

Enclosure
Request for Approval from Region Superintendents

SUBJECT:  APPROVED RESEARCH STUDY
FROM     :  Joseph F. Miller, Region Six Superintendent
TO       :  Region Superintendents Dr. George Pierce, Mrs. Zodie Johnson and Dr. Seymour Gretchko
DATE     :  April 25, 1982

Mrs. Amal Khalil David is in the process of gathering data for a research study entitled "The Arab Stereotype as Portrayed in Detroit Public High Schools: Impact of the Social Enrichment." She would like very much to involve Murray Wright, Northeastern, Northern, Central, Mumford, Pershing and Osborne High Schools in the research by having individuals respond to a questionnaire. I have known Mrs. David for the past three years and have found her to be a very dedicated and a highly professional educator. Your assistance in encouraging staff to respond to the research questionnaire by Mrs. David will be greatly appreciated.

JFM:ms

cc:  Mrs. Amal David
APPENDIX L
Request for Approval from Teachers

SUBJECT: - Approved Research Study

FROM : - Joe L. Greene, Principal, Southwestern

TO : - World History Teachers: Anderson, Browne, Eaton, and Gohagon

DATE : - May 4, 1982

I have approved a research study about ethnic stereotyping to be conducted in four of our world history classes. I would appreciate it if you and your first hour world history classes would participate in the research study on Wednesday, May 19, 1982. The process will take you ten minutes. If there is any problem, please see me immediately.

The researcher agrees to provide the School District of the City of Detroit a SUMMARY of this study in a timely manner.

JLG/gp

cc:
   Mr. Smith