Saudi Students' Perspectives on their Teachers' Transmission of Negative Messages: A Hidden Curriculum

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SAUDI STUDENTS' PERSPECTIVES ON THEIR TEACHERS' TRANSMISSION OF NEGATIVE MESSAGES: A HIDDEN CURRICULUM

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DEDICATION

To my eldest brother Esam

My Brothers and Sisters

Thank you for your prayers, endless inspiration, encouragement, and continuous support that enabled me to complete this study

To My wife Huda

Thank you for your love, patience, sacrifices, encouragement and standing with me to make this endeavor possible

To my wonderful Children

Noor, Khalid, Galal, Nesreen, and Nada

Thank you for your love and support

May Allah help you to reach your successes

ABSTRACT

This study sought to explore students' perspectives on the extent to which the female and male Islamic education teachers transmitted negative messages as a hidden curriculum while teaching their 12th grade students in secondary schools in Saudi Arabia.

Three hundred twenty-nine students participated in the study. One hundred thirty-eight students were female students, and one hundred ninety-one were male students, all of whom graduated during the academic year 2006-2007 from secondary schools in Saudi Arabia. A descriptive study was used to accomplish the objectives of the study, and data were collected through survey questionnaires. The findings revealed that the highest score of a negative message that the Islamic education teachers transmitted to their student in the 12th grade in Saudi secondary schools while teaching them the Islamic education courses was 3.48. Based on the Likert scale which was used in this study, a rating from 3 to less than four (3-<4) means that the female and male students in the 12th grade neither agreed nor strongly disagreed on the entire stated negative messages that were transmitted by their Islamic education teachers while teaching them Islamic education courses. This study found that there was no statistically significant difference between all students' responses based on their gender and major. F (1,325) =.432, P = .512.

There was a statistically significant difference between all students' responses based on their gender and major in terms of the second subscale, "The Subject-Matter F (1,325) = 4.893, P =.028.

There was a statistically significant difference in the female students' responses in terms of the second subscale, "The Subject-Matter," based on their majors. F (1,136) = 4.757, P =.031. This study concludes with some recommendations as well as suggestions for future research.

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CHAPTER 1

INTRODUCTION

The hidden or implicit curriculum, with its hidden messages, supersedes most formal curricula. While a great deal of research has been conducted on the formal and hidden curricula in relation to the teacher/student relationship, the majority of the research is from the viewpoint of the scholar or educator and not that of the student.

In a world as progressive and mobile as the one we currently live in, it is imperative to determine and understand the existence, as well as the depth of the impact, that hidden messages transmitted through teachers' hidden curricula have on the minds of students. Knowing that hidden messages can have positive or negative consequences makes obtaining this knowledge even more worthwhile.

It is well documented that teachers are instrumental in the developmental process of gender socialization, which occurs during the educational process. Scholars also acknowledge that teachers not only transfer formal knowledge, but also transmit hidden messages that relate to the students' values and beliefs, their self concept and behaviors, and their thoughts on life, culture and society, basically all components or norms of any societal structure (Sadker & Sadker, 1984, 1985, 1994; Grossman & Grossman, 1994; Renzetti & Curran, 1999). In fact, this transference starts long before the formal lecture ever begins and continues long past the time the lights go out. In other words, what students learn in a classroom is not only what is being taught. Considerable quantities of substantial learning are frequently taught through hidden curricula and hidden messages (Giroux & Penna, 1979; Anderson,

1992). The idea that educators teach things that they do not necessarily intend to teach, just by their actions, can be mind-boggling.

For instance, the way an educator tackles or avoids confronting an issue, how and to what depth certain topics are covered, which items are given priority over other items, which student or students are called upon most frequently, the teacher's body language (e.g., facial expressions and body positioning), along with the general mood of each interaction, all communicate hidden messages. These messages, whether positive or negative, have a profound impact on the life of each student within the teacher's sphere of contact.

This research examines broad definitions and characteristics of hidden curricula drawn from previous and current, if applicable, general literature. Theoretical and organizational frameworks and approaches to curricula in general are discussed; specifically, hidden curricula, with its different methodologies, are closely explored. Although "negative messages" is the main focus of this study, positive and negative aspects of hidden messages conveyed through hidden curricula, along with their impact on students, are also reviewed.

Through the use of a questionnaire, this study explored, from the students' perspectives, the extent Islamic education teachers are transmitting "negative messages" while teaching the 12^{th} grade's Islamic education courses in Saudi Arabian secondary schools.

Statement of Problem

Since September 11, 2001, Islamic curricula and its teachers have been highly criticized and under rigorous review. Critics state that the Islamic curricula teach students to be intolerant, prejudicial, and fanatical about any religion that is not Muslim. Some educators, however, believe hidden curricula to be the source of these "negative crucial thinking concepts." It is their contention that Islamic curricula teachers are transmitting "negative messages" to students through hidden curricula and that the content of the messages are in direct contradiction to the context of the Islamic curricula. In July, 2004, Saudi Prince Khaled Al-Faisal bin Abd Al-'Aziz, the former governor of the 'Asir province, was asked, "Do you think this sort (of activity) is done or has been done more to foster violence than the school curricula?" His answer was a resounding "yes." It was his perception that hidden curricula conveyed by teachers to students in schools, institutes, faculties, and universities were implanting ideas of violent behavior and fanaticism.

It is important to note that Saudi Prince Khaled Al-Faisal presided as president over the Abha Forum, held in Abha, in southern Saudi Arabia. The forum was titled "hidden curriculum" (July, 2004). Several papers presented during the Abha Forum provided validity for Al-Fiasal's comments relating to hidden curricula and its ability to incite violence within a society, school or otherwise. Al-Muzaini (2004) gave numerous examples relating to how Saudi teachers transmit "negative messages" through hidden curricula. For example, teachers give their attention, praise and respect to those students whose personal appearance may seem more

conservative. They might also convey to their students that appearance is highly important and will be taken into account when evaluating them. Some teachers utilize what is happening in current society to further their own agendas. They spend the entire class period delivering their personal opinions and thoughts, which are usually unrelated to the course objectives and contents. The class lecture concludes with an apology directed toward their students stating that these issues are more important and that the student needs to know and understand his/her society. He added that many teachers, especially Islamic education teachers, provide their students with additional information not found in the textbook, while others try to force the students to accept their opinions even if they contradict the textbook.

Al- Khateeb (2004) believed that the hidden curriculum takes many manifestations, such as: teaching what the teacher believes, not what the textbook says; providing articles and additional information that demonstrate the teachers' opinions and beliefs; and the fact that some teachers consider any form of extracurricular activities useless unless the activities are connected to "Islamic awareness activities." Al-Shaabi (2004) declared that teachers who teach science, English, and mathematics frequently convert their classes to preachy classes and spend the majority of class time transmitting their opinions and beliefs to their students. In subsequent interviews, Prince Al-Faisal continued to warn about the dangers of the hidden curricula. He appealed to all Saudi rulers, educators, and the general public "to combat the negative hidden messages with their insidious content that have spread throughout all levels of our educational system." He was concerned

that educators might not realize the extent or depth of the hidden messages they passed on to their students. He also warned against informal or hidden curricula that could incite brutality and cruelty, and called for reforms to prevent the negative aspects of hidden curricula within the classroom (Dankowitz, 2005).

If there is cause for concern in the Islamic educational curricula, it is of vital consequence to all Saudi people. Answers must be actively sought. Therefore, it is necessary to ascertain if Saudi Arabian teachers, especially those who teach Islamic education, are transmitting "negative messages" through hidden curricula to their students. Do Islamic education teachers use negative messages as a part of hidden curricula while teaching? Because of the strong impact that Islamic education teachers have on their students' behaviors and thoughts, it is exceedingly important to determine if they are conveying negative messages through hidden curricula.

Purpose of the Study

This study focused on a specific group of Saudi Arabian students in order to investigate to what extent negative messages are transmitted in the course of informal or hidden curricula in Islamic education. Specifically, are Islamic education teachers using negative messages (hidden curricula) in the course of teaching formal Islamic curricula?

No one disputes the overwhelming effect that teachers have on the students they teach. The interactional relationship between educators and students is a large component of any student's learning process. Because the impact is so varied and vast, this affiliation has the ability to shape and define the character (positively or

negatively) of each student, regardless of “culture diversity” (Jackson, 1968; Vallance, 1979; Myles, 2001).

Regardless of content or how the messages are transmitted, whether through formal or implicit curricula, every message plays a sizeable role in molding the educational learning process of any student (Jackson, 1968; Dreeben, 1968; Myles, 2001). What makes the use of hidden messages precarious is how the messages are interpreted.

Significance of the Study

Many studies have been conducted on the correlation between the educational experience and the significance of hidden curricula. Though many academic studies have been conducted on hidden curricula, only a few were ever conducted in Saudi Arabia. Since September 11, 2001, the Islamic curriculum as a whole has come under heavy fire from some countries. In spite of this criticism, this researcher found no current studies on hidden curricula related to Islamic education curricula.

This investigator was interested in exploring the hidden messages, specifically negative messages, students receive and the Islamic education teachers who transmit them. Therefore, this study determined if Islamic education teachers are conveying negative messages through hidden curricula.

It is the researcher's belief that this study will prove a valuable asset to educators at all levels of education. Research into the use, by Islamic education teachers, of negative hidden messages through hidden curricula will provide educators with valuable insight into the extent negative hidden messages are being

utilized in Islamic schools. It will conceivably stimulate and allow the creation of educational policies that will not only acknowledge the use of hidden curricula, but also permit teachers to be educated on how to better use hidden curricula and its messages. By having the erudition to teach educators the appropriate use of hidden curricula and its messages, less negative and more positive outcomes can be achieved. Teachers will be able to recognize and analyze their own interactions with students and identify areas or aspects of their teaching methods that contain hidden curricula.

Although this study was focused on Islamic education teachers in correlation with hidden curricula and negative messages, it can easily be utilized by educators who wish to step aside and critique their own words and behaviors while interacting with students in a learning setting. It is certain that any teaching modality (use of hidden curricula) should incorporate techniques and beliefs that value and validate every individual in the classroom experience. In order to accomplish this task, educators must be able to assess their own personal biases and their own use of negative messages. However, teachers often are unaware of their beliefs or the stereotypes that would influence their practices and interactions with male or female students (Sadker & Sadker, 1982, 1985, 1994; Grossman & Grossman, 1994; Renzetti & Curran, 1999). This study has the capacity to bring that non-awareness to the forefront, not only for teachers, but also for those who educate and train teachers, and those who make the policies that govern teachers.

Research Questions

The questions the study attempted to answer are:

1. What are the most frequently mentioned negative messages used by the Islamic education teachers?
2. What are the most frequently mentioned negative messages used by the Islamic education teachers from the male students' perspectives?
3. What are the most frequently mentioned negative messages used by the Islamic education teachers from the perspectives of the female students?
4. Are there differences in the students perspectives' based on gender and majors?

Research Hypotheses

Based on the research questions, the following hypotheses were developed:

1. There is a statistically significant difference between male and female students' perspectives.
2. There is a statistically significant difference between students' perspectives according to their majors. (Science section / Liberal Arts section).

The Variables

The independent variables, which may influence students’ responses, are: gender and students' majors.

Operational Definitions

For the purpose of this study the following operational definitions were used:

Curriculum: The curriculum in this study followed the definition of Hubbard and Pamela (1998): "all the learning experiences offered to students, including content, productions, teaching field experiences, enhancement activities, and evaluation procedures" (Hubbard & Pamela, 1998, as cited in Coleman & Cross, 2001, p. 7).

Components of Curriculum: The four components of curriculum as identified by Philip Tyler, otherwise known as "The Tyler Rational," consist of: objectives, subject content, learning experience, and evaluation (Tyler, 1949). These four components have been studied and utilized in academia for the past five decades. They will be cited and referred to throughout this study.

Hidden Curriculum: A hidden curriculum consists of the messages that are transmitted by educators while teaching but not considered part of the formal or written curriculum. The concept of a hidden curriculum is divided into two aspects: positive and negative messages.

Negative Messages: Negative messages are thoughts, opinions, or ideas expressed and conveyed by educators to students through hidden curricula. These messages frequently are unconstructive and often harmful, if not destructive in nature to the person receiving them.

Islamic Education Curriculum: The Islamic education curriculum is comprised of the courses taught to students (Male / Female) K-12 in public schools. These

courses include all of the traditional forms of religious Islamic thought, which are:

- *The Noble Quran*: Recitation of the holy book of Muslims.
- *Tafsir*: Translating and interpreting the meaning of the Noble Quran.
- *Aqidah*: The fundamentals of the Islamic creed.
- *Fiqh*: (Islamic Jurisprudence) made up of the rulings of Islamic jurists to direct the lives of Muslims. A component of Islamic studies, Fiqh expounds the methodology by which Islamic law is derived from primary and secondary sources.
- *Hadith*: (Prophet Mohammad's sayings) traditions relating to the words and deeds of the prophet Mohammad that lead to the Muslim way of life.
- *Islamic Culture*: A term primarily used in describing all historical cultural practices common to the people of Islam.

Islamic Education Teachers: Teachers who educate students in the Islamic courses (see above); male teachers for all-male schools and female teachers for all-female schools.

Saudi Secondary Schools: The secondary (high school) levels of education are 10^{th} grade through 12^{th} grade. Secondary schools are also separated by gender, with male and female teachers exclusive to each.

Science and Liberal Arts major Sections: In Saudi secondary schools there are to section the students select from either Science or a Liberal Arts sections for

the two remaining years (Eleventh and Twelfth grades) In Science section schools focus on science and mathematics courses beside other courses while in Liberal Arts section there are no science and mathematics courses however, the schools focus on the Islamic education and Arabic courses beside other courses

CHAPTER 2

LITERATURE REVIEW

Introduction

Saudi Arabia is a vast country whose culture is steeped in tradition and religious belief. Its educational system has made incalculable advances right along with Saudi Arabia's rapid ascent in modern technologies. Agencies governing education have struggled to firm-up and streamline policies and objectives as well as aims that directly impact Saudi students (male and female). They have made the edification of the Saudi people their main mission and are well on the way to securing this tangible goal. The Ministry of Education has consistently worked to formulate objectives that match student needs in relation to psychosocial, emotional, physical, and mental growth, so that young people can take their place in Saudi society. In other words, educated people create stronger and healthier societies.

However, with the advent of September 11, 2001, the Islamic educational system has come under attack from multiple venues (Stalinsky, 2002). In spite of many concerns, no one (as far as this researcher could find) has taken a hard look at Islamic education and the teachers who teach it. Reliable data is unfailingly crucial in ascertaining if, indeed, Islamic education teachers are influencing student attitudes.

Saudi Arabia Background

The Kingdom of Saudi Arabia (KSA) can trace its roots back thousands of years to the earliest of civilizations. It has grown from an ancient trade center in the

Middle East to a hub for integrated technologies spanning all areas of commerce. The Kingdom encompasses an area the size of all of Western Europe, or one-half of the United States, from the Mississippi River to the east coast, with a population of approximately 23 million people. The KSA is bordered by the Red Sea on the west, the Arabian Gulf on the east, Jordan, Iraq and Kuwait to the north and the Sultanate of Oman and Yemen to the south (Rashid & Shasheen, 2002).

While much of the KSA is arid and sparsely populated, the Kingdom is also a compilation of high-tech cities, small remote villages, and nomadic tribes alongside mountain and seashore resorts. Saudi Arabia is also, possibly, one of the largest, driest countries on the planet, with the world's richest oil reserves.

While the KSA is highly significant in the economic sphere, it is also the birthplace of Islam, one of the world's major monotheistic religions, which dates back to around 610 (Royal Embassy of Saudi Arabia, 2006). Those who follow Islamic teachings are known as Muslims; Islam means submission to the will of God (Leipold, 1981).

In order to understand the political, economic, and social structures of the people of the KSA, it is essential to understand Islam, which governs and inspires every aspect of a Muslim's life. Facey (1979) stated "the truest culture of Arabia rests not in things, but in the words of the language, the Holy Book, the Qur'an" (p. 26).

The KSA has been unified under its current name since 1932. It is a monarchy ruled by the House of Al-Saud, with Arabic as the official language of the

people and the Holy Quran. To the Saudi people, Islam is not only the official religion, but a creed, a constitution, and an integrated way of life. Based on this, Saudi Arabia has developed an educational system that combines educational theories and Islamic instructions to meet the needs of the rapidly developing society.

Educational History of the Kingdom of Saudi Arabia

Though the Directorate of Education was established in 1925, it was not until the Kingdom was created that growth in educational arenas began to occur. Prior to the founding of the KSA, educational prospects and school accessibility were often limited to only affluent urbanites. Since Abdulaziz bin Abdelrahman Al-Saud established the KSA in 1932, its educational system has gone through a remarkable transformation. Under Al-Saud's rule, formal education, starting at the primary level, was established for all Saudi citizens. A large part of this growth consisted of free education and supplies, along with free health care. By 1951, the KSA had started 226 schools, with approximately 30,000 students in attendance (Royal Embassy of Saudi Arabia, 2006). The Ministry of Education was established in 1954, headed by Prince Fahad bin Abdul Aziz, who began the first monumental steps that would rapidly bring the Saudi educational system into an unprecedented expansion of education growth and resource availability (Saudi Arabian Cultural Mission, 2006). Al Dohyan, et al. (2001) credits Aziz with solidifying the KSA's position on a fully supported educational system that remains in place today.

The Mission of Education

Education in Saudi Arabia is a work in progress conducted in compliance with the Saudi Educational Policy. The Higher Committee of Educational Policy issued the Educational Policy and Guidelines in 1970. This document is the source reference regulating the fundamentals, roles, aims, and objectives of the Islamic education system. Its foundation is derived from the morals and judgments of Islam, the religion of all Saudi people (The Educational Policy, 1995). The goals of the Saudi Educational Policy, along with its objectives, guidelines, and principles, are to ensure that education becomes more efficient and technologically advanced, and to ensure that the religious, economic and social needs of the country are met. The eradication of illiteracy among Saudi adults is also a primary focus and goal (Ministry Report, 1994).

Educational Aims

Saudi Arabia's primary educational purpose is to assist male and female students in understanding Islam, in an appropriate and comprehensive manner. The purpose is also to furnish all students with the values, teachings, and ideals of Islam, along with the erudition and the proficiencies that are essential to function in today's advanced industrial, technological, and scientific-minded society. Assisting individuals to become valuable, constructive members of their society, community, and country is also a major aim of the Saudi educational system (Al Dohyan et al., 2001).

Saudi educational aims are also directed toward the country's special-needs population. Supporting and assisting the physically and/or mentally handicapped as well as the gifted students of the KSA is another main concern of the Saudi educational system. These individuals are encouraged to enter educational stages at any level, at any age or time during their lives. They are assisted and encouraged to become independent, working members of the Islamic culture (Royal Embassy of Saudi Arabia, 2006; Ministry of Education, 1980).

The Cost of Education

Education in Saudi Arabia starts at the kindergarten or primary stage and proceeds through the elementary, intermediate (junior high), and secondary (high school) stages, ending with higher education (colleges/universities or vocational schools). At each stage, education is free, including adult, special needs, technical and/or vocational education. To further increase interest in educational progress, the government pays monthly stipends to students at universities, teachers' colleges, and training centers. In addition, the Saudi government provides opportunities for higher education abroad by offering scholarships for Master's and Doctoral degrees, as well as other scholarships for undergraduate work in area-specific, specialized fields (Al Dohyan et al., 2001).

Since the cost of education is free to the individual in Saudi Arabia, it is worth noting that the government has spent approximately $70 billion (SR 240) on education over the past 25 years, making Saudi educational expenditures one of the highest in the world. Statistics from 2004 show that the government was spending

over 9% of the country's Gross Domestic Product (GDP) on education (Arab News, 15 February 2004).

Saudi Education Policy: Principles and Objectives

In 1970, the Higher Committee of Educational Policy in Saudi Arabia established the Educational Policy for Saudi Arabia. This text outlined the characteristics of education, based on Islamic teachings. This in-depth document is the main reference for the principles and objectives that support, govern, and direct educational curricula in the KSA. The principles founded by the committee illustrate that not only is Islam a vital part of Saudi education, but also is the very core of its curricula. The following principles were founded by the committee in 1970 (Education Policy, 1970):

1. Strengthen faith in God and Islam, and in Mohammad (Peace be Upon Him) as Prophet and Messenger of God.
2. Foster a holistic, Islamic concept of the universe, man, and life, such that the entire world is subject to the laws of God in fulfilling its duty without any interruption or confusion.
3. Emphasize that life is a stage of work and production during which the Muslim invests his capacities with a full understanding of and faith in the eternal life in the other world. Today is work without judgment and tomorrow is judgment without work.
4. Proclaim that the message of Mohammad (Peace be Upon Him) ensures happiness to man and rescues humanity from all the corruptions and misery.

5. Instill the Islamic ideals of a humane, prudent, and constructive civilization guided by the message of Mohammad (Peace be Upon Him) to realize glory on earth and happiness in the other world.
6. Engender faith in human dignity as decreed by the Holy Qur'an and that each Muslim is entrusted with the task of fulfilling God's wishes on earth.
7. Reinforce that it is the duty of each Muslim to seek education and the duty of the state to provide education in its various stages within the state's capacity and resources.
8. Incorporate religious education as a basic element in all primary, intermediary, and secondary stages of education and maintain Islamic culture as a basic course in all the years of higher education.
9. Integrate Islamic orientation in sciences and knowledge in all their forms, items, curricula, writing, and teaching so that they would fall in harmony with sound Islamic thinking.
10. Stimulate the use of human knowledge in the light of Islam to raise the standard of living of our country and nation and to fulfill our role in world cultural progress.
11. Foster absolute faith in the fundamentals of the Islamic nation and its unity regardless of race, color, and geographical distance.
12. Teach the importance of our national history, the preservation of the heritage of the Islamic religion, and learn from the lives of four ancestors using their experience as a guiding light for our present and future.

13. Promote Islamic solidarity and strengthen cooperation among Islamic peoples in order to protect them against all dangers.
14. Teach respect for the general rights guaranteed by Islam in order to maintain law and order and achieve stability for the Muslim community in its religion, soul, family, honor, mind, and property.
15. Advocate social solidarity among the members of the Muslim community through cooperation, love, fraternity, and through placing public interest over private interest.
16. Enlighten that God has bestowed a special responsibility on the Kingdom of Saudi Arabia as: a) guardian of Islam's Sacred Places; b) defender of the land in which inspiration descended on the Prophet Mohammed; c) in her adoption of Islam as a creed, worship, law, constitution, and way of life; and d) in its responsibility of spreading the word and wisdom of Islam throughout humanity.
17. Pronounce that the preaching of Islam throughout the world, with prudence and persuasion, is the duty of the state and its citizens.

Achieving the Purpose of Education

The Saudi Education Policy also specifies the objectives of Islam that are needed to achieve the purpose of education. The following are twelve of the most prominent (Ministry of Education, 1980):

1. Promoting the spirit of loyalty to Islamic law by denouncing any system or theory that conflicts with this law and by honesty and behavior in conformity with the general provisions of this law.
2. Demonstrating the full harmony between science and religion in the Islamic law, as Islam is a combination of religion and secularism, and Islamic thought meets all the human needs in their highest forms and in all ages.
3. Encouraging and promoting the spirit of scientific thinking and research, strengthening the faculty of observation and meditation, and enlightening the student about God's miracles in the universe and God's wisdom in His creatures; thus enabling the individual to fulfill an active role in building a social life and in steering it toward the right direction.
4. Understanding the environment in all forms, broadening the horizons of students by introducing them to the different parts of the world and the natural resources and products that characterize each country, with emphasis on the wealth and raw resources of our country, their geographic location in their country and the economic position and political role our country plays in safeguarding Islam and working for the solidarity of the Islamic Nation.
5. Furnishing the students with at least one of the living languages, in addition to their native language, to enable them to acquire knowledge, arts, and useful inventions, transfer our knowledge and sciences to other communities, and participate in the spreading of Islam and serving humanity.

6. Keeping pace with characteristics of each phase of the psychological growth of young people, helping the individual to grow spiritually, mentally, emotionally and socially in a sound way, and emphasizing the spiritual Islamic aspects so that it will be the main guideline of private and public behavior for the individual and society.
7. Studying individual differences among students so as to properly orient them and assist them to grow in line with their abilities, capabilities, and inclinations.
8. Caring for and providing academically retarded students with special education, eliminating as many of their handicaps as possible, and setting up special permanent and provisional programs to fit their needs.
9. Training the necessary manpower and diversifying education with special attention to vocational training.
10. Planting the zeal of work in the hearts of students, commending it in all its forms, urging individuals to excel in their work, and emphasizing the role of work in the construction of the nation. This is done by:
    A. Forming scientific skills and attending to applied sciences in school to give the student the chance to practice handicraft activities, participate in production, and acquire experience in laboratories, construction work, and farms.
    B. Studying the scientific principles of various activities so that the level of mechanical production will attain progress and invention.

11. Awakening the spirit of Islamic struggle to fight ignorance and poverty, resume its glory, and fulfill the mission of Islam.
12. Establishing the strong relations that exist among Muslims and the unity of the Muslim Nation.

Utilizing these aims and principles, the Ministry of Education has established a strong foundation for the Islamic educational system. Educators perform their responsibilities in accordance with their religion and the law of Allah guided by the Holy Qur'an.

Education Ladder

The educational ladder in Saudi Arabia is based on a 6-3-3 pattern (six years of elementary, with three years of both intermediate and secondary levels). Students begin school at the age of six and continue through the next 12 years in order to obtain a public school certificate. After completing the elementary levels, students have the choice of quitting school or continuing on in their studies. Furthermore, male students have the option of choosing any technical or vocational institution after finishing the intermediate stage of their education (Ministry of Education, 1980). Each stage of education is governed by objectives specifically tailored to the age of students.

Learning institutions are also provided, offering various vocations, for female students (Al Dohyan et al., 2001). The General Presidency for Girl's Education was established in 1960 to take on the task of formulating plans and designing curricula for Saudi females. These plans became the base for girls' education in the Kingdom.

Today, educational curricula for females parallel that offered to males, except for female-oriented classes such as home economics and child care. Ultimately this provides them with the same level of advanced education and many of the same career opportunities. Women in the Kingdom are seeking higher education at almost unbelievable rates. They are obtaining Bachelor's, Master's, and Ph.D. degrees and hold key positions in government, finance, education, and business (Saudi Arabian Cultural Mission to the U.S.A., 2006).

Pre-level Education

The first pre-level of education in the KSA is kindergarten, which though not required is recommended. Students attending at this stage obtain a firm constructive base for educational, social, and cultural behaviors and skills. Most kindergarten schools are under the dictates of the General Presidency of Girl's Education. They are divided by age groups, i.e.: children under 4 years of age, between four to five years of age, and children between five to six years of age (Ministry of Education, and General Presidency of Girls' Education, 1992).

Educational objectives at this level are structured to meet the varied needs of young children. They are:

1. Nurture the instincts of children and look after their moral, mental, and physical growth in a natural environment similar to that provided by their family and which complies with the requirements of Islam.
2. Shape the child's religious inclination according to the Islamic belief in the unity of God.

3. Teach children good conduct and help them to acquire the virtues of Islam by giving them a positive example.
4. Familiarize children with the school atmosphere and assist their socialization into school life.
5. Teach children fundamental knowledge and skills that are related to their surroundings and that are suitable to their age group.
6. Teach children proper personal hygiene and enhance their creativity and aesthetic sense.
7. Encourage children's imaginative thinking and guide their development.
8. Care for children's needs and happiness without spoiling or burdening them.
9. Protect children against danger, treat early signs of bad conduct and confront childhood problems. (Ministry of Education, and General Presidency of Girls' Education, 1992).

Elementary Education – First Level

The first solid level of education starts with the elementary stage. This encompasses grades/stages one through six. This stage provides a learning emphasis on the classical Arabic language and the Islamic religion, with secondary stress on history, geography, mathematics, and possibly English. Each level of elementary education is built around the successful completion of examinations/assessments in order to pass to the next grade (Ministry of Education, 1978).

Saudi educational policy states that objectives for elementary education should:

1. Lay the foundation for all later stages in life and provide all members of Saudi society with the fundamentals of sound ideology, learning experience, knowledge, and skills.
2. Cultivate the correct Islamic creed in children's souls and provide them with a comprehensive moral and intellectual education shaped by Islamic values.
3. Teach students Islamic prayers, virtues, and good conduct.
4. Develop children's basic skills, especially in language, mathematics, and physical education.
5. Further children's general education in all subjects.
6. Acquaint children with the blessings God has bestowed on them and the geographical and social environment of their nation so that they can utilize these blessings in service to their community.
7. Develop children's aesthetic sense and imaginative thinking, and strengthen their appreciation of manual and technical work of all kinds.
8. Develop children's understanding of the rights and duties of citizenship and instill a love of country and loyalty to the monarchy.
9. Cultivate a love for learning and value of work, and train children to make constructive use of their leisure time.
10. Prepare children for future responsibilities as part of Saudi society (Ministry of Education, 1978).

Intermediate Education – Second Level

Upon completing the six elementary grades, students enter the three intermediate levels. Though students between the ages of twelve and fifteen may stop their education at this stage, they are encouraged to continue on in their studies. These grades continue to build on existing levels of knowledge in Arabic languages, sciences, mathematics, and the study of Islamic culture derived from the elementary grades. In addition, at this level English becomes mandatory and remains so throughout secondary school (Ministry of Education, 1978). The intermediate levels came into being around 1958, when the levels were separated from the secondary (high school) levels of education (Gohaidan, 1981).

The Ministry has outlined objectives for the intermediate levels. These objectives are to:

1. Give children a comprehensive Islamic education to enrich body, mind, and soul.
2. Teach students the skills and knowledge that suit their age and stage of development.
3. Stimulate students to seek knowledge through meditation and scientific reasoning.
4. Develop, orient, and refine students' intellectual skills.
5. Instill respect for the social life of Islam, which is marked by fraternity, cooperation, sense of duty, and responsibility.

6. Train students to serve their communities and country, and strengthen their loyalty to the monarchy.
7. Stimulate students to restore the glory of the Islamic nation and march on the path of dignity and glory.
8. Train students to devote their time to useful reading, invest their leisure time in constructive activities, and work toward strengthening and advancing their Islamic character.
9. Enable students to be aware of and confront misleading propaganda, subversive doctrines, and principles foreign to Islamic values.
10. Prepare students for the next stage of life.

Secondary Education – Third Level

The first secondary schools were established in the KSA in 1926, and contained a curriculum mostly related to Islamic religion and Arabic studies. Science, mathematics, and English were not included until sometime later. By the mid-1940s, only seven secondary schools existed in the KSA (Salloom, 1974). The system began as a five-year program, but by 1958 it had streamlined down to three years. The Ministry of Education established four objectives in connection with secondary schools:

1. Religious orientation.
2. Development of scientific attitude and academic practices.
3. Preparation for higher education.
4. Preparation of the non-college-bound students.

The Ministry further defined the objectives concerning secondary education as the following (Ministry of Education, 1978):

1. Strengthen all aspects of Islamic faith and compliance with Islamic principles in all deeds.
2. Strengthen students' knowledge of Islamic doctrine and instill pride in Islam so that they can preach and defend their faith.
3. Confirm students' membership in the Islamic nation and belief in one God.
4. Instill allegiance to the wide Islamic homeland and private homeland (the Kingdom of Saudi Arabia).
5. Direct students' talents and skills into the most fruitful paths to serve their personal goals and the objectives of Islamic education.
6. Develop student's scientific thinking and the spirit of research, systemic analysis, and sound academic methods.
7. Open opportunities to capable students and enable them to continue their studies at all levels and specialties of higher education.
8. Prepare students not destined for further academic study for fulfilling and appropriate work.
9. Graduate technically and morally qualified students to fill the country's needs in elementary teaching, religious duties, and occupations in farming, trade, and industry.
10. Establish the importance of family solidarity as the foundation for a solid, Islamic family unit.

11. Provide students with guidance through the emotional turmoil and development of the teenage years.
12. Instill students with the virtues of useful reading, the desire for knowledge, the value of fruitful work, and the importance of using their leisure time to benefit their personal goals and community conditions.
13. Enhance students' consciousness, so they can confront subversive or misleading ideas.

Educational Supervising Authorities in the Kingdom of Saudi Arabia

Since the inception of the Directorate of Education in 1925, the Saudi education system has gone through several structural reconstructions that began with the establishment of the Ministry of Education in 1953, the addition of the General Presidency of Girls Education in 1960, the Ministry of Higher Education in 1975, and the General Organization for Technical Education and Vocational Teaching in 1980. Until recently, these four supervising agencies were the education authorities for all educational issues in Islamic schools (Al Doyhan et al., 2001).

Over the past few years, supervision of the Saudi educational system has been pared down to the Ministry of Education (which now includes the General Presidency of Girls' Education), the General Organization of Technical Education and Vocational Training, and the Ministry of Higher Education. These three entities bear the brunt of responsibility for supervising, promoting, and developing the system of education in Saudi Arabia (Al Dohyan et al., 2001).

Ministry of Education

When the Ministry of Education was instituted in 1953, it was given the formidable task of overseeing all aspects of general education (for males only), teacher training, special education, and adult education and literacy programs (World Education Services, 2004). The formation of the Ministry came as a result of the need for expansion in the functions of the Directorate of Education, which was in charge of all educational issues before 1953. This expansion was due to the fact that the Saudi people were eager and ready for education and educational programs. The need for, and the ability to meet, these educational needs required a remarkable expansion in all activities related to education. Thus, the Ministry of Education was established. After its initiation, Saudi Arabia's education system began to grow by enormous proportions. This rapid, upward spiral in educational opportunities for the Saudi people continues today (Al Dohyan et al., 2001).

Thanks to the efforts of the Ministry of Education, remarkable developments have been observed in all fields, as well as improvements in structural organization (Al Doyhan et al., 2001). There are now 42 Educational Directorates (districts) scattered throughout the Kingdom (Al Dohyan et al., 2001).

Ministry of Higher Education

Under the Ministry of Education, the Supreme Council for Colleges was formed in 1962. The council's job was to plan and develop colleges, while solving all related issues and problems. The council went one step further and formed the Supreme Council for Universities in 1974. Then, by Royal decree, the Ministry of

Higher Education was established in 1975. This new Ministry answered directly to the Ministry of Education and was to be the authority supervising all universities (Al Dohyan et al., 2001; Royal Embassy of Saudi Arabia, 2006).

The higher education policy, which included various articles that governed issues dealing with the planning, responsibilities, and coordination in higher education facilities, was soon instituted in the Kingdom. Higher education could only be started after completion of secondary levels, institutions could be private or public, college courses should be formatted to meet the country's needs, and collaboration with other universities would be sought and utilized. These points have become the backbone of higher education in Saudi Arabia (Al Dohyan et al., 2001). Saudi educational facilities have become some of the most technologically advanced in the world; they constantly strive to provide advanced opportunities to their citizens (Saudi Arabian Cultural Mission, 2006; Royal Embassy of Saudi Arabia, 2006).

General Organization of Technical Education and Vocational Training

In the early 1970s, only four industrial training schools existed in Saudi Arabia. Today, many technical and vocational schools offer Saudi citizens a wide range of training and career opportunities (Hariri, 1982; Saudi Arabian Cultural Mission, 2006). The General Organization of Technical Education and Vocational Training (GOTEVOT) was established in 1980, when it became apparent to government officials that the way for the KSA to grow and expand was through development of industrial, commercial, and agricultural manpower (Al Dohyan et al., 2001). Prior to this time, technical training programs were under the jurisdiction of

the Ministry of Education and vocational training programs were under the auspices of the Ministry of Labor and Social Affairs (Al Dohyan et al., 2001). Great developmental strides have been seen in programs, equipment, and facilities since the establishment of the GOTEVOT. Educational facilities now offer Diploma as well as Bachelor degree programs to Saudi students (Saudi Arabian Cultural Mission, 2006; Al Dohyan et al., 2001).

Curriculum in General

A curriculum is the syllabus that is transmitted to students during the course of learning. Educators consider a curriculum a creation molded for the didactic process. Commonly, curricula experts labor to identify how educators should perform in a classroom or learning setting. These experts incessantly strive to describe and illustrate context that must be transmitted to students by designing curricula that facilitate educators and educational institutions in achieving their targeted goals. Societal concerns and issues that are impacted by the students' educational process are also of significance to curricula professionals.

Reaching a final definition for "world curriculum" is not an easy task. Coleman and Cross (2001) state that most of the definitions are based on the Latin word meaning "racecourse." In fact, for many students, it seems that school is a race to be run or a series of obstacles to be overcome. More than 120 definitions of the term appear in the literature of curriculum. The definition that accurately represents the real-life state of curriculum is "all the learning experiences offered to students; including content, productions, teaching field experiences, enhancement activities,

and evaluation procedures" (Hubbard & Pamela, 1998, as cited in Coleman & Cross, 2001, p. 7).

Components of Curriculum

Ralph W. Tyler (1949), one of the foremost authorities on curriculum and educational practices, gained status in the educational community in the 1930s while chairing an evaluation committee on the "Eight Year Study." He followed this by developing a specific set of curriculum principles based on techniques he had employed while teaching at the University of Chicago. He later expanded these into a book, which would become one of the greatest examples of insight into classroom curriculum ever published. The principles became known as "The Tyler Rationale." More than fifty years later, this book remains one of the finest examples of common sense and clarity in connection with educational curriculum. These principles remain viable and applicable to educational systems throughout the world.

Tyler believed there were only "four questions" that educators should consider when designing a curriculum. These four questions, which were tied to specific areas of concern regarding curriculum and should be examined and defined in a specific order, form the basic steps of Tyler's Rationale. They are:

1. *Objectives***:** "What educational purposes should the school seek to attain?"
2. *Selecting Learning Experiences:* "How can a learning experience be selected that is likely to be useful in attaining these objectives?"
3. *Organizing Learning Experiences:* "How can learning experiences be organized for effective instruction?"

4. *Evaluation:* "How can the effectiveness of learning experiences be evaluated?" (Tyler, 1949).

Tyler's next step was to identify three sources from which to obtain the necessary pertinent information in order to answer the questions: learners, contemporary society, and subject specialists. He believed that no one source was sufficient when gathering the knowledge required to design a comprehensive curriculum. To accomplish this task, Tyler developed a framework that would allow all four basic questions to be answered:

1. *What educational purposes should the school seek to attain?*
    a. Sources:
        1. Studies of the learners themselves.
        2. Studies of contemporary life outside the school.
        3. Suggestions about objectives from subject specialists.
    b. The use of philosophy in selecting objectives.
    c. The use of a psychology of learning in selecting objectives.
    d. Stating objectives in a form helpful in selecting learning experiences and in guiding teaching.
2. *How can "learning experiences" be selected that are likely to be useful in attaining these objectives?*
    - General principles in selecting learning experiences.
3. *How can "learning experiences" be organized for effective instruction?*
    a. Criteria for effective organization.

b. Elements to be organized.

c. Organizing principles.

d. The organizing structure.

4. *How can the effectiveness of "learning experience" be evaluated?*

a. Basic notions regarding evaluation.

b. Evaluation procedures.

Because of the vast differences in learners' ages as well as capabilities (which often vary from region to region and culture to culture), schools would do well to specify attainable objectives for each grade and age level. And, while contemporary society contains an enormous wealth of information, it is constantly in a state of flux, with rapid changes in values and morals. This relentlessly changing source of information must be observed closely for its actual worthwhile input.

The First Component: Objectives

Achieving the first component is extremely challenging and often difficult as a curriculum tries to meet the needs of each individual student. Therefore, one of the most significant dilemmas facing those who create curriculum is how to satisfy the needs of learners while achieving educational objectives. Tyler (1949) believed that, in order to attain these objectives, multiple aspects of the educational experience should be studied:

A. Examining students' needs and interests

B. Exploring teaching methods

C. Accessing contemporary society outside the classroom including:

1. *Argument*: education should focus on the critical aspects of life.
2. *Criticism*: "Presentism:" making the student deal with current problems not future ones.
3. *Solution*: develop students' understanding of basic principles.
4. *Procedure*: obtaining information regarding present status and then interpreting that information.

D. Suggestions about objectives from the subject

E. Use philosophy in selecting objectives:

1. Objectives should be important, consistent, and attainable.
2. Objectives should be screened by using educational and social philosophy.
3. The school program should aim at these values.
4. Objectives with spiritual values should be given higher rank.
5. Statement and implication should be stated clearly.

F. Psychology in selecting objectives:

1. Enables differentiation in changes in human beings that result from learning.
2. Distinguishes goals that are feasible from those that are not.
3. Handles the placement of objectives such as:
    - The length of time required in attaining an objective.
    - The level at which an objective should be employed.

- Conditions required for understanding and learning the objective.

Moreover, objectives must conform to intrinsic conditions in learning. The sequence of learning decides the appropriateness of objectives. Finally, it should involve a theory of learning which helps outline how it takes place, and under what conditions (Tyler, 1949).

The Second Component: Subject Content

Three researchers have studied curricula in Saudi Arabian schools and each found the textbooks and subject content in need of reevaluation and reform. Al-Thuwaini (1986) examined elementary schools in Saudi Arabia in relation to social studies curricula. His main areas of focus were textbooks and teaching methods. He concluded that the textbooks contained too many subjects to be adequately covered in the time allowed and that the material was age inappropriate and insufficient in current content to meet the needs of modern society in Saudi Arabia.

Al-Aklobi (1992) looked at social studies curricula in Saudi Arabian secondary schools, Eastern Province. He also determined that social studies curricula did not meet the needs of the Islamic student. It was his belief that the content was incapable of preparing the student for Saudi society and the world at large. In other words, the content had no practical purpose.

Al-Meajel (1999) studied Islamic curricula in selected Saudi Arabian middle schools. His findings showed that the design layout of the textbooks did not facilitate learning and that the content was too difficult for the age level of the students. He

also ascertained that communication (teaching methods) between teacher and student was highly ineffectual.

The Third Component: Learning Experiences

Students Activities. Learning experience is defined as learning that takes place not only through the experiences the learner has but also through his active behavior and participation. The term refers to the interaction between the learner and the external conditions in the environment to which he can react. Additionally, the teacher must find methods to stimulate and engage the student in order to encourage and increase his/her learning opportunities.

Illustrations of the characteristics of the learning experience are useful in attaining various types of objectives when developing cognitive skills in critical thinking, social attitudes and subjects of interest. The concepts and structures of cognitive development were introduced by psychologist, Jean Piaget (1896-1980). Piaget, a psychologist, basing his concepts of child development on numerous experiments, believed that the emergent child constructed cognitive structures or frameworks, which allowed him/her to acquire knowledge by the use of reasoning, intuition, and perception. As each child progressed, Piaget identified various stages of development:

1. Stage one, sensorimotor - from birth to two years old, children learn about their environment, goal directed behavior, basic skills development.

2. Stage two, preoperational - from two to seven years old, children cannot perform mental operations, are not capable of operating solely on their own, and language usage increases.
3. Stage three, concrete operational - from seven to eleven years old, children can work with objects that are immediately present, but cannot handle abstractions. “A concrete thinker.”
4. Stage four, formal operational - from eleven years old to adulthood, the individuals perform operations on abstract concepts and hypothetical thinking.

Cognitive structure, according to Piaget, is developed in stages. As the new learner advances through each developmental stage, he/she will learn to apply the cognitive structures that are available to him/her at any given moment. As the child matures, escalating quantities of cognitive structure will be assembled and utilized (Phillips & Soltis, 1985).

Two other scholars looked at socialization and learning. John Dewey (1859-1952) acknowledged the social nature of learning, advocating that schools are communities which educators frequently overlook. He suggested that isolating students at their desks takes away the opportunity to learn from each other. He suggested that schools allow students to learn by engaging each other in meaningful activities. The process of communicating, engaging in purposeful activities, and interacting with others of common interest, in Dewey’s view, is one of the best ways to learn new ideas (Phillips & Soltis, 1985).

Vygotsky (1978) another writer who was well aware of the social nature of learning, concluded that much of what we learn, we learn from others. He recognized that learning by imitation is a key factor related to learning. In other words, interaction with others around us gives us the opportunity to observe, imitate, and subsequently learn.

Teaching Methods. The manner in which a teacher approaches teaching has a major influence on how and what they teach. There are three accepted approaches to education: executive, therapist, and the liberationist. Each of these approaches has its roots in academic history, with its own scholarly support structure. Additionally, each approach is an idea that can be modified, criticized, rejected, or adopted. All three approaches appear to have several things in common: the teacher's conception of what he/she would like the student to become, how education can help the student reach his/her goal, and what each student eventually wants to be (Fenstermacher & Soltis, 1986).

From the 1970s to the 1980s, the executive approach was the most popular method of teaching in the United States. Policy makers in the U.S. adopted the use of standardized testing and these tests became part of the educational reform of the 21st century, thus applying tremendous pressure on educators to push for and produce higher achievements on the part of their students. This is the only approach that makes the acquisition of knowledge an aim. Teachers become the executives, controlling everything within the classroom from design to development to execution. At the end of the day, assessments and evaluations are conducted to measure success

or failure. Moving forward to a new subject is dependent on the success of the plan. It is possible that the only drawback to this approach is being able to balance the allocation of time necessary to work with individual students and teach the subject matter that must be learned by all (Fenstermacher & Soltis, 1986).

The therapist approach focuses on spending time preparing the student for the subject matter and little actual time on the subject matter itself. Teachers become the students' "helper," guiding them through the choices of subject matter and aiding them in advancing their own sense of self. Teachers are viewed as empathetic people, helping students to reach a level of self-actualization where they develop different characteristics with different abilities, have a better understanding, and are more accepting of themselves.

Here, the teacher acts like a therapist; he/she confronts each characteristic openly with the affected student and promptly deals with it. The teacher is only responsible for helping the student make the choice of acquiring knowledge and not responsible for transferring knowledge from outside sources (Fenstermacher & Soltis, 1986).

The final approach is the liberationist. The main focus here is on subject content and the manner in which the content is delivered. Content must be carefully constructed, with the primary objective being to free the mind of the student. Each educator must be able to see in each student what the educator desires that student to become. This approach supports several significant factors.

Teachers are role models who lead by example. If the subject material requires precise, strict, or critical controls, then the commentaries between student and teacher must reflect these subject requirements.

The sophistication of the content is another element that defines the liberationist approach. Subject material cannot be under-developed or poorly constructed or its reception will be grossly inadequate and ill received by the student.

Another extremely important factor in the liberationist approach is liberating the learner. This is achieved when the manner of the teacher becomes part of the content, for the content without the manner is not liberating.

Emancipationist, an offshoot of the liberationist approach sees schools as fertile grounds for social status, divided into the upper class, which is trained to rule the lower class, and the lower class, which is trained to accept being ruled. Thus, the aim of this spin-off from the liberationist approach is to become socially motivated and politically rooted through education (Fenstermacher & Soltis, 1986).

The conclusion is that it is the teacher who, utilizing all possible methods, must assist the student in identifying and locating his or her place in today's sophisticated, upwardly mobile, global world.

A theory touted by Bowles and Gintis (1976) (as cited in Giroux, 1981) is "Capitalism in America," an interconnectivity of influence on educational institutions. They suggest that the constant change-producing forces found, on a daily basis, in classrooms are modeled after highly structured ladders that create society's

values, norms, and skills, which also characterize the workforce and the dynamics that make up class distinction under capitalism in America.

After analyzing both the functionalist and the corresponding theories, Bain (1985) concluded that, "frequently meanings and values were taught by schools without directly examining what the meanings held for the teachers or the students" (p. 147) Also, both theories view the functioning of the school as a way to maintain society. However, they disagree as to whether this type of society is basically just or unjust (Bain, 1985). This theory coincides with the Marxist theory in regard to society class distinctions and the workforce.

The Fourth Component: Evaluation

Determining evaluation procedures or principles appears to be one of the hardest aspects of curriculum and one of the least documented. Evaluation is a process for realizing that development and organization of curriculum can produce desired results, and evaluation is also a process for discovering the advantages and disadvantages of curriculum plans.

There are some basic notions regarding evaluation. These include:

1. A vital step of evaluation is the procedure that helps to determine whether the educational objectives have been realized or not.
2. Evaluation is the process for determining whether desired behavioral changes have been achieved.
3. The above conceptions of evaluation have two important aspects:

- Evaluation has to evaluate the action that is included in the behaviors that are intended in education.
- Evaluation must be accomplished by using more than one evaluation instrument.

4. Using only one method of appraisal is not sufficient to evaluate the program of curricula and instruction.
5. At least two systems of appraisal are required:
    1. One must be during the early stage of the educational program.
    2. The other must be in the later stage of the educational program
6. More than two appraisals may be required because there are many desired objectives throughout the educational program.
7. Many people believe that evaluation is simply producing and giving a written test. However, evaluation has many components, comprising evidence about behavior changes and establishing proper techniques for evaluation, such as observations, interviews, questionnaires, and the collection of students' products that have been hand-made by individual students.
8. Evaluation must be objective, reliable, and valid.
9. The main function of an evaluation process relating to curriculum procedure is to determine the strengths and weaknesses of the curriculum program.
10. It is impossible that evaluation precedes the objective's definition.
11. Evaluation has strong effects on student learning.

12. Evaluation is an important way of providing significant information about the success of the school (Tyler, 1949).

Art education was explored in Saudi Arabian (Riyadh area) intermediate schools with specifics in, but not limited to, explanations of the effectiveness of teaching methods and evaluation procedures. Al- Najada (1990) found that there was a general guide for teachers, but it contained no explanation about how to teach using teaching methods or how to evaluate what was taught versus what the student actually learned. Results showed students had weak cognitive skills and that teaching methods consisted mostly of classroom experience (lecture) with only approximately 41% individualized instruction or teacher/student interaction. The investigator found both of these findings to be significant.

Curriculum and Society

The relationship between school and society and how they interrelate with each other is a common issue in terms of hidden curriculum. To help explain the relationship of school to society in the contemporary world, three schools of thought will be discussed. It is important to remember that, through the course of the explanation, there will be some overlap in the general description of the three approaches.

The three schools of thoughts are categorized in the following terms: Functionalism, Marxist (conflict) theory, and the Interpretivist approach. It is worth mentioning that these theories are simply pathways utilized by teachers when considering the relationship between school and society. While exploring these

avenues of thought, which others have established, the idea is not to attempt to label the "thinkers" or to apply these concepts to specific school situations (Feinberg & Soltis, 1985).

The conceptual viewpoint of a Functionalist is: "school is a vital link to society," as necessary as the heart is to the human body or as water is to the ocean. If the organ fails, then the entire body collapses; when the water dries up, the ocean disappears. Each student becomes an integral part of society, having unique functions that require specific social survival needs. Functionalists see schools as the site of preparation for each student in his/her road to being an active, productive member of a greater society.

Functionalists look at different levels of economic and social status as an operational base from which all societies function. Different members of each society perform or supply tasks or functions necessary for the survival of that society, with little or no complaint, just acceptance. Therefore, in our modern industrial world, education is necessary to teach and prepare our children to take their rightful place in society, especially the lower class or laborers (working class) (Feinberg & Soltis, 1985).

Marxists, on the other hand, submit the concept that members of society wage a constant struggle for power and status. The heart of the Marxist viewpoint is the battle between groups who have power and success and those who want it. They perceive schools as the social setting for the upper crust, or privileged, of each society. If Functionalists take the side of dominant social groups, then Marxists relate

people to their method of economic production in society. Marxists conclude that the working class of society, those who do not have any say or ownership in production, will set aside their cultural, and even their religious, differences for the common good of that society. By their very actions, the working class clearly communicates the common interests of the society in which they live.

The third approach is the Interpretivist. Unlike the Functionalists or the Marxists, they believe that the role schools play changes based on context and situation. They see schools as a meeting place where people interact through a common ground of understanding, based on the rules of the society that surrounds them. They realize that humans are social beings who are trying to navigate their way through a myriad of social settings. Research into Interpretivism is different from either Functionalism or Marxism because Interpretivists look at each school separately and identify its distinctive mannerisms. While Interpretivists offer no specific explanation for the role of schools, they are certain that schools are a translation of how people think/interact.

In summary, Marxists relate school and society as a battle of the social classes; Functionalists are more concerned with socialization and training, leaving the Interpretivists to see the relationship between school and society as the development of shared social structure and intelligibility (Feinberg & Soltis, 1985).

Curriculum and Culture

The affiliation linking school and culture, and their correlation to each other, is another familiar issue when discussing hidden curriculum. Historical events and

the culture of a society can shape the development of curriculum across many generations. History helps us to perceive and comprehend how curriculum became what it is today. Until the 18th century, rhetoric was a part of western curriculum. Verbal communication determined how powerful you could be in any given culture. Today, it is no longer called rhetoric but "public speaking" or "effective communication." It is, indeed, true that any culture has a direct relationship to educational curriculum.

Over the decades, different perspectives have emerged in conjunction with general education: one supported the idea of general education; another supported a society-centered education, while a third was geared toward an individual-centered education. However, in spite of their different perspectives, all agree that transferring knowledge to the student is the key element in the educational process. The common denominator found in all viewpoints is that education is about the student, knowledge, and society. Therefore each perspective has an inherent value (Soltis & Walker, 1992).

Myles (2001) is another scholar who investigated the connection between culture and the influences of hidden curriculum in teaching environments. Many cultures have unstated, implied rules involving clothing, touching, gestures, eye contact, and cohabitation in classrooms. In some cultures, nonverbal communication is considered more important than an outright verbal exchange. Imagine belching loudly at the end of a delicious meal in the home of a friend or at a five-star restaurant; now picture it happening in the United States. While this behavior might

very well be considered in “good taste” in another country, most people in the United States would consider such behavior rude and embarrassing (Myles, 2001).

Hidden Curriculum

Introduction to Hidden Curriculum

Many experts frequently allocate more attention and concern to understanding, developing, and evaluating written, or formal, curriculum than to unwritten or hidden curriculum. Possibly, this is because it is easier to comprehend and interpret an explicit, written curriculum than that which is inexplicit and more allusive. Some experts feel that a hidden curriculum conveys the same elemental quality that is attributed to a formal or written curriculum. Others, however, believe that a hidden curriculum is enormously important, with a far greater impact on the student’s educational process than that of formal curricula. Since the main concept of hidden curricula is students learning that which is not included in formal curricula, this may, indeed, be accurate. The messages that are sent and received under the guise of hidden curriculum play a sizeable role in the educational learning process of every student, perhaps even a larger part than the formal curriculum itself (Tyler, 1949; Dreeben, 1968). Years later Galtthon, et al. (1987) agreed with Tyler and Dreeben, stating that there are different types of curriculum, one of which is hidden curriculum.

Education professionals acknowledge that learning takes place in one of two ways: consciously or unconsciously (Dunnigan, 2006). The perceptions of formal and hidden curriculum apply to both ways of learning. Conscious learning, for

example, includes such things as: (a) the physical location of the school itself, including the distance between school and home; (b) the organization of the classroom, such as where the teacher stands, the students' seating arrangements (are they set in rows or in a circle), and the total number of students in each class; and (c) the physical presence of the teacher, including personal appearance, stance, and verbiage used. Unconscious learning, on the other hand, includes such things as: (a) the teachers' backgrounds, which influence their interoperations on the students' behaviors; (b) the way teachers have different expectations of pupils based on interpretations of behavior in class; and (c) the influence and interfacing of multicultural students in a single classroom.

Hidden curricula, learning that which has neither been taught nor written through the process of schooling; is a fascinating sphere of thought. Is it possible for something to be of consequence, to carry significant meaning and be valuable, if one cannot see, read, or touch it? Many, starting with Philip Jackson (1968), believed this to be true. Indeed, since education professionals have spent countless hours researching, reading articles, collecting data, and instituting and documenting studies, the theory of hidden curriculum is widespread. While many scholars may agree on its existence, they are often in conflict concerning its description and outlining characteristics. They also, from varying perspectives, judge and reflect on the positive as well as the negative elements (Boutilier & SanGiovanni, 1983). Many scholars hold oppositional viewpoints regarding not only the effects of hidden curricula on students' but the rarity with which hidden curriculum is utilized. Chernin

(1981) and Kollen (1981) looked at the opposing effects of hidden curriculum on cultures, values, attitudes, and morals of students. Gordon (1982) felt that the hidden curriculum was usually unexpected. On the other hand, Phillips (1980) touted that although educators admitted the importance of this type of curriculum, it was rarely seen and its implementation and application were rare. Eva, (1988) stated that the hidden curriculum is the curriculum that consists of the behaviors and the values that are taught to students by teachers without planning (unintended).

There may be many insidious consequences of hidden curriculum, with long-lasting effects. Bain (1985) asks just how much of a toll hidden curricula can take on students. Many (e.g., Vallance, 1973) believe that hidden curriculum came about as educational environments became the center of socialization for students. What follows is a review of the educational literature that has application to these, as well as other, concerns.

Brief History of Hidden Curriculum

From the perspective of many American scholars, hidden curriculum evolved from the use of the McGuffey reader. According to a 1973 study by Vallance, the organization and culture of schooling now referred to as hidden curriculum was once explicit assertive socialization. She acknowledged the significance of the McGuffey reader (first issued in 1841) in establishing social morals and values. The reader was used to teach millions of children in the United States during the nineteenth century.

Apple and King (1983) reported that, after the Civil War, schools were very much like factories. Students were given mostly factual information while they sat

quietly and submissively in rows of hard, uncomfortable tables and chairs. Classroom interaction was strictly controlled and the McGuffey reader was in widespread use. Immigrants, who become new students in U.S. public schools, were expected to fit in and to adapt. For example, they should: learn and speak English; look at the teacher when spoken to; wait until the teacher was available or looking at them before seeking permission to use the restroom, to speak, or ask a question; work hard; and not cause disturbances in the classroom.

Until the late 19th century, American classrooms were firmly entrenched in the unity of the two curricula, formal and unwritten or hidden. This arrangement had been in place since the colonial times. School environment was strictly governed by teachers and administrators who expected high levels of achievement in both academics and student behavior (Hirsch, 1987). Ryan (1987) described how the use of the McGuffey reader, with its "explicit, written examples," set the tone for morality in American schools. Those examples included modeling discipline; defining and establishing awards for good conduct; setting standards for punctuality, passivity, and respect for authority figures; and many characteristics related to other social principles.

From the late 19th to mid-20th century, progressive educators, such as Harold Rugg, William Kilpatrick, and John Dewey, began to emerge in the United States, and brought about major education curriculum changes. Religious teachings and saying prayers were largely removed from public schools (Ryan, 1987). As schools started to evolve, teachers began to be uneasy in their role as a moral compass for

students. With this thought in mind, educators looked to the school environment to provide the socializing agents for overall student development (Vallance, 1973).

Identifying Hidden Curriculum

It is not possible to just stumble across a hidden curriculum; one must actively search for it. In order to find that which cannot be seen, one must discover what has been learned as a result of the rules, procedures, relationship infra-structures, and physical characteristics that constitute any given situation: positive or negative. Since the variances in didactic institutions may be limitless, several factors, including the school's social structure, cultural diversity, educational surroundings, type of learner, and the time factor involved, should be contemplated when searching for a hidden curriculum (Martin, 1976). Martin stresses the importance of "exploring pertinent settings to see what learning states each creates" (p 44.) To perceive and understand what is produced (hidden curriculum /hidden messages) from individual learning states, one must look beyond to the sources that originate these states. She concludes that, if one not only wants to discover the hidden curriculum but also actually do something about it, then it must be determined which aspects of the given setting help bring about the different components from each setting's hidden curriculum.

Apple (1979) states that, to find hidden curriculum, one must understand the concept and one must "study the lived in culture of the school and classroom then analyze its relationship to the structure of the larger society" (p. 44).

Vallance (1973) expounds on viable sources for elements of hidden curriculum in schools. Four basic areas were explored: social structure in the

classroom, teachers' exercise of authority, rules which govern relationships between the teacher and student, and standard learning activities.

The contribution of inanimate objects as a source of hidden curriculum was brought to the forefront by Giroux (1983) when he declared that audio-visual aids, along with textbooks (media) as well as the architecture and furnishings of educational institutions, were certainly contributing factors or sources of hidden curriculum. He also included disciplinary measures, educational timetables, and tracking systems. Gayer (1979, as cited in Giroux, 1983) adds another major source of hidden curriculum, the teacher's use and style of language.

Does a hidden curriculum have applicable consequences for all educational institutions? Absolutely, regardless of religious orientation, cultural or social background, level of learning, or institution locale, education provides more than just theoretical opinions and context knowledge. Since students formulate and process their opinions (positive or negative) about beliefs, values, personal worth, even their attitude from the classroom experience, it seems to matter little whether the school is secular or not when it comes to hidden curriculum. Educators who teach in secular institutions try to keep religion out of the learning experience; while religion-based schools teach spiritual ideas and practices as part of the formal curriculum. Whether taught or not, students' religious worldviews are impacted by diverse characteristics of the school's society. In order to determine how schools promote specific religious or non-religious ideas, one must find the aspects of the school experience that refer to

and influence the students' viewpoints. Once again, we must look beyond for the source that contributes and transmits the hidden curriculum (Finkelman, 2006).

In view of the fact that we have become a global society, ethnographic research and analysis has become of vital importance. Therefore, a calculated search for hidden curriculum must include an investigation of classroom ethnography. Since students in today's world, or rather their parents, regularly change educational institutions like they were changing their socks, educators around the globe have had to learn to interconnect with students from numerous cultures, often in the same classroom. This makes research from ethnographies extremely significant, especially how it relates to hidden curricula. Ethnographers utilize ethnomethodologies to study linguistics, cultural and social elements, and ecological and psychological aspects of different ethnic civilizations (Foreman, 1984). Goodwin and Duranti (1992) proposed that ethnographic context is a far-reaching (intentionally vague) concept that principally indicates a connection between what is selected as the primary event and what surrounds it, providing resources for its appropriate elucidation. In other words, what is to be considered relevant context and from what source and, moreover, relevant to whom?

Distinguishing a culture's unstated, implied rules involving clothing, touching, gestures, eye contact, and cohabitation in classrooms is of vital importance in correlation to hidden messages. In some cultures, nonverbal communication is considered more important than an outright verbal exchange (Myles, 2001).

Many scholars (Apple 1979; Martin 1976; Vallance 1973; Giroux 1983) agree that the best place to look for hidden messages in curricula is in the "lived in" classroom. Vallance (1973) reports the need to look at the power structure and learning activities in the classroom. Cultural diversity and pertinent context were examined by Goodwin and Duranti (1992); what is of value to one group may be of no significance to another group. Myles (2001) concurs that the cultural delineations of the members of the classroom is highly significant.

Finkelman (2006) added the aspect of secular and non-secular schools related to various cultures, and educators who teach religious curriculum as opposed to educators who do not. They all acknowledged the significance of the classroom experience on behaviors, attitudes, beliefs and values. Giroux (1973) reminded us that media are a source for hidden curriculum and messages. In today's upwardly mobile industrial world, this source is probably more on point and certainly more relevant than it was in 1973.

Defining Conceptual Elements of Hidden Curriculum

Hidden curricula are one of the two main types of curriculum. While experts agree that hidden curriculum exists as part of all educational curricula, they do not necessarily agree on the specifics of how to define it or how to identify it. In general, hidden curriculum consists of implicit values taught and learned from the educational process. These implicit messages of unintended knowledge--values, morals, attitudes, beliefs, and behaviors--are considered a part of the learning process in

schools. However, trying to define or map the multiplicity of meanings applied to the term can be a vastly complicated proposition.

On the surface, it might appear a simple unitary goal: simply make overt and visible that which was formally covert (Gair & Mullins, 2001), or merely clarify each specific perception of what hidden curriculum is thought to be. The problem inherent with this is that every scholar, from almost every field of study, has derived his or her own impressions and theories from personal experiences, in and out of the classroom, as well as from previously established definitions (Myles, 2004; Gordon, 1995).

Most scholars accept the concept that "hidden curriculum" was introduced to the academic world in 1968 by sociologist Philip Jackson, who coined the term. He was a forerunner in the concept of hidden curriculum: students learning that which is not included in formal curricula. He maintained that hidden messages were not only found in, but also greatly influenced, areas of social interaction, communication techniques, family dynamics, issues of personal safety, and school education and performance (Jackson, 1968). It was his conviction that our lives are dominated by these hidden curricula. Jackson also identified what is considered to be three of the major components of "non-academic characteristics" in relationship to each student's school experience: "power, crowds and praise." He believed that these three components gave substance to the norms of behavior in classrooms, the sum total of unofficial institutional expectations derived from educators, administrators and possibly even parents. These components, initially, are completely unknown to the student. It was his conviction that hidden curriculum is learned through each of these

elements. Hlebowitsh (1994), however, disagreed not with the concepts but with who coined the phrase. He stated that many scholars believe that the term "hidden curriculum" was first used by Friedenberg in the 1960s. He added that the main purpose of exploring the history of the term was to discover the importance of its role in the learning process. He said that this exploration into the definition of the term assisted with the importance that was placed on the other aspects of the learning process such as, concerns regarding educational objectives, material content, and the traditional procedures of evaluation.

Following Jackson's thoughts on power in the educational process, Dreeben (1968) looked at the framework woven between and around the authority of the teacher and the powerlessness of the student. For instance, a teacher becomes upset with a particular student but, if the teacher does not specify exactly which student he is upset with, each student in the class may think it is him or her. Each student is afraid to ask "are you angry at me?" Thus, the classroom not only becomes a social structure experience but also an example of the teacher's exercise of authority.

Snyder (1971) characterizes hidden curriculum as covert tasks that produce unplanned lessons which students must master in order to cope with daily classroom demands. These lessons are "ghosts haunting classrooms" which have invisible, yet real, consequences for students. Students who fail to deal with the specter of the hidden curriculum run the risk of school failure. Gerbner (1972) describes hidden

curricula as the lesson plan that consists of the symbolic forms of the social order and is learned by everyone informally.

Vallance (1973) suggests that any contexts of schooling -- every interactional milieu between teacher and student, the authoritative didactic structure (classroom and institution), and the social value systems of students, as well as educational suppliers -- affected the dimensions of hidden curriculum and learning. Vallance also alleges that investigation into hidden curriculum, at the time, was more to legitimize the theory of hidden curriculum than to actually define it.

Czajkowski and King (1975) classify hidden curriculum as the result of the school's environmental influence on the attitudes, perceptions, and sensitivities of children and "in turn influence what children see of the world and how they deal with it" (p. 280). Dreeben (1976), who was probably the first hidden curriculum theorist to stress structural properties, describes hidden curriculum as "the prevailing social arrangements in which schooling takes place and implies that children infer modes of thinking, social norms and principles of conduct from their prolonged involvement in these arrangements" (p.112). Giroux (1978) identified hidden curriculum as the "unstated norms, values and beliefs transmitted to students through the underlying structure of schooling, as opposed to the formally recognized and sanctioned dimensions of the schooling experience" (p.148).

Modeling society's morals and values from social instruction transmitted through hidden curriculum is a theory accepted by many didactic professionals. Schools implicitly teach values, either through the physical setting used for learning

or from the social and interpersonal relationships formed in the educational environment (Goodlad, 1979).

When D'Angelo (1981) investigated hidden curriculum in a suburban Catholic high school, he fundamentally based his data interpretation, perceptions, and definitions on Jackson's (1968) conceptualization of the three key components of "non-academic" education. Through classroom observations and interviews with students, teachers, and parents, he found specific hidden-curriculum learning related to each of the three elements--crowds, praise, and power.

Five dimensional aspects of hidden curriculum in "crowd" interplay in classrooms were identified: (a) the acquiescence for the lack of individualized instruction, (b) the need to cope with personal restrictions on movement, (c) the adherence to an inflexible time schedule, (d) utilization of waiting strategies, and (e) the seeking of clandestine social interaction (D' Angelo, 1981).

Six elements of hidden-curricula learning were found relative to the components of "praise:" (a) praise is related to obedience to institutional rules, (b) feigned interest can gain positive evaluation, (c) grades are often related to non-academic behavior, (d) evaluation is public or semi-public, (e) grade and track level can impact the degree of praise given, and (f) cheating can be used as a strategy for positive evaluation (D' Angelo, 1981).

Lastly, D' Angelo (1981) found five elements of learning relative to the component of "power:" (a) students view themselves as powerless, (b) the teacher is the possessor of all "worthwhile" knowledge, (c) the teacher regulates all classroom

activities, (d) the student is under constant scrutiny, and (e) the teacher sets the tenor for morality in the classroom.

As students and educators interrelate on an educational and social basis, they are constantly characterizing, shaping, and outlining standards that students apply to their attitudes of morals, values, beliefs, and behaviors (Apple, 1983). Lawrence Kohlberg as cited in (Giroux & Purpel,1983) also wrote about moral codes and attitudes garnered from the classroom environment through the use of messages transmitted through hidden curriculum.

Messages passed on as hidden curriculum may provide accompaniment or discord to each other as well as to formal curriculum. For instance, school programs and educational structure emphasize academic achievement in all areas. But, as you walk in the front door of the school, the first thing you see is a case full of sports trophies, team banners, or team jerseys. Nowhere do you see symbols of academic or artistic accomplishment. In this respect, it is likely that the hidden curriculum has the most impact when the aggregate or design of messages is the most consistent (Cornbleth, 1984, 1990). While contributing factors to hidden curriculum are obviously amassed from many locations and sources, the classroom is probably the strongest. Elsayed (1988) added extracurricular activities as a source and location of hidden curriculum. He believed that the hidden curriculum included all the experiences, knowledge, values, and behaviors that each student learned through any non-classroom activities, and that students obtained knowledge involuntarily, without

teacher supervision and often without the student realizing he was uploading hidden curriculum.

The infrastructure created in the learning setting of a classroom is often controlled by unseen, unwritten rules that everyone appears to just take for granted. Even though these rules may be unrecorded and unspoken, the majority of the students usually follow them with tacit agreement. They have become part of the hidden curriculum (Garnett, 1984; Kanpol, 1989; Hemmings, 2000). Eisner (1985) agreed that, even as students learn formal curriculum, they are continuously bombarded by implicit (hidden) curriculum that impacts their values and expectations.

While scholars may agree to disagree on definitions as well as various aspects of hidden curriculum, Portelli (1993) affirmed that, for many scholars, there were four ways of defining hidden curriculum:

1. As the unofficial expectations, or implicit but expected messages.
2. As unintended learning outcomes or messages.
3. As implicit messages arising from the structure of schooling.
4. As created by the students.

Though some scholars constructed lists of topics in order to identify hidden curriculum, others looked for opposites as related to formal curriculum. Sambell and McDowell (1998) defined hidden curriculum as "an opposite metaphor to describe the shadowy, ill-defined, and amorphous nature of that which is implicit and

embedded in contrast with the formal statements about curricula and the surface features of educational interaction" (p. 391).

Eisner (1985) backed up his earlier declarations regarding implicit curriculum (hidden curriculum) by stating that it is a means through which schools teach "pervasive and ubiquitous sets of expectations and rules that define schooling as a cultural system, which by itself, teaches valuable lessons" (p. 106).

Al-Mosa (2000) defined the hidden curriculum as those values and orientations that symbolize the activities and practices, including some semblance of conduct which centers on students within the infrastructure of a school, but are not contained within the formal curriculum. Gaining these values and orientations is usually unconscious on the part of the student and effects not always readily observed.

Universally, each person's life is ruled or governed by combinations of regulations or guidelines with multiple lists of dos and don'ts. Some lists are written, while others are implied; written is obviously less complicated to deal with and far easier to understand. Implied rules start as a young child and continue throughout every stage our lives with such phrases as "how can you not know" that you need to wash your hands before eating, or "everyone knows" not to get dirt on grandma's floor, or not to go down that street. Then comes, "I shouldn't have to tell you" to be home by ten, or to speak only when spoken to. Another favorite is, "I assumed you knew." Probably the most common, at least in our current society, is to add "you know" at the end of each statement you make. Just who is responsible for imparting

this vastly important information? Who came up with the unwritten book in which these pearls of wisdom, among others, are to be found? If a person should know, is assumed to know, but in reality does not know, who becomes accountable for the "lack of knowledge" or for the "inaccurate interpretation of that knowledge?" The answer may be, just about anyone in an authoritative position (Myles, 2004).

These unwritten rules do not end when we start school. New ones just take their places as each student begins to navigate through the educational waters forming a different set of unwritten rules. These unseen, implied, sometimes covert and often disguised guidelines or rules will impact every facet of the classroom experience; just as they influence every aspect of our daily lives (Myles, 2004).

Even though the terminology of hidden curriculum changes as we age, it remains complicated and obscure when attempting to define and identify all of its variables. For instance, communication that is not spoken aloud often becomes more important than what is spoken. One such interaction would be the use and interpretation of body language. Utilization of this mode of communication in the hidden curriculum is through the use of facial expression, hand gestures, body posture, and voice modulation and texture (Myles, 2004). Because of authoritative separations in a classroom, teachers being more powerful than students, understanding what is "not spoken, but seen" becomes another facet of the school experience with which students must learn to cope (Jackson, 1968; Myles, 2004).

For example, a teacher might say that he is not upset with his class or with a specific student, but the students read a completely different story from what they see.

If the instructor is frowning, looking stern with his arms crossed over his chest, the students may see and interpret his body language as angry and closed off. The difference between what the student hears and sees (hidden curriculum) creates conflicting messages that each student must try to decipher. Regardless of the teacher's intention, an unspoken, unwritten message has been sent. All that remains, at this point, is how each student will interpret the hidden message and whether the interpretation will assist or detract from the path of learning (Dreeben, 1968; Myles et al., 2004).

The agenda of the pupil must not be overlooked when examining the schools' patterns of organizational structures. Students receive messages from social contacts acquired in educational institutions as frequently as they do from instructors. These connections are often unplanned and informal but may not be as straightforward and trouble-free as the student would at first believe. Snyder (1971) brings the prospect that students "create hidden curriculum." Students who do not want to be confined with masses of homework and class assignments may inquire of the instructor or another student; "just how much do I have to do to pass?" Another thought process from the student's perspective might be, "Is it enough to just pass? Is it enough to simply get over this current obstacle or project (Lin, 1979)?

Some students form interconnections with a hidden purpose or agenda in mind, such as a male learner who realizes he needs assistance and forges a relationship with an intelligent female (Doll, 1978). These unofficial influences may either support or weaken the realization of a student's discernible goal (McNeil,

1977). As students get to know an instructor, they pass on to following students their understanding of the hidden curriculum in his/her classes: To pass his/her courses do this or that. To get an A on any paper, just be sure it is grammatically correct, and make it long, with lots of references. Don't wear certain types or styles of clothing. Portelli (1993) stated that he found hidden curriculum created by students to be an extremely intriguing concept.

Finally, what about learning institutions that deliberately omit subjects or topics from the curriculum? These are referred to as "null curriculum." Eisner (1985) brought the idea of curriculum that was not taught to the attention of scholars when he contended that schools not only preclude certain subjects/topics, but that they ignore or underrate visual, auditory and metaphoric ways of learning. He maintained subjects that are now taught are part of tradition, and traditions create expectations that, in turn, create predictability, thus nourishing stability. Eisner believed there was an inconsistency involved in writing about school curriculum that did not exist. "If we are concerned with the consequences of educational programs as a whole, then we must be as concerned about what is not taught and why as we are about what is taught" (p. 90). He took the approach that by not providing the student with as much available information and alternatives as possible, then we, as educators, were limiting the options that one was able to consider. He also contended that by using "null curriculum," schools sent messages to students that certain content and processes were more important than others (Marsh, 1997).

Hidden curriculum, or what is currently believed to be the concepts of "hidden curriculum," is alive and flourishing in the educational environment and has been for over 40 years (Jackson, 1968). For decades, educators have labored to examine and define the basic components involved in these complex, inexplicit curriculums. It would appear that each scholar bases his or her definition, at least in part, on his/her own indoctrination as well as the cultural climate of the time. Even with diverse outlooks and views, these researchers have many points in common: morals, values, and attitudes, as well as the personal expectations that are created and transmitted not only by teachers but also by every person with whom the student comes in contact during the educational experience. They agree that these tacit teachings are obscure, usually unendorsed, and unwritten (Jackson, 1968; Dreeben, 1968; Czajkowski & King, 1975; Myles, 2001). There is also agreement that student interpretation of student-teacher interactions as well as classroom events plays a key role in their socialization within a larger society.

Marxist Theory and the Hidden Curriculum

Marxists and Functionalists disagree that schools provide equal opportunities, but they agree that hidden curriculum plays an important role in preparing a student for a role in a sophisticated, industrialized society.

Unlike the Functionalists, Marxists believe that hidden curriculum works differently with children from different social classes. The reason for this is that students need to prepare for the different class structures of the society in which they live, and they need to reproduce the relations of production. There is a suggestion in

the Marxist belief that students of the working class give in to the idea that they must accept the fate of being the subordinate and that they become apathetic and oblivious to what goes on around them.

Along the lines of the Marxists, two French scholars, Bourdieu and Passeron,(1977) concluded, through empirical data, that schools present themselves as an apolitical and neutral forum, therefore creating a cultural superiority that is accepted by the subordinate culture.

In time, researchers began to liberate themselves from the ideology of the Marxist movement in favor of new, more enlightened movements. One is the feminist movement. Marxists and feminists agree that oppression is important for the existence of certain social classes. However, feminists believe that, when it comes to women, this domination goes beyond the social class and becomes sexual oppression. In the past it was not unusual for males to be favored over females in a classroom setting; this occurrence is still seen today in many cultures and classrooms around the world. Therefore, women were, and sometimes still are, less likely to have the opportunities that men are afforded. This mentality has frequently affected females in schools and, consequently, in the working place (Feinberg & Soltis, 1985).

Impact of Hidden Curriculum on Students

Once the sources of hidden curriculum have been found, identified, and understood, the impact that the messages have on students and, in turn, on current society must then be determined. The following questions need to be answered: Once students absorb and process these messages, how are they utilized? How do these

messages influence (positively or negatively) the anthropological, sociological, and psychological components of each student?

In other words, how do hidden messages impact each student's life with all of its infinite components? How do the messages received affect his/her objectives, his/her learning experience, or, for that matter, his/her entire learning process? What meaning do participants attach to the experiences derived from hidden curriculum? Are the students' opinions relating to the value of subject content and the evaluation process affected through the use of hidden messages? To what end do the student's perceptions influence and shape his/her behaviors and attitudes or feelings about life, family, society, other cultures, or the world at large? Finally, whatever bearing these consequences have, are the effects short or long term (Sadker & Sadker, 1984, 1985, 1994; Stretmatter, 1994; Dezolt & Hull, 2001; Myles, 2001)?

Obviously, hidden curriculum is capable of having positive as well as negative effects on any society, none more so than in societies achieved during the pedagogical process. Because the focus of this researcher is "negative messages received through hidden curriculum," the negative aspect will be discussed first. While many scholars postulate mostly on the positive realms of hidden curriculum, others take a more rounded view and examine both. Proponents (Jackson, 1968) acknowledging the negatives allege that schools are frequently a "mass of discipline issues" arising from the struggle many learners face when dealing with rules and structured daily routines. Others found authority difficulties not only in classrooms, but also, for instance, in sports programs.

Sports programs can become breeding grounds for conduct issues linked to "social and class discrimination" instead of lessons in proper personal behavior. Native Americans, while participating in a school and community basketball program, found the underlying theme in their sports experience was "that individuals ought to and do control other individuals." It is significant to note that this prevalent theme was accepted by the majority of participants except the Native Americans, for whom the concept conflicted with their cultural beliefs (Tindall, 1975).

Others profess that schools contribute to the baseline of political and economic systems through "domination, exploitation, and inequality not only between genders but between different races and social classes" (Bowles & Gintis, 1976, p. 85). Wang (1977) concluded that students who have difficulty with rules often form their own curriculum -- in other words, a student-imposed curriculum, exemplified through outbreaks of gender, race, and social class discrimination, followed by conflicts over personality and differences in skill abilities.

Heinemann (1980) concluded that the human body was a social fact, that our concepts, attitudes, and feelings surrounding it were NOT "natural" but socially codified. Willis (1982) and Chernin (1981) both studied the correlation between school physical education programs and student self-image. In each case, the relationship between fellow students and coaches was highly influenced by an outside source (the hidden curriculum from the media). Communication exchanges between instructors and PE students often left some sport participants, especially females, with

feelings of self-consciousness and embarrassment as well as actual dislike for their own bodies.

Many scholars found messages that impacted the self worth of the student. In two phenomenological inquires from 1983, Kollen (1983) and Griffin (1983) reported on the correlation between physical education classes and self-image. Kollen found the educational setting for 20 high school seniors to be sterile (stressing conformity) and unsafe (illustrated by humiliation and embarrassment on behalf of the student). Students demonstrated their internal stress and dissatisfaction by lack of compliance with the program and teacher, false enthusiasm, rebellion, behavior issues, teacher manipulation, isolation, or dropping the class. Male students taking sixth and seventh grade physical education spent more time agitating the female students then they did learning. What time the male students did not spend hassling female students, they spent clowning around with each other, thus constantly limiting learning opportunities for both sexes. Interestingly, female students did not try in any way to impact or constrict learning opportunities for male students; they simply segregated themselves from the class (Griffin, 1983).

Inequality between both gender and social class was studied by Heilman-Houser (1997) and Corrales (1998). Each found a prevalent ideology of stereotypical concepts of male and female interactions as well as distinct cultural issues. Heilman-Houser reported unintended messages that influenced multicultural education. Corrales found Spanish textbooks that legitimized masculine superiority and class-stratified society.

To a certain degree, Apple (1982) agreed with Bowles and Gintis (1976) in regard to negative messages received through hidden curriculum. He felt that schools were not just reproduction centers, but that educational institutions were the givers of explicit, as well as hidden, knowledge that taught and molded students into passive individuals who were not only able, but eager, to fit into an unequal society. He also suggested that students only partially accept planned and unplanned meanings of schooling, that more often than not they reject these meanings. Thus, schools have the capacity to "reproduce and transform society" (Apple, 1982; Giroux, 1983).

Race and cultural issues have frequently been at the heart of negative messages transmitted through hidden curriculum. King (1986) commented that, at a time when scholarship by women and people of color has contributed remarkable new insights and broadened significantly the knowledge base in our field (higher education), the majority of curriculum is dominated by white male scholars and authors, leaving us with the inference that contributions made by women and people of color were inconsequential. Townsend (1995) also examined hidden curriculum in higher education programs. Findings revealed that education at this level was predominantly supported by the works of white male scholars. The (hidden) message sent is that knowledge created by and/or about women and people of color is not important.

Two studies relating to racial concerns were explored. Kharem (2000) cited white supremacy as being alive and well in America. He reported that the white elite used education and public policy to further the ends of the supremacist and that the

pedagogic process taught Americans that the African culture and people were inferior and, therefore, not necessary. Bailey (2002) investigated what she called the "whiteness," only her focus was select didactic texts of the 19th century. She found that a woman (Julia McNair Wright) who wrote books, even textbooks, apparently only wrote them for other women or children. Unfortunately, as previously mentioned, this still appears to be the case; white male authors are more widely published and read than female authors, at least in the world of academics.

The scenario of male students requiring and garnering more instructor attention than female students is certainly not new. It is a known fact that males frequently receive more attention than females in a classroom setting (see Grossman & Grossman, 1994; Renzetti & Curran, 1999; Almutawa, 2005). This imbalance in instructor time and attention is thought to be due to females being more reticent and taciturn and less willing to call attention to themselves. Hidden curriculum may also support student (especially female) unwillingness to question teachers on educational issues. (Sadker & Sadker, 1985, 1995). The message here is that girls are quiet and non-noticeable, while males not only garner attention but also feel that they deserve it.

Just to be fair, this researcher wishes to include a few scholars' reports on the effects of positive aspects of messages transmitted through hidden curriculum. Included also are three excellent studies that found formal and implicit curriculum, along with all the accompanying messages, happily co-habitating with each other.

If classroom experiences can carry into modern society socialization structures, it has to be assumed that values and morals of society can shift into the classroom (Jackson, 1968; Owens, 1987). Jackson (1968) reported that characteristics such as healthy competition and showing up for work on time, deemed valuable in the working world, had direct positive effects on students' beliefs, skills, and attitudes toward work.

Dreeben (1968) also believed that hidden curriculum could be a valuable tool for teaching students the indispensable norms or standards related to any society or culture. Examples include, how to become independent, achieving personal satisfaction, understanding universalism and specificity, learning how to participate effectively in adult life and how to respond to the demands of occupational and political institutions involving modern nations. These are all worthwhile social and cultural standards. While these norms apply to the infra-structural culture of a classroom, they can also provide the student a firm foundation for when he emerges into the graphics of larger society.

A study by Wang (1977) found that teacher-sponsored curriculum encouraged affirmative beliefs in an integrated and democratic society with deep-seated feelings related to rules of individual self worth. Students emphasized cooperation, equality, and social responsibility in their daily interactions.

Several investigators have found that both the formal and the hidden or implicit curriculum frequently work in conjunction with each other. Baltzell (1979) and Bloom (1981) each found that, in Quaker schools, the two curricula worked in a

complementary fashion. Kaybill (1991) found that a Mennonite school, a religion known for remaining uninvolved in world affairs, began an active program for the involvement in community issues as well as passing on its spiritual faith.

In conclusion, it is abundantly clear that influence is not only transmitted through "what" is taught, but also through "how" something is taught. When teachers impart positive hidden messages, which contain substantial face value and deep structure, students can grow and prosper from the educational experience. Everything a teacher says and does, verbal or non-verbal, leaves behind impressions that students gather up and internalize. These messages can either boost self-esteem, self-concept, improve behaviors, and provide a firm base for future personal growth or they can demean and ridicule.

King (1986), Townsend (1995), Kharem (2000), and Bailey (2002), as aforementioned, agreed that race is still an issue in many cultures of the world. Males continue to have more respect, responsibility, and privilege than females. Other scholars also found gender and class discrimination alive and well in too many classrooms and school athletic programs (Grossmann & Grossmann, 1994; Almutawa, (2005). Culture and society both were found to be severely impacted by negative messages from the white hierarchy of white supremacists in public schools to male superiority in Spanish schools. Students' self images were the focus of several studies, with astounding results. Educational professionals perpetuate the longevity of negative messages when they continue to use negative messages through hidden messages.

Chapter Summary

This chapter has endeavored to examine educational curriculum as a whole, its many components, and the approaches applied to it by many scholars from multiple cultures. The researcher has also taken an in-depth look at the Saudi educational system (both past and current history) and its stand on educational objectives and issues. The varied theoretical bases for the research on hidden curriculum, along with its multitude of definitions and identifying characteristics, have been discussed. Some positive and negative aspects of hidden curriculum have been explored by the researcher.

CHAPTER 3

METHODOLOGY

Introduction

Criticism has been launched at the Islamic education system, stating that it teaches discrimination against other, non-Muslim cultures, and that students are taught to be intolerant and to instigate violence toward other nations. Prince Khaled Al-Faisal bin Abd Al-Aziz (July, 2004) believed this to be the case; but what if students received messages that Islamic teachers were, or were not, aware they were sending? In other words, if they were implanting ideas that were against Islamic teaching, was the communications part of hidden curricula being transmitted as negative messages?

The purpose of this chapter is to describe the methodology and procedures used to conduct this study. This research was designed to investigate the Saudi students' perspectives on their teachers' transmission of negative messages as a hidden curriculum.

This chapter provides a detailed description of the study, including research design, research questions, data collection procedures, description of the variables, population, sample, limitations, instrumentation, validity and reliability, and data analysis.

Research Design

A descriptive research method was used. It was designed to accomplish the objectives of the study and to explore the Saudi students' perspectives on their teachers' transmission of negative messages as a hidden curriculum.

A descriptive research design was chosen to provide a representation of the data that describe the results of the research (Shavelson, 1996). It was also chosen to give answers to the survey instruments for testing research questions and examining research hypotheses with regard to perceptions, attitudes, opinions, and conditions of the study (Crowl, 1993).

According to Gay and Airasian (2000), a descriptive research is “useful for investigating a variety of educational problems, and concerned with the assessment of attitudes, opinions, and preferences" (p. 275). Johnson and Christensen (2000) stated that questionnaires are an effective tool to measure different characteristics, such as attitudes, beliefs, values, feelings, thoughts, and perceptions. Based on that, a descriptive survey was constructed to collect the needed data.

A correlation was used to investigate relationships among the variables of the participants (e.g., academic major and gender). Correlations, as a form of descriptive research, are used to describe an existing association among variables (Fraenkel & Wallen, 2003).

Research Questions

This study was designed to explore the Saudi students' perspectives on their teachers' transmission of negative messages as a hidden curriculum. The study addressed the following questions:

1. What are the most frequently mentioned negative messages used by the Islamic education teachers?
2. What are the most frequently mentioned negative messages used by the Islamic education teachers from the male students' perspectives?
3. What are the most frequently mentioned negative messages used by the Islamic education teachers from the perspectives of the female students?
4. Are there differences in the students' perspectives' based on gender and majors?

In order to address the above questions, the researcher, based on the research questions, generated the following hypotheses:

1. There is a statistically significant difference between male and female students' perspectives.
2. There is a statistically significant difference between students' perspectives according to their majors. (Science section / Liberal Arts section).

Data Collection Procedures

Development of a Questionnaire

This study used a questionnaire. Participants were asked to respond to all questions in each section. Since there were two types of the questionnaire (for female

and male), the first section contained the demographic information, which consisted of the participants' majors. There are many majors in the secondary schools in Saudi Arabia; however, the researcher chose two of them, Science and Liberal Arts, because these two majors represent more than 92% of students in secondary schools in Saudi Arabia. Thus, the majority of students who got scholarships to study in the United States were chosen from these two majors.

The second section covered four domains (subscales). The first subscale is objectives, which included items 1 through 7. The second subscale is subject-matter (content), which included items 8 through 14. The third subscale is learning experience, which contained (a) teaching methods, which included items 15 through 20, and (b) activities, which included items 21 through 24. The last subscale is evaluation, which included items 25 through 29. The Likert scale responses to the questionnaire consist of: 1 = strongly disagree; 2 = disagree; 3 = neutral; 4 = agree; and 5 = strongly agree.

In order to ensure confidentiality and reduce the effects of response bias, participants were provided with a cover letter that had a written description of the purpose of the study and how the data would be used. They were informed that participation in the study was voluntary and their responses would not be personally identifiable.

Translation from English to Arabic

Since the participants in this study were Arabic-speaking undergraduate students (female and male) who came to the United States to study in different majors

during 2006 and 2007, and their English might be not strong enough to understand accurately the questionnaire in English, the researcher developed the primary questionnaire in English then translated it to Arabic, the native language of the participants. To ensure the validity of the translated form, a committee method approach was followed (Brislin, 1980). The questionnaire was translated from English into Arabic by the researcher and four Ph.D. students at the University of Kansas. The four Ph.D. students have a linguistics background and are experts in both the Arabic and English languages (see Appendix A for English version). The researcher then gave the revised Arabic language questionnaire to three specialists in both languages and asked them to translate it back into English. It was then compared with the original English version and no significant difference was noted. Finally, the final version of the questionnaire was reviewed by the researcher and translators to confirm the accuracy of the translation and ensure the language was a good design for the subject matter. Since in Arabic there are differences in writing for male and female, the researcher created two types of the questionnaire, one for female students and another for male students. See Appendix B for the Arabic version for females and Appendix C for the Arabic version for males.

Consent to Conduct Study

Approval was obtained from the human subject center at the University of Kansas.

First, permission to conduct this study was obtained from the Human Subjects Committee Lawrence Campus (HSCL), University of Kansas for the Protection of

Human Subjects in Research. Appendix D contains a copy of the approval to conduct the research. Participation in this study was completely voluntary; however, each Saudi student was informed that completion of the survey indicates her/his willingness to participate in this project and that s/he was at least eighteen years old.

The approval form was translated into Arabic and given to all participants to understand exactly what it contained. Appendix E contains a copy of the approval translated into Arabic.

Second, the questionnaire was sent to the Saudi Cultural Mission in Washington D.C. to send a hard copy to each randomly selected participant via mail.

Population

The population of this study consisted of Saudi male/female students who graduated from secondary schools in Saudi Arabia during the 2006 or 2007 school years.

The Sample

The sample consisted of (n = 500) students who graduated during the academic year 2006-2007. Students were randomly selected to form the sample of this study. Each of these students is currently an undergraduate student attending classes at universities throughout the United States of America.

Data Collection

The Arabic version of the survey was distributed to the undergraduate students via the Saudi Arabian Cultural Mission in Washington, D.C. Two lists of

students, based on gender, were obtained from database of the Saudi Arabian Cultural Mission in Washington, DC. Numbers were issued to each study subject as the names were received from the Saudi Arabian Cultural Mission. They were then randomly selected by choosing only the names with even numbers. The questionnaire was then mailed to each selected study participant. Moreover, the same procedure was applied via some Saudi Students Organizations at five universities through the United States.

Description of the Variables

A survey research design was used to collect the data. The key variables of the study were:

1. The dependent variables. The dependent variables of this study explored the Saudi students' perspectives on their teachers' transmission of negative messages as a hidden curriculum.
2. The independent variables. The independent variables of this study included (1) gender, (2) academic major.

Limitations

This study had a number of limitations as follows:

1. This study focused only on Islamic education teachers in secondary schools in Saudi Arabia.
2. This study was applied to the Saudi students who graduated from secondary public schools in Saudi Arabia in the 2006 or 2007 academic years.

3. The results of this investigation might not be generalized to the other schools such as Quraanic Memorization schools, vocational and trade schools, Scientific Institutes and private schools.

Validity

Validity refers to the degree to which a survey instrument actually measures the concept it is supposed to measure (Slavin, 1992). Light, Singer, and Willet (1990) stated that the way to measure face validity is "by having experts examine the measure and agree that it does assess what it is supposed to assess. The measure looks right, reads right, feels right" (p. 152). Due to the importance of content validity, the researcher interviewed six Islamic education teachers (3 males and 3 females) vis-à-vis and by means of the telephone to form the items of the questionnaire. After receiving these six teachers' feedback on the primary questionnaire, the researcher developed a questionnaire and submitted it to a panel of experts in education and statistics (See Appendix A). Six individuals, including instructors in the School of Education, were asked to review the questionnaire. Upon receipt of the comments and suggestions from the panel, the questionnaire was evaluated and revised. Finally, six Ph.D. students at the University of Kansas were asked to review both English and Arabic versions of the questionnaire to check clarity, design, and length. They were asked to comment on the following questions: (a) Are the survey questions consistent with the purpose of the study? and (b) Do the survey questions present the research questions? Based on their answers and comments, the survey was evaluated and modified.

Reliability

The term reliability refers to the degree to which a survey instrument consistently measures whatever it is intended to measure (Slavin, 1992). When a measurement instrument is consistent and accurate, the instrument is supposed to have a high degree of reliability (Mueller, 1986).

The instrument's aim is to "minimize the errors and biases in a study" (Yin, 2003, p. 37). According to Cooper and Schindler (2001), "Reliability is a necessary contributor to validity but is not a sufficient condition for validity" (p. 215).

Internal-consistency reliability refers to "the extent to which all the items or questions assess the same skills, characteristics, or quality" (Fink, 1995, p. 48). It is basically meant to "examine the consistency of people's responses to different items on the same instrument at the same time" (Light, Singer, & Willett, 1990, p. 166). Santos (1990) recommended users of an evaluation survey to use Cronbach's Alpha to measure internal-consistency reliability. Cronbach's Alpha assesses the reliability of a rating summarizing a group of test or survey answers, and is "basically the average of all correlation between each item and the total score" (Fink, 1995, p. 48). Santos (1990) has indicated 0.7 to be an acceptable reliability coefficient, but lower thresholds are sometimes used in the literature. Cronbach's Alpha is affected by the length or total number of questions.

To measure the reliability of the questionnaire the researcher distributed the primary questionnaire to fifteen students (4 females and 11 males). There were two purposes for distributing the primary questionnaire. The first purpose was to test the

instrument for appropriateness to the subjects in terms of the instrument readability, clarity, and understanding. The second purpose was to estimate the reliability of the questionnaire.

The researcher collected the questionnaires from the students and used the Cronbach's alpha coefficient test to prove the internal consistency of the instrument. The overall Cronbach's Alpha score for the instrument was = 0 .93, which indicates acceptable reliability in educational research.

To determine the reliability of the questionnaire by the method of internal-consistency of items (overall and for each subscale) the SPSS program version 16.0 was used to compute Cronbach's Alpha of reliability as listed in Tables 1 and 2, below.

Table 1

Reliability Coefficients (Cronbach's Alpha) for overall of the questionnaire

Scale	**Items**	**Reliability Coefficients**
overall	**1-29**	**0.93**

Table 2

Reliability Coefficients (Cronbach's Alpha) for each subscale of the questionnaire

Subscale	**Items**	**Reliability Coefficients**
Objectives	**1-7**	**0.73**
Subject- Matter	**8-14**	**0.71**
Learning Experiences	**15-24**	**0.86**
Evaluation	**25-29**	**0.77**

Data Analysis Procedures

For the purposes of this study, the quantitative research method was used. The Statistical Package for Social Science (SPSS) program, version 16.0 was used to code and analyze the data in light of the questions and hypotheses proposed for the study.

Different statistical procedures that were employed to analyze the collected data included the following:

A. The descriptive statistics were obtained (mean, standard deviation, and frequency) to answer the first three questions:
    1. What are the most frequently mentioned negative messages used by the Islamic education teachers?
    2. What are the most frequently mentioned negative messages used by the Islamic education teachers from the male students' perspectives?

3. What are the most frequently mentioned negative messages used by the Islamic education teachers from the perspectives of the female students?

B. A two-way anova (**ANOVA**) test was used to answer the fourth question.

4. Are there differences in the students' perspectives based on gender and majors?

For all statistical tests the alpha level of 0.05 (**$\alpha = 0.05$**) was used.

Chapter Summary

Chapter Three discussed the methodology and procedures that were used to investigate the Saudi students' perspectives on their teachers' transmission of negative messages as a hidden curriculum. It included research design, research questions, data collection procedures, population, sample, description of the variables, limitations, validity and reliability, and data analysis procedures.

CHAPTER 4

RESULTS OF THE STUDY

Introduction

In this chapter, the results of the analysis of the data collected are presented in the form of descriptive statistics. This study was designed to explore the Saudi students' perspectives on their teachers' transmission of negative messages as a hidden curriculum. The chapter includes statistical methods, population and sample, findings of research questions, and chapter summary.

Statistical Methods

The statistical analysis utilized descriptive statistics in ordered to obtain an overall idea about the demographic data. They also were used to explore the Saudi students' perspectives on their teachers' transmission of negative messages as a hidden curriculum and to measure the most negative messages that have been sent by Islamic education teachers to their students. In addition, a two-way anova (ANOVA) test was used to discover the differences in the students' perspectives based on gender and majors. The data were analyzed and coded utilizing SPSS version 16.0. The data were coded to reflect the participants' responses on the survey instrument.

Population and Sample

Participants in this study were undergraduate Saudi students who graduated from secondary schools in Saudi Arabia during the 2006 and 2007 school years. Students were randomly selected to form the sample of this study. Each of these

students is currently an undergraduate student attending classes in universities through the United States of America. The questionnaire was mailed to 500 students. Three hundred of the questionnaires (150 to females and 150 to males) were mailed to addresses via the Saudi Arabian Cultural Mission in Washington, D.C. and 200 of them (100 to females and 100 to males) were mailed via various Saudi student organizations at five universities through the United States. Three hundred eighty-nine surveys were returned, but only 329 (84%) of them were deemed valid to be used in the final analysis, as displayed in Table 3 and Figure 1.

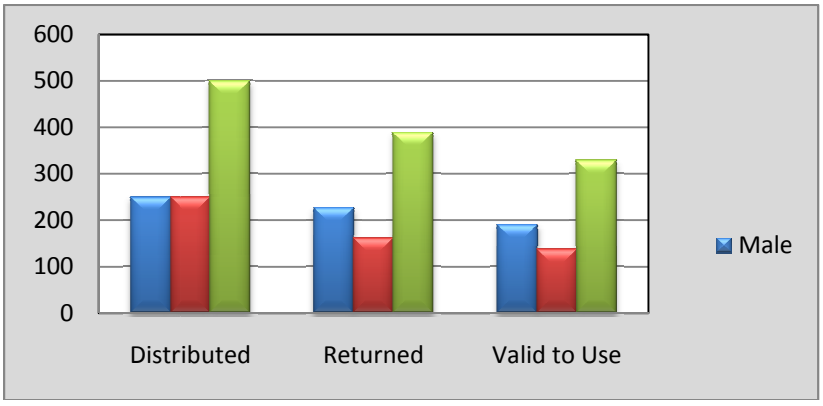
Table 3

Questionnaire Distribution and Return Rate

Participants	Distributed	Returned	Valid to Use	Percentage of Valid Return
Female	250	162	138	85%
Male	250	227	191	84%
Total	500	389	329	84%

Figure 1

Questionnaire Distribution and Return Rate



The participants in this study differed in terms of gender and academic major. Table 4 shows that 138 respondents (42%) were female students, and 191 respondents (58%) were male students.

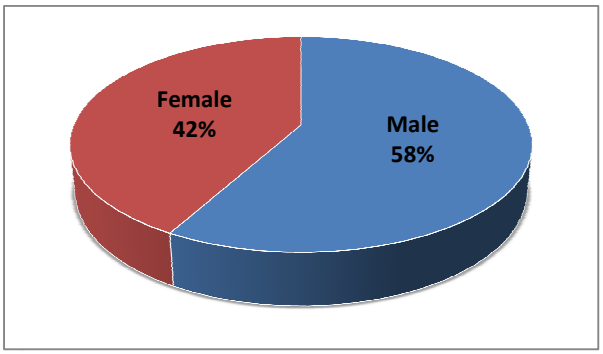
Table 4

Frequency Statistics for respondents based on their gender

Gender	Participants	Percentage
Female	138	42%
Male	191	58%

Figure 2

Respondents based on their Gender



As Table 5 and Figure 3 illustrate, 80 female students (58% of the female participants) are majoring in Science, and 58 female students (42% of the female participants) are majoring in Liberal Arts.

Table 5

Frequency Statistics for female respondents based on their majors (Science & Liberal Arts)

Major	Participants	Percentage
Science	80	58%
Liberal Arts	58	42%

Figure 3

Female respondents based on their majors

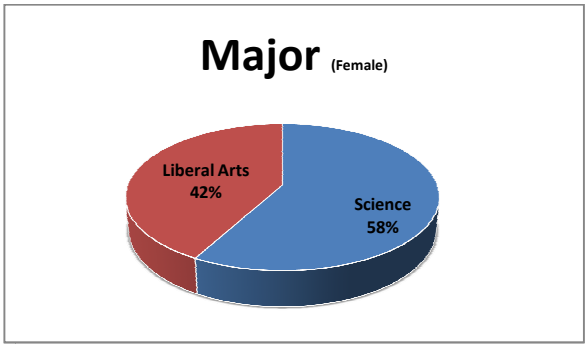


Table 6 and Figure 4 show that 105 male students (55% of the male participants) are majoring in Science, and 86 male students (45% of the male participants) are majoring in Liberal Arts.

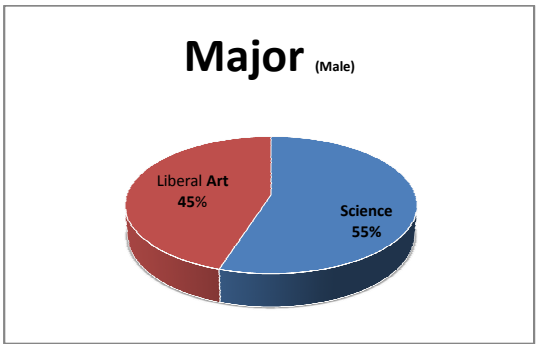
Table 6

Frequency Statistics for male respondents based on their majors (Science & Liberal Arts)

Major	Participants	Percentage
Science	105	55%
Liberal Arts	86	45%

Figure 4

Male respondents based on their majors



Research Questions

Research Question One

What are the most frequently mentioned negative messages used by the Islamic education teachers?

In order to answer this research question, descriptive statistics were used to present the data gathered about the most frequently mentioned negative messages used by the Islamic education teachers.

The most frequently mentioned negative message that the Islamic education teachers transmitted to their students was the message in statement number 9, which is: *"The Islamic education teacher let her/ his students believe that the Saudi society was the absolute most Islamic society."* (M = 3.02, SD = 1.35).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students was the message in statement number

17, which states: *"The Islamic education teacher taught more through preaching and reminding rather than debate and discussion."* (M = 2.97, SD = 1.33)

The message that received the lowest ratings was the message in statement number 3, which says: *"The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/ his own ideology."* (M = 1.78, SD = 1.00). Table 7 displays the means and standard deviations for all of the negative messages used by Islamic education teachers.

Table 7

Means and Standard Deviations for all of the negative messages used by Islamic education teachers

NO	Statements	Rank	Mean	Std. Deviation
9	The Islamic education teacher let her/ his students believe that the Saudi society was the absolute most Islamic society.	**1**	**3.02**	**1.35**
17	The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.	**2**	**2.92**	**1.33**
16	The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.	**3**	**2.86**	**1.46**
10	The Islamic education teacher let her/ his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar any where in the Islamic world.	**4**	**2.78**	**1.39**
25	The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.	5	2.75	1.40
28	The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.	6	2.71	1.41

NO	Statements	Rank	Mean	Std. Deviation
11	The Islamic education teacher let her/ his students believe that the Islamic conduct and tradition followed in the Saudi society were the appropriate standards with which other Islamic societies' conduct and tradition should be evaluated.	7	2.63	1.28
18	The Islamic education teacher was kinder and more pleasant to students who were involved in "Islamic awareness activity" rather than to students who were not.	8	2.62	1.39
15	The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to her/ him.	9	2.62	1.44
27	The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.	10	2.61	1.29
12	The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.	11	2.52	1.34
22	The Islamic education teacher favored only extracurricular activities that were "Islamic awareness activity".	12	2.37	1.31
20	The Islamic education teacher was annoyed at students who disagreed with her/ his opinions.	13	2.34	1.35
5	The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/ his.	14	2.32	1.30
29	The Islamic education teacher was very tolerant when evaluated her/ his students which makes all students guarantee passing her/his class without working hard.	15	2.28	1.26
2	The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/ his own beliefs.	16	2.18	1.30
13	The Islamic education teacher encouraged me to accept her/ his opinions even if they contradicted the textbook.	17	2.17	1.19

NO	Statements	Rank	Mean	Std. Deviation
4	The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.	18	2.08	1.17
6	The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.	19	2.07	1.25
19	The Islamic education teacher did not allow students to offer their opinions.	20	2.05	1.27
8	The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.	21	2.00	1.17
24	The Islamic education teacher considered participation in “Islamic Awareness Activity” more important than attending some classes.	22	1.99	1.42
14	The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/ his own beliefs.	23	1.97	1.14
23	The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.	24	1.97	1.26
21	The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving “Islamic awareness.”	25	1.96	1.16
26	The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.	26	1.92	1.18
7	The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.	27	1.80	1.02
1	The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.	28	1.78	1.03
3	The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/ his own ideology.	29	1.78	1.00

Based on the four subscales in the questionnaire, the most frequently mentioned negative message that the all Islamic education teachers transmitted to their students in terms of the first subscale, "The Objectives," was the message in statement number 5, which states: "*The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/ his.*" (M = 2.32, SD = 1.30).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of "The Objectives" subscale was the message in statement number 2, which states: "*The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/ his own beliefs.*" (M = 2.18, SD = 1.30).

The message that received the lowest ratings in terms of "The Objectives" subscale was the message in statement number 1, which states: "*The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.*" (M = 1.78, SD = 1. 03).

Table 8 displays means and standard deviations for the negative messages used by all Islamic education teachers in terms of "The Objectives" subscale.

Table 8

Means and Standard Deviations for the negative messages used by all Islamic education teachers in terms of "The Objectives" subscale

NO	Statements	Rank	Mean	Std. Deviation
5	The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/ his.	1	2.32	1.30
2	The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/ his own beliefs.	2	2.18	1.30
4	The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.	3	2.08	1.17
6	The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.	4	2.07	1.25
7	The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.	5	1.80	1.02
3	The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/ his own ideology.	6	1.78	1.00
1	The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.	7	1.78	1.03

The most frequently mentioned negative message that all Islamic education teachers transmitted to their students in terms of the second subscale, "The Subject-Matter," was the message in statement number 9, which says: "*The Islamic education teacher let her/ his students believe that the Saudi society was the absolute most Islamic society.*" (M = 3.02, SD = 1.35).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of "The Subject-Matter" subscale was the message in statement number 10, which states: "*The Islamic education teacher let her/ his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world.*" (M = 2.78, SD = 1.39).

The message that received the lowest ratings in terms of "The Subject-Matter" subscale was the message in statement number 14, which states: "*The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/ his own beliefs.*" (M = 1.97, SD = 1.14).

Table 9 displays means and standard deviations for the negative messages used by all Islamic education teachers in terms of "The Subject-Matter" subscale.

Table 9

Means and Standard Deviations for the negative messages used by all Islamic education teachers in terms of "The subject-Matter subscale"

NO	Statements	Rank	Mean	Std. Deviation
9	The Islamic education teacher let her/ his students believe that the Saudi society was the absolute most Islamic society.	1	3.02	1.35
10	The Islamic education teacher let her/ his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar any where in the Islamic world.	2	2.78	1.39

NO	Statements	Rank	Mean	Std. Deviation
11	The Islamic education teacher let her/ his students believe that the Islamic conduct and tradition followed in the Saudi society were the appropriate standards with which other Islamic societies' conduct and tradition should be evaluated.	3	2.63	1.28
12	The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.	4	2.52	1.34
13	The Islamic education teacher encouraged me to accept her/ his opinions even if they contradicted the textbook.	5	2.17	1.19
8	The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.	6	2.00	1.17
14	The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/ his own beliefs.	7	1.97	1.14

The most frequently mentioned negative message that all Islamic education teachers transmitted to their students in terms of the third subscale, "Learning Experiences," was the message in statement number 17, which states "*The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.*" (M = 2.97, SD = 1.33).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of "Learning Experiences" was the message in statement number 16, which states "*The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.*" (M = 2.86, SD = 1.46).

The message that received the lowest ratings in terms of "Learning Experiences" was the message in statement number 21, which states "*The Islamic education teacher considered any form of extracurricular activities useless and 'time wasting' except activities involving 'Islamic awareness'.*" (M = 1.96, SD = 1.16).

Table 10 displays means and standard deviations for the negative messages used by all Islamic education teachers in terms of "The Learning Experiences" subscale.

Table 10

Means and Standard Deviations for the negative messages used by all Islamic education teachers in terms of "The Learning experiences subscale"

NO	Statements	Rank	Mean	Std. Deviation
17	The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.	1	2.97	1.33
16	The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.	2	2.86	1.46
18	The Islamic education teacher was kinder and more pleasant to students who were involved in "Islamic awareness activity" rather than to students who were not.	3	2.62	1.39
15	The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to him.	4	2.62	1.44
22	The Islamic education teacher favored only extracurricular activities that were "Islamic awareness activity".	5	2.37	1.31
20	The Islamic education teacher was annoyed at students who disagreed with her/ his opinions.	6	2.34	1.35
19	The Islamic education teacher did not allow students to offer their opinions.	7	2.05	1.27

NO	Statements	Rank	Mean	Std. Deviation
24	The Islamic education teacher considered participation in "Islamic Awareness Activity" more important than attending some classes.	8	1.99	1.42
23	The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.	9	1.97	1.26
21	The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving "Islamic awareness."	10	1.96	1.16

The most frequently mentioned negative message that all Islamic education teachers transmitted to their students in terms of the fourth subscale, "Evaluation," was the message in statement number 25, which states "*The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative. "* (M = 2.75, SD = 1.40)

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of "Evaluation" was the message in statement number 28, which states "*The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter."* (M = 2.71, SD = 1.41)

The message that received the lowest ratings in terms of "Evaluation" was the message in statement number 26, which states "*The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.*" (M = 1.92, SD = 1.18).

Table 11 displays means and standard deviations for the negative messages used by all Islamic education teachers in terms of the "Evaluation" subscale.

Table 11

Means and Standard Deviations for the negative messages used by all Islamic education teachers in terms of "The Evaluation subscale"

NO	Statements	Rank	Mean	Std. Deviation
25	The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.	1	2.75	1.40
28	The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.	2	2.71	1.41
27	The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.	3	2.61	1.29
29	The Islamic education teacher was very tolerant when evaluated her/ his students which makes all students guarantee passing her/ his class without working hard.	4	2.28	1.26
26	The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.	5	1.92	1.18

Research Question Two

What are the most frequently mentioned negative messages used by the Islamic education teachers from the male students' perspectives?

To answer the research question, descriptive statistics were used to present the data gathered about the most frequently mentioned negative messages used by the Islamic education teachers from the male students' perspectives.

Overall, the most frequently mentioned negative message that the Islamic education teachers transmitted to their male students was the message in statement number 9, which states "*The Islamic education teacher let her/ his students believe that the Saudi society was the absolute most Islamic society."* (M = 2.85, SD =1.33)

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their male students was the message in statement number 17, which *states "The Islamic education teacher taught more through preaching and reminding rather than debate and discussion."* (M = 2.81, SD =1.33)

The message that received the lowest ratings was the message in statement number 1, which states *"The Islamic education teacher criticized Islamic education textbooks' subjects that conflicted with her/ his own ideology."* (M = 1.74, SD =, 941).

Table 12 displays the means and standard deviations for all of the negative messages used by Islamic education teachers from the male students' perspectives.

Table 12

Means and Standard Deviations for all of the negative messages used by Islamic education teachers from the male students' perspectives

NO	Statements	Rank	Mean	Std. Deviation
9	The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.	1	2.85	1.33
17	The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.	2	2.81	1.33
16	The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.	3	2.79	1.44

NO	Statements	Rank	Mean	Std. Deviation
28	The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.	4	2.67	1.37
10	The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar any where in the Islamic world.	5	2.63	1.35
18	The Islamic education teacher was kinder and more pleasant to students who were involved in “Islamic awareness activity” rather than to students who were not.	6	2.61	1.37
25	The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.	7	2.60	1.35
11	The Islamic education teacher let her/his students believe that the Islamic conduct and tradition followed in the Saudi society were the 2.58appropriate standards with which other Islamic societies’ conduct and tradition should be evaluated.	8	2.59	1.24
15	The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to him.	9	2.58	1.42
27	The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.	10	2.51	1.20
12	The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.	11	2.50	1.27
22	The Islamic education teacher favored only extracurricular activities that were “Islamic awareness activity”.	12	2.39	1.32
5	The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his.	13	2.34	1.24
20	The Islamic education teacher was annoyed at students who disagreed with her/his opinions.	14	2.32	1.29

NO	Statements	Rank	Mean	Std. Deviation
29	The Islamic education teacher was very tolerant when evaluated her/his students which makes all students guarantee passing her/his class without working hard.	15	2.29	1.19
13	The Islamic education teacher encouraged me to accept her/his opinions even if they contradicted the textbook.	16	2.20	1.18
2	The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/his own beliefs.	17	2.18	1.26
4	The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.	18	2.11	1.14
19	The Islamic education teacher did not allow students to offer their opinions.	19	2.10	1.26
6	The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.	20	2.05	1.18
14	The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/his own beliefs.	21	2.04	1.21
21	The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving “Islamic awareness.”	22	2.03	1.20
8	The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.	23	2.01	1.23
23	The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.	24	2.01	1.19
24	The Islamic education teacher considered participation in “Islamic Awareness Activity” more important than attending some classes.	25	1.94	1.15
26	The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.	26	1.94	1.05

NO	Statements	Rank	Mean	Std. Deviation
3	The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology.	27	1.79	1.02
7	The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.	28	1.75	1.01
1	The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.	29	1.74	0.94

Overall, from the perspective of the male students who were Science majors, the most frequently mentioned negative message that the Islamic education teachers transmitted to their students, was the message in statement number 17, which states "*The Islamic education teacher taught more through preaching and reminding rather than debate and discussion."* (M 2.96=, SD = 1.34).

The second most frequently mentioned negative message, from the male students' perspectives, that the Islamic education teachers transmitted to their students was the message in statement number 16, which *states "The Islamic education teacher used only the lecture methodology, a linear way from teacher to student."* (M =2.9, SD = 1.44)

The message that received the lowest ratings, from the male students' perspectives, was the message in statement number 1, which states *"The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim."* (M =1.72, SD =0.94).

Table 13 displays the means and standard deviations for all of the negative messages used by Islamic education teachers, from the perspectives of the male students who were Science majors.

Table 13

Means and Standard Deviations for all of the negative messages used by male Islamic education teachers from the male students' perspectives based on their Science major

NO	Statements	Rank	Mean	Std. Deviation
17	The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.	1	2.96	1.34
16	The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.	2	2.9	1.44
9	The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.	3	2.84	1.31
11	The Islamic education teacher let her/his students believe that the Islamic conduct and tradition followed in the Saudi society were the 2.58appropriate standards with which other Islamic societies' conduct and tradition should be evaluated.	4	2.76	1.21
10	The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world.	5	2.74	1.41
12	The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.	6	2.71	1.38
25	The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.	7	2.7	1.4

NO	Statements	Rank	Mean	Std. Deviation
28	The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.	8	2.7	1.38
18	The Islamic education teacher was kinder and more pleasant to students who were involved in “Islamic awareness activity” rather than to students who were not.	9	2.69	1.46
15	The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to him.	10	2.62	1.47
27	The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.	11	2.5	1.23
22	The Islamic education teacher favored only extracurricular activities that were “Islamic awareness activity”.	12	2.41	1.36
5	The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his.	13	2.34	1.28
2	The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/his own beliefs.	14	2.3	1.22
20	The Islamic education teacher was annoyed at students who disagreed with her/his opinions.	15	2.3	1.28
29	The Islamic education teacher was very tolerant when evaluated her/his students which makes all students guarantee passing her/his class without working hard.	16	2.26	1.18
13	The Islamic education teacher encouraged me to accept her/his opinions even if they contradicted the textbook.	17	2.23	1.23
4	The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.	18	2.07	1.15
21	The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving “Islamic awareness.”	19	2.05	1.27

NO	Statements	Rank	Mean	Std. Deviation
19	The Islamic education teacher did not allow students to offer their opinions.	20	2.02	1.28
14	The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/his own beliefs.	21	1.99	1.21
6	The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.	22	1.98	1.16
8	The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.	23	1.98	1.17
24	The Islamic education teacher considered participation in "Islamic Awareness Activity" more important than attending some classes.	24	1.97	1.13
23	The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.	25	1.95	1.22
26	The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.	26	1.92	1.23
3	The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology.	27	1.75	1.09
7	The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.	28	1.74	0.97
1	The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.	29	1.72	0.94

Based on the four subscales in the questionnaire, the most frequently mentioned negative message, from the perspective of the male students who were Science majors, that the Islamic education teachers transmitted to their students, in

terms of the first subscale, "The Objectives," was the message in statement number 5, which states "*The Islamic education teacher was not susceptible to any opinions or perspectives that are different to hers/his.*" (M =2.34, SD =1.28).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their male students in terms of "The Objectives" subscale was the message in statement number 2, which states "*The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/his own beliefs.*" (M =2.3, SD =1.22).

The message that received the lowest ratings in terms of "The Objectives" subscale was the message in statement number 1, which states "*The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.*" (M =1.72, SD =0.94).

Table 14 displays means and standard deviations for the negative messages used by Islamic education teachers from the perspectives of the male students who were Science majors, in terms of "The Objectives" subscale.

Table 14

Means and Standard Deviations for the negative messages used by male Islamic education teachers from the male students' perspectives in terms of "The Objectives" subscale based on their Science major

NO	Statements	Rank	Mean	Std. Deviation
5	The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his.	1	2.34	1.28

NO	Statements	Rank	Mean	Std. Deviation
2	The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/his own beliefs.	2	2.3	1.22
4	The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.	3	2.07	1.15
6	The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.	4	1.98	1.16
3	The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology.	5	1.75	1.09
7	The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.	6	1.74	0.97
1	The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.	7	1.72	0.94

The most frequently mentioned negative message that the male Islamic education teachers transmitted to their students from the perspectives of the male students perspectives who were Science majors, in terms of the second subscale "The Subject-Matter" was the message in statement number 9, which states "*The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.*" (M =2.84, SD =1.31).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of "The Subject-Matter" subscale was the message in statement number 11, which states "*The Islamic education teacher let her/his students believe that the Islamic conduct and tradition*

followed in the Saudi society were the appropriate standards with which other Islamic societies' conduct and tradition should be evaluated." (M =2.76, SD =1.21).

The message that received the lowest ratings in terms of "The Subject-Matter" subscale was the message in statement number 8, which states "*The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.*" (M =1.98, SD =1.17).

Table 15 displays means and standard deviations for the negative messages used by Islamic education teachers from the perspectives of the male students who were Science majors, in terms of "The Subject-Matter" subscale.

Table 15

Means and Standard Deviations for the negative messages used by male Islamic education teachers in terms of "The subject-Matter subscale" based on their Science major

NO	Statements	Rank	Mean	Std. Deviation
9	The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.	1	2.84	1.31
11	The Islamic education teacher let her/his students believe that the Islamic conduct and tradition followed in the Saudi society were the 2.58appropriate standards with which other Islamic societies' conduct and tradition should be evaluated.	2	2.76	1.21
10	The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world.	3	2.74	1.41
12	The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.	4	2.71	1.38

NO	Statements	Rank	Mean	Std. Deviation
13	The Islamic education teacher encouraged me to accept her/his opinions even if they contradicted the textbook.	5	2.23	1.23
14	The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/his own beliefs.	6	1.99	1.21
8	The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.	7	1.98	1.17

The most frequently mentioned negative message that Islamic education teachers transmitted to their students from the perspectives of the male students who were Science majors, in terms of the third subscale, "Learning Experiences," was the message in statement number 17, which states "*The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.*" (M =2.96, SD =1.34).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of "Learning Experiences" was the message in statement number 16, which states "*The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.*" (M =2.9 SD =1.44).

The message that received the lowest ratings in terms of "Learning Experiences" was the message in statement number 23, which states "*The Islamic education teacher gave more opportunities (in the classroom) to some students not to*

others because of their tribal or family names and their township and social class." (M =1.95, SD =1.22).

Table 16 displays means and standard deviations for the negative messages used by Islamic education teachers from the perspectives of the male students who were Science majors, in terms of the "Learning Experiences" subscale.

Table 16

Means and Standard Deviations for the negative messages used by male Islamic education teachers in terms of "Learning experiences subscale" based on their Science major.

NO	Statements	Rank	Mean	Std. Deviation
17	The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.	1	2.96	1.34
16	The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.	2	2.9	1.44
18	The Islamic education teacher was kinder and more pleasant to students who were involved in "Islamic awareness activity" rather than to students who were not.	3	2.69	1.46
15	The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to him.	4	2.62	1.47
22	The Islamic education teacher favored only extracurricular activities that were "Islamic awareness activity".	5	2.41	1.36
20	The Islamic education teacher was annoyed at students who disagreed with her/his opinions.	6	2.3	1.28
21	The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving "Islamic awareness."	7	2.05	1.27
19	The Islamic education teacher did not allow students to offer their opinions.	8	2.02	1.28

NO	Statements	Rank	Mean	Std. Deviation
24	The Islamic education teacher considered participation in "Islamic Awareness Activity" more important than attending some classes.	9	1.97	1.13
23	The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.	10	1.95	1.22

The most frequently mentioned negative message that Islamic education teachers transmitted to their students from perspectives of male students who were Science majors, in terms of the forth subscale, "Evaluation," were the messages in both statement number 25, which states "*The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative"* (M =2.7, SD =1.4), and statement number 28, which states was "*The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter*" (M =2.7, SD =1.38).

The message that received the lowest ratings in terms of "Evaluation" was the message in statement number 26, which states "*The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities."* (M =1.92, SD =1.23).

Table 17 displays means and standard deviations for the negative messages used by male Islamic education teachers from the male students' perspectives in terms of the "Evaluation" subscale, based on their Science major.

Table 17

Means and Standard Deviations for the negative messages used by male *Islamic education teachers in terms of "The Evaluation subscale" based on their Science major.*

NO	Statements	Rank	Mean	Std. Deviation
25	The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.	1	2.7	1.4
28	The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.	2	2.7	1.38
27	The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.	3	2.5	1.23
29	The Islamic education teacher was very tolerant when evaluated her/his students which makes all students guarantee passing her/his class without working hard.	4	2.26	1.18
26	The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.	5	1.92	1.23

Overall, the most frequently mentioned negative message that the Islamic education teachers transmitted to their students from the perspective of male students who were Liberal Arts majors, was the message in statement number 9, which states "*The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society."* (M = 2.87, SD = 1.37)

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students was the message in statement number

16, which states *"The Islamic education teacher used only the lecture methodology, a linear way from teacher to student."* (M = 2.65, SD = 1.44)

The message that received the lowest ratings was the message in statement number 1, which states *"The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim."* (M = 1.77, SD = 0.95).

Table 18 displays the means and standard deviations for all of the negative messages used by Islamic education teachers from the perspectives of male students who were Liberal Arts majors.

Table 18

Means and Standard Deviations for all of the negative messages used by male Islamic education teachers from the male students' perspectives based on their Liberal Arts major

NO	Statements	Rank	Mean	Std. Deviation
9	The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.	1	2.87	1.37
16	The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.	2	2.65	1.44
28	The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.	3	2.65	1.38
17	The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.	4	2.64	1.33
15	The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to him.	5	2.55	1.39

NO	Statements	Rank	Mean	Std. Deviation
27	The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.	6	2.53	1.18
18	The Islamic education teacher was kinder and more pleasant to students who were involved in “Islamic awareness activity” rather than to students who were not.	7	2.52	1.27
10	The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world.	8	2.5	1.29
25	The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.	9	2.49	1.3
11	The Islamic education teacher let her/his students believe that the Islamic conduct and tradition followed in the Saudi society were the 2.58appropriate standards with which other Islamic societies’ conduct and tradition should be evaluated.	10	2.38	1.27
20	The Islamic education teacher was annoyed at students who disagreed with her/his opinions.	11	2.37	1.31
22	The Islamic education teacher favored only extracurricular activities that were “Islamic awareness activity”.	12	2.37	1.27
5	The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his.	13	2.35	1.2
29	The Islamic education teacher was very tolerant when evaluated her/his students which makes all students guarantee passing her/his class without working hard.	14	2.34	1.21
12	The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.	15	2.24	1.09
13	The Islamic education teacher encouraged me to accept her/his opinions even if they contradicted the textbook.	16	2.19	1.14

NO	Statements	Rank	Mean	Std. Deviation
4	The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.	17	2.17	1.14
6	The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.	18	2.15	1.21
14	The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/his own beliefs.	19	2.1	1.23
19	The Islamic education teacher did not allow students to offer their opinions.	20	2.1	1.26
23	The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.	21	2.08	1.26
2	The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/his own beliefs.	22	2.05	1.3
8	The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.	23	2.05	1.24
21	The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving “Islamic awareness.”	24	2.02	1.14
26	The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.	25	1.98	1.06
24	The Islamic education teacher considered participation in “Islamic Awareness Activity” more important than attending some classes.	26	1.92	0.96
3	The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology.	27	1.85	0.95
7	The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.	28	1.78	1.07

NO	Statements	Rank	Mean	Std. Deviation
1	The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.	29	1.77	0.95

Based on the four subscales in the questionnaire, the most frequently mentioned negative message that the Islamic education teachers transmitted to their students from the perspectives of male students who were Liberal Arts majors, in terms of the first subscale, "The Objectives," was the message in statement number 5, which states "*The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his.*" (M =2.35, SD =1.2).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of the "Objectives" was the message in statement number 4, which states "*The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.*" (M =2.17, SD =1.14).

The message that received the lowest ratings in terms of "Objectives" was the message in statement number 1, which states "*The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.*" (M =1.77, SD =0.95).

Table 19 displays means and standard deviations for the negative messages used by Islamic education teachers from the perspectives of male students who were Liberal Arts majors, in terms of the "Objectives" subscale.

Table 19

Means and Standard Deviations for the negative messages used by male Islamic education teachers from the male students' perspectives in terms of "The Objectives subscale" based on their Liberal Arts major

NO	Statements	Rank	Mean	Std. Deviation
5	The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his.	1	2.35	1.2
4	The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.	2	2.17	1.14
6	The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.	3	2.15	1.21
2	The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/his own beliefs.	4	2.05	1.3
3	The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology.	5	1.85	0.95
7	The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.	6	1.78	1.07
1	The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.	7	1.77	0.95

The most frequently mentioned negative message that male Islamic education teachers transmitted to their students from the perspectives of male students who were Liberal Arts majors, in terms of the second subscale, "Subject-Matter," was the message in statement number 9, which states "*The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.*" (M =2.87, SD =1.37).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of the "Subject-Matter" subscale was the message in statement number 10, which states "*The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world.*" (M =2.5, SD =1.29).

The message that received the lowest ratings in terms of the "Subject-Matter" subscale was the message in statement number 8, which states "*The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.*" (M =2.05, SD =1.24).

Table 20 displays means and standard deviations for the negative messages used by Islamic education teachers from the perspectives of male students who were Liberal Arts majors, in terms of the "Subject-Matter" subscale.

Table 20

Means and Standard Deviations for the negative messages used by male Islamic education teachers from the male students' perspectives in terms of the "Subject-Matter" subscale, based on their Liberal Arts major

NO	Statements	Rank	Mean	Std. Deviation
9	The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.	1	2.87	1.37
10	The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world.	2	2.5	1.29

NO	Statements	Rank	Mean	Std. Deviation
11	The Islamic education teacher let her/his students believe that the Islamic conduct and tradition followed in the Saudi society were the 2.58appropriate standards with which other Islamic societies' conduct and tradition should be evaluated.	3	2.38	1.27
12	The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.	4	2.24	1.09
13	The Islamic education teacher encouraged me to accept her/his opinions even if they contradicted the textbook.	5	2.19	1.14
14	The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/his own beliefs.	6	2.1	1.23
8	The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.	7	2.05	1.24

The most frequently mentioned negative message that the Islamic education teachers transmitted to their students from the perspectives of male students who were Liberal Arts majors, in terms of the third subscale, "Learning Experiences," was the message in statement number 16, which states "*The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.*" (M =2.65, SD =1.44).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of "Learning Experiences" was the message in statement number 17, which states "*The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.*" (M =2.64, SD =1.33).

The message that received the lowest ratings in terms of "Learning Experiences" was the message in statement number 24, which states "*The Islamic education teacher considered participation in "Islamic Awareness Activity" more important than attending some classes.*" (M =1.92, SD =0.96).

Table 21 displays means and standard deviations for the negative messages used by Islamic education teachers from the perspectives of male students who were Liberal Arts majors, in terms of the "Learning Experiences" subscale.

Table 21

Means and Standard Deviations for the negative messages used by male Islamic education teachers from the male students' perspectives in terms of the "Learning Experiences" subscale based on their Liberal Arts major

NO	Statements	Rank	Mean	Std. Deviation
16	The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.	2	2.65	1.44
17	The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.	3	2.64	1.33
15	The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to him.	1	2.55	1.39
18	The Islamic education teacher was kinder and more pleasant to students who were involved in "Islamic awareness activity" rather than to students who were not.	4	2.52	1.27
20	The Islamic education teacher was annoyed at students who disagreed with her/his opinions.	6	2.37	1.31
22	The Islamic education teacher favored only extracurricular activities that were "Islamic awareness activity".	8	2.37	1.27

NO	Statements	Rank	Mean	Std. Deviation
19	The Islamic education teacher did not allow students to offer their opinions.	5	2.1	1.26
23	The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.	9	2.08	1.26
21	The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving “Islamic awareness.”	7	2.02	1.14
24	The Islamic education teacher considered participation in “Islamic Awareness Activity” more important than attending some classes.	10	1.92	0.96

The most frequently mentioned negative message that the Islamic education teachers transmitted to their students from the perspectives of male students who were Liberal Arts majors, in terms of the forth subscale, “Evaluation,” was the message in statement number 28, which states “*The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the Subject matter.*” (M =2.65, SD =1.38).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of “Evaluation” was the message in statement number 27, which states “*The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.*” (M =2.53, SD =1.18).

The message that received the lowest ratings in terms of “Evaluation” was the message in statement number 26, which states “*The Islamic education teacher gave*

higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities." (M =1.98, SD =1.06).

Table 22 displays means and standard deviations for the negative messages used by Islamic education teachers from the perspectives of male students who are Liberal Arts majors, in terms of the :Evaluation" subscale.

Table 22

Table 20 displays Means and Standard Deviations for the negative messages used by male Islamic education teachers from the male students' perspectives in terms of the "Evaluation" subscale, based on their Liberal Arts major.

NO	Statements	Rank	Mean	Std. Deviation
28	The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.	1	2.65	1.38
27	The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.	2	2.53	1.18
25	The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.	3	2.49	1.3
29	The Islamic education teacher was very tolerant when evaluated her/his students which makes all students guarantee passing her/his class without working hard.	4	2.34	1.21
26	The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.	5	1.98	1.06

Research Question Three:

What are the most frequently mentioned negative messages used by the Islamic education teachers from the female students' perspectives?

To answer the research question, descriptive statistics were used to present the data gathered about the most frequently mentioned negative messages used by the Islamic education teachers from the perspectives of the female students.

Overall, the most frequently mentioned negative message that the Islamic education teachers transmitted to their female students was the message in statement number 9, which states "*The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society."* (M = 3.26, SD =1.34)

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students was the message in statement number 17, which *states "The Islamic education teacher taught more through preaching and reminding rather than debate and discussion."* (M = 3.07, SD =1.31)

The message that received the lowest ratings was the message in statement number 3, which states *"The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology."* (M =1.76, SD =0.97).

Table 23 displays the means and standard deviations for all of the negative messages used by female Islamic education teachers.

Table 23

Means and Standard Deviations for all of the negative messages used by female Islamic education teachers

NO	Statements	Rank	Mean	Std. Deviation
9	The Islamic education teacher let her/ his students believe that the Saudi society was the absolute most Islamic society.	1	3.26	1.34
17	The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.	2	3.07	1.31
10	The Islamic education teacher let her/ his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar any where in the Islamic world.	3	2.99	1.42
16	The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.	4	2.97	1.50
25	The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.	5	2.94	1.44
28	The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.	6	2.76	1.45
27	The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.	7	2.74	1.40
11	The Islamic education teacher let her/ his students believe that the Islamic conduct and tradition followed in the Saudi society were the appropriate standards with which other Islamic societies' conduct and tradition should be evaluated.	8	2.70	1.33
15	The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to him.	9	2.67	1.46

NO	Statements	Rank	Mean	Std. Deviation
18	The Islamic education teacher was kinder and more pleasant to students who were involved in “Islamic awareness activity” rather than to students who were not.	10	2.64	1.41
12	The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.	11	2.55	1.44
20	The Islamic education teacher was annoyed at students who disagreed with her/his opinions.	12	2.35	1.43
22	The Islamic education teacher favored only extracurricular activities that were “Islamic awareness activity”.	13	2.34	1.31
5	The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his.	14	2.28	1.38
29	The Islamic education teacher was very tolerant when evaluated her/his students which makes all students guarantee passing her/his class without working hard.	15	2.28	1.37
2	The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/ his own beliefs.	16	2.19	1.36
13	The Islamic education teacher encouraged me to accept her/ his opinions even if they contradicted the textbook.	17	2.13	1.20
6	The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.	18	2.10	1.34
19	The Islamic education teacher did not allow students to offer their opinions.	19	2.05	1.25
24	The Islamic education teacher considered participation in “Islamic Awareness Activity” more important than attending some classes.	20	2.05	1.28
4	The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.	21	2.04	1.20

NO	Statements	Rank	Mean	Std. Deviation
8	The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.	22	2.00	1.14
23	The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.	23	1.92	1.30
14	The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/ his own beliefs.	24	1.89	1.02
26	The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.	25	1.89	1.22
7	The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.	26	1.87	1.09
21	The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving “Islamic awareness.”	27	1.87	1.03
1	The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.	28	1.84	1.14
3	The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology.	29	1.76	0.97

Overall, the most frequently mentioned negative message that the Islamic education teachers transmitted to their students, from the perspectives of the female students who were Science majors, was the message in statement number 9, which states “*The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society”* (M =3.11, SD =1.33)

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students was the message in statement number 16, which states *"The Islamic education teacher used only the lecture methodology, a linear way from teacher to student."* (M =, 3.09 SD =1.56)

The message that received the lowest ratings was the message in statement number 3, which states *"The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology."* (M =1.76, SD =0.92).

Table 24 displays the means and standard deviations for all of the negative messages used by female Islamic education teachers from the perspectives of the female students who were Science majors.

Table 24

Means and Standard Deviations for all of the negative messages used by female Islamic education teachers from the female students' perspectives based on their science major

NO	Statements	Rank	Mean	Std. Deviation
9	The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.	1	3.11	1.33
16	The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.	2	3.09	1.56
17	The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.	3	2.99	1.34
25	The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.	4	2.91	1.45

NO	Statements	Rank	Mean	Std. Deviation
28	The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.	5	2.89	1.54
15	The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to him.	6	2.85	1.53
10	The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world.	7	2.79	1.4
11	The Islamic education teacher let her/his students believe that the Islamic conduct and tradition followed in the Saudi society were the 2.58appropriate standards with which other Islamic societies' conduct and tradition should be evaluated.	8	2.6	1.38
27	The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.	9	2.6	1.43
12	The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.	10	2.41	1.43
18	The Islamic education teacher was kinder and more pleasant to students who were involved in "Islamic awareness activity" rather than to students who were not.	11	2.41	1.43
29	The Islamic education teacher was very tolerant when evaluated her/his students which makes all students guarantee passing her/his class without working hard.	12	2.4	1.44
5	The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his.	13	2.38	1.42
20	The Islamic education teacher was annoyed at students who disagreed with her/his opinions.	14	2.36	1.42

NO	Statements	Rank	Mean	Std. Deviation
6	The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.	15	2.24	1.45
2	The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/his own beliefs.	16	2.23	1.44
22	The Islamic education teacher favored only extracurricular activities that were “Islamic awareness activity”.	17	2.23	1.32
19	The Islamic education teacher did not allow students to offer their opinions.	18	2.11	1.26
13	The Islamic education teacher encouraged me to accept her/his opinions even if they contradicted the textbook.	19	2.08	1.14
4	The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.	20	2.04	1.24
23	The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.	21	1.99	1.37
8	The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.	22	1.98	1.2
24	The Islamic education teacher considered participation in “Islamic Awareness Activity” more important than attending some classes.	23	1.93	1.19
1	The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.	24	1.89	1.23
7	The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.	25	1.88	1.12
21	The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving “Islamic awareness.”	26	1.84	1.05
NO	Statements	Rank	Mean	Std.

				Deviation
14	The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/his own beliefs.	27	1.81	1.01
26	The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.	28	1.81	1.22
3	The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology.	29	1.76	0.92

Based on the four subscales in the questionnaire, the most frequently mentioned negative message that the female Islamic education teachers transmitted to their students, from the perspectives of the female students who were Science majors, in terms of the first subscale "The Objectives," was the message in statement number 5, which states "*The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his*" (M =2.38, S=1.42)

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of the "Objectives" subscale was the message in statement number 6, which states "*The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.*" (M = 2.24, SD =1.45)

The message that received the lowest ratings in terms of the "Objectives" subscale was the message in statement number 3, which states "*The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology.*" (M = 1.76, SD =0.92).

Table 25 displays means and standard deviations for the negative messages used by female Islamic education teachers from the perspectives of the female students who were Science majors, in terms of the "Objectives" subscale.

Table 25

Means and Standard Deviations for the negative messages used by female Islamic education teachers from the female students' perspectives in terms of "The Objectives subscale" based on their Science major

NO	Statements	Rank	Mean	Std. Deviation
5	The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his.	1	2.38	1.42
6	The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.	2	2.24	1.45
2	The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/his own beliefs.	3	2.23	1.44
4	The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.	4	2.04	1.24
1	The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.	5	1.89	1.23
7	The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.	6	1.88	1.12
3	The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology.	7	1.76	0.92

The most frequently mentioned negative message that the female Islamic education teachers transmitted to their students, from the perspectives of the female students who were Science majors, in terms of the second subscale, "Subject-Matter,"

was the message in statement number 9, which states "*The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.*" (M = 3.11, SD = 1.33).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of the "Subject-Matter" subscale was the message in statement number 10, which states "*The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world.*" (M =2.79, SD = 1.4).

The message that received the lowest ratings in terms of the "Subject-Matter" subscale was the message in statement number 14, which states "*The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/his own beliefs.*" (M = 1.81, SD = 1.01).

Table 26 displays means and standard deviations for the negative messages used by female Islamic education teachers from the perspectives of the female students who were Science majors, in terms of the "Subject-Matter" subscale.

Table 26

Means and Standard Deviations for the negative messages used by female Islamic education teachers from the female students' perspectives in terms of the "Subject-Matter" subscale, based on their Science major

NO	Statements	Rank	Mean	Std. Deviation
9	The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.	1	3.11	1.33
10	The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world.	2	2.79	1.4
11	The Islamic education teacher let her/his students believe that the Islamic conduct and tradition followed in the Saudi society were the 2.58appropriate standards with which other Islamic societies' conduct and tradition should be evaluated.	3	2.6	1.38
12	The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.	4	2.41	1.43
13	The Islamic education teacher encouraged me to accept her/his opinions even if they contradicted the textbook.	5	2.08	1.14
8	The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.	6	1.98	1.2
14	The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/his own beliefs.	7	1.81	1.01

The most frequently mentioned negative message that the female Islamic education teachers transmitted to their students, from the perspectives of the female students who were Science majors, in terms of the third subscale "The Learning

Experiences" was the message in statement number 16, which states "*The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.*" (M = 3.09, SD = 1.56).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of the "Learning Experiences" subscale was the message in statement number 17, which states "*The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.*" (M = 2.99, SD = 1.34).

The message that received the lowest ratings in terms of the "Learning Experiences" subscale was the message in statement number 21, which states "*The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving "Islamic awareness."* (M = 1.84, SD = 1.05).

Table 27 displays means and standard deviations for the negative messages used by female Islamic education teachers, from the perspectives of the female students who were Science majors, in terms of the "Learning Experiences" subscale.

Table 27

Means and Standard Deviations for the negative messages used by female Islamic education teachers from the female students' perspectives in terms the "Learning Experiences" subscale, based on their Science major

NO	Statements	Rank	Mean	Std. Deviation
16	The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.	1	3.09	1.56
17	The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.	2	2.99	1.34
15	The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to him.	3	2.85	1.53
18	The Islamic education teacher was kinder and more pleasant to students who were involved in "Islamic awareness activity" rather than to students who were not.	4	2.41	1.43
20	The Islamic education teacher was annoyed at students who disagreed with her/his opinions.	5	2.36	1.42
22	The Islamic education teacher favored only extracurricular activities that were "Islamic awareness activity".	6	2.23	1.32
19	The Islamic education teacher did not allow students to offer their opinions.	7	2.11	1.26
23	The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.	8	1.99	1.37
24	The Islamic education teacher considered participation in "Islamic Awareness Activity" more important than attending some classes.	9	1.93	1.19
21	The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving "Islamic awareness."	10	1.84	1.05

The most frequently mentioned negative message that the female Islamic education teachers transmitted to their students, from the perspectives of the female students who were Science majors, in terms of the forth subscale, "Evaluation," was the message in statement number 25, which states "*The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.* " (M = 2.91, SD = 1.45).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of "Evaluation" was the message in statement number 28, which states "*The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.*" (M = 2.89, SD = 1.54).

The message that received the lowest ratings in terms of "Evaluation" was the message in statement number 26, which states "*The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.*" (M = 1.81, SD = 1.22).

Table 28 displays means and standard deviations for the negative messages used by female Islamic education teachers, from the perspectives of the female students who were Science majors, in terms the "Evaluation" subscale.

Table 28

Means and Standard Deviations for the negative messages used by female Islamic education teachers from the female students' perspectives in terms of the "Evaluation" subscale, based on their Science majors

NO	Statements	Rank	Mean	Std. Deviation
25	The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.	1	2.91	1.45
28	The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.	2	2.89	1.54
27	The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.	3	2.6	1.43
29	The Islamic education teacher was very tolerant when evaluated her/his students which makes all students guarantee passing her/his class without working hard.	4	2.4	1.44
26	The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.	5	1.81	1.22

Overall, the most frequently mentioned negative message that the Islamic education teachers transmitted to their students, from the perspectives of the female students who were Liberal Arts majors, was the message in statement number 9, which states "*The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society."* (M = 3.48, SD = 1.35).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students was the message in statement number

10, which *states "The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world."* (M = 3.28, SD = 1.42)

The message that received the lowest ratings was the message in statement number 3, which states *"The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology."* (M = 1.76, SD = 1.05).

Table 29 displays the means and standard deviations for all of the negative messages used by female Islamic education teachers from the perspectives of the female students based on their Liberal Arts major.

Table 29

Means and Standard Deviations for all of the negative messages used by female Islamic education teachers from the female students' perspectives based on their Liberal Arts major

NO	Statements	Rank	Mean	Std. Deviation
9	The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.	1	3.48	1.35
10	The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world.	2	3.28	1.42
17	The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.	3	3.21	1.28
25	The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.	4	3	1.44

NO	Statements	Rank	Mean	Std. Deviation
18	The Islamic education teacher was kinder and more pleasant to students who were involved in “Islamic awareness activity” rather than to students who were not.	5	2.97	1.34
27	The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.	6	2.95	1.37
11	The Islamic education teacher let her/his students believe that the Islamic conduct and tradition followed in the Saudi society were the 2.58appropriate standards with which other Islamic societies’ conduct and tradition should be evaluated.	7	2.84	1.27
16	The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.	8	2.81	1.42
12	The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.	9	2.74	1.45
28	The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.	10	2.59	1.32
22	The Islamic education teacher favored only extracurricular activities that were “Islamic awareness activity”.	11	2.5	1.3
15	The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to him.	12	2.43	1.34
20	The Islamic education teacher was annoyed at students who disagreed with her/his opinions.	13	2.34	1.48
24	The Islamic education teacher considered participation in “Islamic Awareness Activity” more important than attending some classes.	14	2.24	1.33
13	The Islamic education teacher encouraged me to accept her/his opinions even if they contradicted the textbook.	15	2.21	1.28

NO	Statements	Rank	Mean	Std. Deviation
5	The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his.	16	2.17	1.34
2	The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/his own beliefs.	17	2.16	1.27
29	The Islamic education teacher was very tolerant when evaluated her/his students which makes all students guarantee passing her/his class without working hard.	18	2.12	1.27
4	The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.	19	2.05	1.18
8	The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.	20	2.05	1.08
14	The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/his own beliefs.	21	2	1.04
26	The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.	22	2	1.23
19	The Islamic education teacher did not allow students to offer their opinions.	23	1.98	1.32
6	The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.	24	1.93	1.17
21	The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving “Islamic awareness.”	25	1.93	1.17
7	The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.	26	1.88	0.92
23	The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.	27	1.83	1.2
NO	Statements	Rank	Mean	Std.

				Deviation
1	The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.	28	1.79	1.02
3	The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology.	29	1.76	1.05

Based on the four subscales in the questionnaire, the most frequently mentioned negative message that the female Islamic education teachers transmitted to their students, from the perspectives of the female students who were Liberal Arts majors, in terms of the first subscale, "Objectives," was the message in statement number 5, which states "*The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his.*" (M = 2.17, SD = 1.34).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students in terms of the "Objectives" subscale was the message in statement number 2, which states "*The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/his own beliefs.*" (M = 2.16, SD = 1.27).

The message that received the lowest ratings in terms of the "Objectives" subscale was the message in statement number 3, which states "*The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology.*" (M = 1.76, SD = 1.05).

Table 30 displays means and standard deviations for the negative messages used by female Islamic education teachers from the perspectives of the female students who were Liberal Arts majors, in terms of the "Objectives" subscale.

Table 30

Means and Standard Deviations for the negative messages used by female Islamic education teachers from the female students' perspectives in terms of the "Objectives" subscale based on their Liberal Arts major.

NO	Statements	Rank	Mean	Std. Deviation
5	The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/his.	1	2.17	1.34
2	The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/his own beliefs.	2	2.16	1.27
4	The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.	3	2.05	1.18
6	The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.	4	1.93	1.17
7	The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.	5	1.88	0.92
1	The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.	6	1.79	1.02
3	The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/his own ideology.	7	1.76	1.05

The most frequently mentioned negative message that the female Islamic education teachers transmitted to their students, from the perspectives of the female students who were Liberal Arts majors, in terms of the second subscale, "Subject-

Matter," was the message in statement number 9, which states "*The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.*

" (M = 3.48, SD = 1.35).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students, in terms of the "Subject-Matter" subscale, was the message in statement number 10, which states "*The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world.*" (M = 3.28, SD = 1.42).

The message that received the lowest ratings, in terms of the "Subject-Matter" subscale, was the message in statement number 14, which states "*The Islamic education* teacher ignored some of the subjects in the textbook which were not in accordance with her/his own beliefs." (M = 2.00 SD =1.04).

Table 31 displays means and standard deviations for the negative messages used by female Islamic education teachers, from the perspectives of the female students who were Liberal Arts majors, in terms of the "Subject-Matter" subscale.

Table 31

Means and Standard Deviations for the negative messages used by female Islamic education teachers from the female students' perspectives in terms of the "Subject-Matter" subscale based on their Liberal Arts major

NO	Statements	Rank	Mean	Std. Deviation
9	The Islamic education teacher let her/his students believe that the Saudi society was the absolute most Islamic society.	1	3.48	1.35
10	The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world.	2	3.28	1.42
11	The Islamic education teacher let her/his students believe that the Islamic conduct and tradition followed in the Saudi society were the 2.58appropriate standards with which other Islamic societies' conduct and tradition should be evaluated.	3	2.84	1.27
12	The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.	4	2.74	1.45
13	The Islamic education teacher encouraged me to accept her/his opinions even if they contradicted the textbook.	5	2.21	1.28
8	The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.	6	2.05	1.08
14	The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/his own beliefs.	7	2.00	1.04

The most frequently mentioned negative message that the female Islamic education teachers transmitted to their students, from the perspectives of the female students who were Liberal Arts majors, in terms of the third subscale, "Learning Experiences," was the message in statement number 17, which states "*The Islamic*

education teacher taught more through preaching and reminding rather than debate and discussion." (M = 3.21, SD = 1.28).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students, in terms of "Learning Experiences," was the message in statement number 18, which states "*The Islamic education teacher was kinder and more pleasant to students who were involved in "Islamic awareness activity" rather than to students who were not.*" (M = 2.97, SD = 1.34).

The message that received the lowest ratings in terms of "Learning Experiences" was the message in statement number (23) which states "*The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.*" (M = 1.83, SD = 1.2).

Table 32 displays means and standard deviations for the negative messages used by female Islamic education teachers, from the perspectives of the female students who were Liberal Arts majors, in terms of the "Learning Experiences" subscale.

Table 32

Means and Standard Deviations for the negative messages used by female Islamic education teachers from the female students' perspectives in terms of the "Learning Experiences" subscale, based on their Liberal Arts major

NO	Statements	Rank	Mean	Std. Deviation
17	The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.	1	3.21	1.28
18	The Islamic education teacher was kinder and more pleasant to students who were involved in "Islamic awareness activity" rather than to students who were not.	2	2.97	1.34
16	The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.	3	2.81	1.42
22	The Islamic education teacher favored only extracurricular activities that were "Islamic awareness activity".	4	2.5	1.3
15	The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to him.	5	2.43	1.34
20	The Islamic education teacher was annoyed at students who disagreed with her/his opinions.	6	2.34	1.48
24	The Islamic education teacher considered participation in "Islamic Awareness Activity" more important than attending some classes.	7	2.24	1.33
19	The Islamic education teacher did not allow students to offer their opinions.	8	1.98	1.32
21	The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving "Islamic awareness."	9	1.93	1.17
23	The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.	10	1.83	1.2

The most frequently mentioned negative message that the female Islamic education teachers transmitted to their students, from the perspectives of the female students who were Liberal Arts majors, in terms of the fourth subscale, "Evaluation," was the message in statement number 25, which states "*The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.*" (M =3.00, SD = 1.44).

The second most frequently mentioned negative message that the Islamic education teachers transmitted to their students, in terms of "Evaluation," was the message in statement number 27, which states "*The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams."* (M = 2.95, SD = 1.37).

The message that received the lowest ratings, in terms of "Evaluation," was the message in statement number 26, which states "*The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities."* (M = 2.00, SD = 1.23).

Table 33 displays means and standard deviations for the negative messages used by female Islamic education teachers, from the perspectives of the female students who were Liberal Arts majors, in terms of the "Evaluation" subscale.

Table 33

Means and Standard Deviations for the negative messages used by female Islamic education teachers from the perspectives of the female students in terms of the "Evaluation" subscale, based on their Liberal Arts major.

NO	Statements	Rank	Mean	Std. Deviation
25	The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.	1	3	1.44
27	The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.	2	2.95	1.37
28	The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.	3	2.59	1.32
29	The Islamic education teacher was very tolerant when evaluated her/his students which makes all students guarantee passing her/his class without working hard.	4	2.12	1.27
26	The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.	5	2.00	1.23

Research Question Four:

Are there differences in the students perspectives' based on gender and majors?

To answer to this question a two-way anova (**ANOVA**) test was used. For all statistical tests, the alpha level of 0.05 (**α = 0.05**) will be used.

Overall, there are no statistically significant differences between all students' responses based on their gender and major. *F* (1,325) =.432, *P* = .512, as seen in Table 34.

Table 34

The differences in all students' responses based on their gender and major

Independent Variables	N		df	F	Sig.
Major	Science	185	1	0.006	0.952
	Liberal Arts	144			
Gender	Female	138	1	1.700	0.417
	Male	191			
Major* Gender		329	1	0.432	0.512

Based on the four subscales in the questionnaire, there are no statistically significant differences between all students' responses based on their gender and major in terms of the first subscale, "Objectives" *F* (1,325) = .511, *P* =0.475, as seen in Table 35.

Table 35

The differences in all students' responses in terms of the first subscale, the "Objectives"

Independent Variables	N		df	F	Sig.
Major	Science	185	1	0.264	0.698
	Liberal Arts	144			
Gender	Female	138	1	0.019	0.913
	Male	191			
Major* Gender		329	1	0.511	0.475

There are statistically significant differences between all students' responses based on their gender and major in terms of the second subscale, "Subject-Matter," $F(1,325) = 4.893$, $P = 0.028$, as seen in Table 36.

Table 36

The differences in all students' responses in terms of the second subscale "The Subject-Matter"

Independent Variables	N		df	F	Sig.
Major	Science	185	1	0.109	0.797
	Liberal Arts	144			
Gender	Female	138	1	0.421	0.633
	Male	191			
Major* Gender		329	1	4.893	0.028

Since the interaction between major and gender shows that there are significant differences in the all students' responses in terms of the second subscale, "Subject-Matter," a one-way anova (**ANOVA**) test was used to find out whether there are differences in the female students' responses based on their majors or not. The same test was then used to find out whether there are differences in the male students' responses based on their majors.

There are significant differences in the female students' responses in terms of the second subscale, "Subject-Matter," based on their majors. F (1,136) = 4.757, P =0.031, as seen in Table 37.

Table 37

The differences in the female students' responses in terms of the second subscale, "Subject-Matter," based on their majors

Independent Variables	N		Df	F	Sig.
Female	Science	80	1	4.757	0.031
	Liberal Arts	58			

There are no significant differences in the male students' responses in terms of the second subscale, "Subject-Matter," based on their majors. F (1,189) = 1.138, P =0.287, as seen in Table 38.

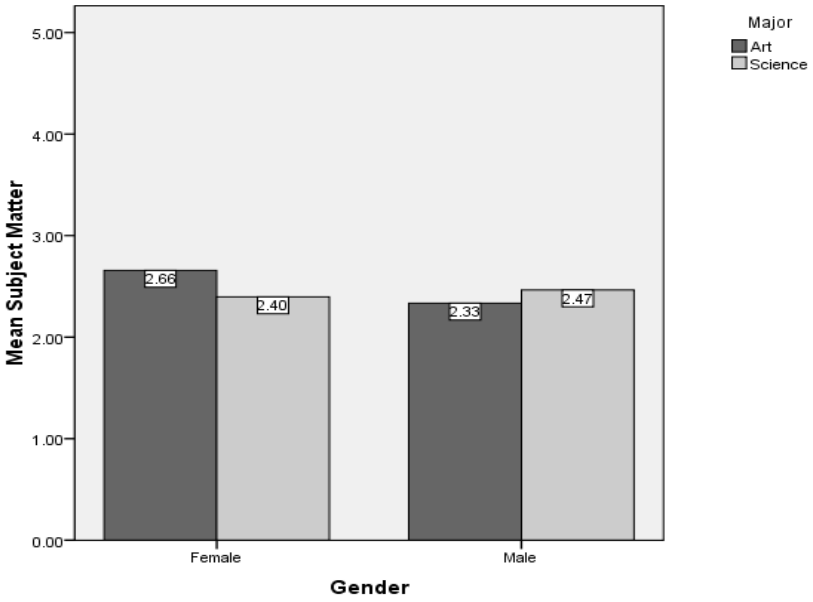
Table 38

The differences in the male students' responses in terms of the second subscale, "Subject-Matter," based on their majors

Independent Variables	N		Df	F	Sig.
Male	Science	105	1	.007	0.932
	Liberal Arts	86			

Figure 5

The differences in the female and male students' responses in terms of the second subscale "The Subject-Matter" based on their majors



There are no statistically significant differences in all students' responses, based on their gender and major, in terms of the third subscale, "Learning Experiences," F (1,325) = .295, P =.587, as seen in Table 39.

Table 39

The differences in all students' responses in terms of the third subscale, "Learning Experiences"

Independent Variables	N		df	F	Sig.
Major	Science	185	1	0.027	0.895
	Liberal Arts	144			
Gender	Female	138	1	0.730	0.550
	Male	191			
Major* Gender		329	1	0.295	0.587

There are no statistically significant difference in all students' responses based on their gender and major in terms of the fourth subscale, "Evaluation" F (1,325) = 0.017, P =0.898, as shown in Table 40.

Table 40

The differences in all students' responses in terms of the forth subscale "The Evaluation"

Independent Variables	N		df	F	Sig.
Major	Science	185	1	0.120	0.788
	Liberal Arts	144			
Gender	Female	138	1	85.006	0.069
	Male	191			
Major* Gender		329	1	0.017	0.898

Chapter Summary

This chapter discussed the results of the statistical analysis of data collected from 138 female and 191 male Saudi undergraduate students, who graduated from secondary schools in Saudi Arabia during the 2006 and 2007 school years, to explore the Saudi students' perspectives on their teachers' transmission of negative messages as a hidden curriculum. The chapter covered statistical methods, population and sample, descriptive statistics of the data, and findings of research questions. The research data were analyzed using frequency, means, standard deviation analysis and a two-way anova (ANOVA) test. The data were analyzed and coded utilizing the SPSS version 16.0 to conduct the analyses. Chapter Five provides research discussion, recommendations, implications, and suggestions for future research.

CHAPTER 5

DISCUSSION, RECOMMENDATIONS, AND CONCLUSION

This chapter presents the purpose of the study, participants, summary of procedures, discussion of research question findings, the implications of the study, recommendations and suggestions for future research, and conclusion.

Purpose of the Study

The primary purpose of this study was to explore, from students' perspectives, the extent to which Islamic education teachers are transmitting "negative messages" while teaching 12th grade Islamic education courses in Saudi Arabian secondary schools.

The study was guided by the following research questions:

1. What are the most frequently mentioned negative messages used by the Islamic education teachers?
2. What are the most frequently mentioned negative messages used by the Islamic education teachers from male students' perspectives?
3. What are the most frequently mentioned negative messages used by the Islamic education teachers from female students' perspectives?
4. Are there differences in students' perspectives based on gender and majors?

Participants and Data Collection

The number of participants in this study was (N = 329); female students were (N = 138, 42%) and male students were (N = 191, 58%). All students graduated from secondary schools in Saudi Arabia during the academic year 2006-2007. Students were randomly selected to form the sample of this study. Each of these students is currently an undergraduate student attending classes in universities throughout the United States of America. The data were collected from those participants responding to the first section, which was demographic information, including the participants' majors. The second section covered four domains (subscales): The first subscale is Objectives, which included items 1 through 7; the second subscale is Subject-Matter (content), which included items 8 through 14; the third subscale is Learning Experience, which contained (a) Teaching Methods, which included items 15 through 20, and (b) Activities, which included items 21 through 24; the last subscale is Evaluation, which included items 25 through 29. The Likert scale responses to the questionnaire consist of: 1 = strongly disagree; 2 = disagree; 3 = neutral; 4 = agree; and 5 = strongly agree.

Summary of Procedures

Descriptive research methods (mean, standard deviation, and frequency) were used to accomplish the objectives of the study and to explore, from the students' perspectives, the extent to which Islamic education teachers are transmitting "negative messages" while teaching the 12^{th} grade Islamic education courses in Saudi

Arabian secondary schools. In addition, a two-way anova (ANOVA) test was used to find out the differences in the students' perspectives based on gender and majors. The SPSS program version 16.0 was utilized to analyze and code the data.

Discussion of Research Question Findings

The current study addressed four research questions to meet its purpose. Survey questions were designed to answer these questions. Following is a discussion of the findings of the study for each research question.

First of all, the study results show that the highest score of a negative message that the Islamic education teachers transmitted to their students in the 12th grade in Saudi secondary schools, while teaching them Islamic education courses, was less than 3.5. Based on the Likert scale which was used in this study, from three to less than four (3-<4) means that female and male students in the 12th grade neither agree nor strongly disagree on the entire stated negative messages that have been transmitted by their Islamic education teachers. In other words, these results indicate that the female and male students were not definitely sure whether their Islamic education teachers transmitted these negative messages or not. Moreover, the standard deviations were high in students' responses. This means the responses that received >3 to <3.5, with standard deviation around 1.4, indicate that some students' responses reached 4 or more on the Likert scale; i.e. the students have agreed that their Islamic education teachers have transmitted some of the stated negative messages to them. As an Islamic education teacher, the researcher believes that the teachers whose students did not agree that their teachers transmitted these negative

messages were more aware of the hidden curriculum and its negative and positive impacts. Therefore, they avoided transmitting such messages. On the other hand, the teachers whose students did agree that they transmitted the stated negative messages may have not been aware of the hidden curriculum and its positive and negative impacts. Furthermore, these teachers may have transmitted such negative messages intentionally. Additionally, these results may indicate that some students were more conscious of the fact that their Islamic education teachers transmitted the stated negative messages to them while teaching them. In contrast, some students were unconscious of the transmission of these negative messages to them by their Islamic education teachers.

Research Questions 1 – 3

Since the findings show that most students' responses were similar, the discussion of the first, second and third questions was completed based on the four subscales to avoid repeating the discussion of particular findings of the study. The questionnaire was divided into four subscales: The Objectives, The Subject-Matter, The Learning Experiences and The Evaluation.

Question number one was, *"What are the most frequently mentioned negative messages used by the Islamic education teachers?"* Question number two was, "*What are the most frequently mentioned negative messages used by the Islamic education teachers from the male students' perspectives?"* Question number three was, "*What are the most frequently mentioned negative messages used by the Islamic education teachers from the female students' perspectives?"*

Subscale One: The Objectives

Message number 5, which states, "*The Islamic education teacher was not susceptible to any opinions or perspectives that are different to her/ his"* received the highest negative message ratings on all students' overall responses, with a mean of 2.32 and standard deviation of 1.30. Male students majoring in Science received ratings with a mean of 2.34 and standard deviation of 1.28. Male students majoring in Liberal Arts received ratings with a mean of 2.35 and standard deviation of 1.2. Female students with a Science major received ratings with a mean of 2.38 and standard deviation of 1.42. Females with Liberal Arts major received ratings with a mean of 2.17 and standard deviation of 1.34.

The findings indicate that female and male students believed that their Islamic education teachers were susceptible to any opinions or perspectives that were different than theirs. The researcher believes that the responses might have stemmed from the probability that the teachers did not allow their students to even state their opinions, or it may be because the Islamic education teachers were more open-minded toward accepting other opinions. Moreover, the responses may indicate that the students believed that what their Islamic education teachers have taught them were absolute facts because the subject matter of all Islamic education courses was encompassed by the Islamic religion. Accordingly, every single female and male Muslim has to unquestionably submit to these facts, and they would commit sin if they simply attempted to discuss or dispute any related issues and ideas.

Message number 2, which states, "*The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with her/ his own beliefs*" received the second highest negative message rating in all students' responses with a mean of 2.18 and standard deviation of 1.30. Male students with a Science major scored a mean of 2.3 and standard deviation of 1.22; female students with Liberal Arts major received ratings with a mean of 2.16 and standard deviation of 1.27. The researcher believes that these results show that the Islamic education teachers were not indifferent toward criticizing and declaring their opposition to any counter opinions that were not in accordance with their own beliefs. Moreover, the Islamic education teachers were open-minded in accordance to the open mindedness which the whole society has adopted, or probably succumbed to, mainly because of the global media such as the Internet and satellite television that present to the public some Islamic scholars who live outside Saudi Arabia.

However, for female students with a Science major, the negative message number 6, which states, "*The Islamic education teacher would not give us the opportunity to have a discussion in the classroom"* received the second highest ratings, with a mean of 2.24 and standard deviation of 1.45.

The results show that the female students with a Science major disagreed that their Islamic education teachers transmitted this negative message to them. In addition, the results show that the Islamic education teachers gave their students the opportunities to discus issues in the classrooms. The researcher believes that the

Islamic education teachers are more aware of what is stated in the Saudi Education Policy in specifying the objectives of Islam. (Ministry of Education, 1980).

Message number 1, which states, "*The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim"* received the lowest negative message ratings by male students with a Science major, with a mean of 1.72 and standard deviation of 0.94. With male Liberal Arts majors, the message received a rating of a mean of 1.77 and standard deviation of .95. These findings indicate that the Islamic education teachers did not imply to their students that merely talking with non-Muslims would threaten their identities. The researcher believes that this tolerance was because non-Muslims in Saudi Arabia are few and the chance of meeting non-Muslim people is very rare, especially in the two holy cities of Makkah-Almukaramah and Al-Madinah Al-Monwwarah, where there is absolutely no chance of finding non-Muslims there. Therefore, these secondary school students may not meet any non-Muslims unless they travel outside the country. Subsequently, this message was not considered a big concern to the Islamic education teachers; consequently, they did not transmit such a message. In other words, the Islamic education teacher may have thought that there was no need to transmit such a negative message.

Moreover, the researcher believes that the Islamic education teachers may have been more aware that one of the Saudi Education Policy objectives is furnishing the students with at least one of the living languages, in addition to their native language, to enable them to acquire knowledge, arts, and useful inventions, transfer

our knowledge and sciences to other communities, and participate in the spreading of Islam and serving humanity (Ministry of Education, 1980); this is an objective needed to achieve the purpose of education.. However, message number 3, which states, *"The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with her/ his own ideology"* received the lowest ratings in the female students' responses with a Science major, with a mean of 1.76 and standard deviation of 0.92, and with females with Liberal Arts major with a mean of 1.76 and standard deviation of 1.05.

As an Islamic education teacher, the researcher believes that the results indicate that the Islamic education teachers were following exactly what was in the textbooks, no matter whether these textbooks contradicted their beliefs or not. Textbooks assigned by all K-12 curricula are centrally published and distributed by the Ministry of Education, which means that every single student in the country studies the same textbook. Therefore, Islamic education teachers showed a lot of hesitation in putting forward their opinions that go in contrast to the contents and contexts embodied in these formal textbooks. Some teachers would not even attempt to critique, let alone criticize, these books to avoid putting themselves opposite to the "untouchable" Educational policy.

Subscale Two: The Subject-Matter

Message number 9, which states, "*The Islamic education teacher let her/ his students believe that the Saudi society was the absolute most Islamic society"* was the negative message that received the highest negative message in ratings from male

students with a Science major, with a mean of 2.84 and standard deviation of 1.31, and those with Liberal Arts major, with a mean of 2.87 and standard deviation of 1.37. Female students with a Science major received a rating with a mean of 3.11 and standard deviation of 1.33, and females with Liberal Arts major with a mean of 3.48 and standard deviation of 1.35. These findings show that some students agreed that they received such a negative message from their Islamic education teachers, but other students disagreed that they had. Also, these results indicated that teachers may intend to send this negative message; nevertheless, some of the students did not get it.

As an Islamic education teacher, the researcher believes that these findings reflect the Islamic education teachers' beliefs that the Saudi society was the absolute most Islamic society. Neither the Saudi Education Policy handbook, nor any K-12 curricula include a statement carrying this message. This finding is consistent with Al-Muzaini's (2004) opinion that teachers spent the entire class period delivering their personal opinions and thoughts, which are usually unrelated to the course objectives and contents. Then, these teachers would conclude their classes with an apology to their students for "getting off the subject," but that these issues are more important to know and explore to better understand the workings of the society. Those teachers who believed that the Saudi society is the absolute most Islamic society and, thus, transmitted this message to their students, may be influenced by certain factors such as the fact that Saudi Arabia was the land where Prophet Mohammed (Peace and blessing be upon him) came from and where the Holy Quraan was revealed to him, the existence of the Holy city to which all Muslims around the

world are commanded to travel for pilgrimage, and the fact that, when non-Saudi Muslims visit Saudi Arabia, they usually praise the Saudi people in terms of the way of practicing Islam. All these factors may leave a strong feeling that the Saudi society is the absolute most Islamic society. However, some reformers and scholars in Saudi Arabia, like Al-Odah (2008), criticize Saudi people who keep repeating, through the media, that their society is the most absolute Islamic society and their creed and beliefs correspond more fully to the Islamic teachings than the others.

Message number 10, which states "*The Islamic education teacher let her/his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar anywhere in the Islamic world"* received the second most frequently mentioned negative message in ratings by male students with Liberal Arts major, with a mean of 2.5 and standard deviation of 1.29; by female students with a Science major, with a mean of 2.79 and standard deviation of 1.4; and by females with Liberal Arts major, with a mean of 2.35 and standard deviation of 1.42. The researcher believes that this message received the second lowest in ranking because the Saudi society became more open to others as a result of the globalized media presentation of some Islamic scholars around the world who have good knowledge about the religion and its teachings.

However, for male students with a Science major, message number 11 which states, "*The Islamic education teacher let her/ his students believe that the Islamic conduct and tradition followed in the Saudi society were the appropriate standards with which other Islamic societies' conduct and tradition should be evaluated"*

received the second most frequently mentioned negative message in the ratings with a mean of 2.76 and standard deviation of 1.21. The result showed the male students disagreed that their Islamic education teachers transmitted this message. This result may have occurred because the Islamic education teachers believe that the Saudi society has changed and what were considered Islamic characteristics of Saudi society did not exist anymore. Stricter laws were loosened resulting in the merging of the General Presidency of Girls with the Ministry of Education (which governed male students only) to become the Ministry of Education (Royal Embassy of Saudi Arabia, 2002). The Saudi society accepted huge changes, such as allowing satellite television with all kinds of international broadcasting, and allowing women to work at stores which carried women's apparel. These were matters that, just a few years ago, were taboo even to propose doing.

Message number 8 which states, "*The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality"* received the lowest negative message ratings by male students with a Science major, with a mean of 2.76 and standard deviation of 1.21, and those with Liberal Arts major with a mean of 2.05 and standard deviation of 1.24. The findings show that the female students with a Science major believed that their Islamic education teachers did not transmit this negative message. This may be because these students majored in Science, which means this message was not accepted by them. Moreover, the government showed a tendency in the last ten years to emphasize the scientific field more than, for instance, the humanities. The

King Abdullah University of Science and Technology (KAUST) is obvious evidence of the government's trend towards focusing on science.

While message number 14, which states, "*The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with her/ his own beliefs"* received the lowest negative message ratings by those female students with a Science major with a mean of 2.00 and standard deviation of 1.04, and those with Liberal Arts major with a mean of 1.81 and standard deviation of 1.01. The results show, based on the students' responses, that the Islamic education teachers did not ignore some of the subjects in the textbook which were not in accordance with her/his own beliefs. The researcher believes that those teachers were obligated to abide by the syllabus and teach all topics because the final examinations for 12th grade in Saudi schools were centrally conducted by the Ministry of Education. Therefore, the Islamic education teachers could not delete or ignore any subject in the textbook, even if it is not to in accordance with her/ his own beliefs, as it might be part of the final examination.

Subscale Three: The Learning Experiences

Message number 17, which states, "*The Islamic education teacher taught more through preaching and reminding rather than debate and discussion*" received the highest negative message ratings by male students with a Science major with a mean of 3.09 and standard deviation of 1.56, and by female students with a Liberal Arts major with a mean of 3.21 and standard deviation of 1.28. These results were neutral (3-<4), which means that the Islamic education teachers may or may not teach

through preaching and reminding more than debating and discussing. As an Islamic education teacher, the researcher believes that some students were more conscious of this message, thus they agreed that their Islamic education teachers transmitted this message. In contrast, some of the students, although their teachers transmitted these negative messages, were unconscious of this message and, therefore, did not receive it. Or, it can simply be said that the teachers did not send such messages to their students.

Based on the students who believed that their Islamic education teachers taught them through preaching and reminding rather than debate and discussion, the teachers taught this way because the education system in Saudi Arabia, in most schools, still relies on the traditional approach which depends on the *intronaite* (lecturing method) even in teaching science or mathematics. Al-Shaabi (2004) declared that some teachers in Saudi Arabia who teach Science, English, and Mathematics frequently convert their classes to preachy classes and spend the majority of class time transmitting their religious opinions and beliefs to their students. The probability of teaching this way in Islamic education courses is higher than in teaching other courses because the nature of the Islamic education courses is more theoretical than others. On the contrary, the students who believed that their Islamic education teachers did not teach them through preaching or reminding rather than debate and discussion arrived at that result probably because the content matter is usually limited and short and the teachers were obliged to fill the remaining time in the classroom by discussing and debating.

However, message number 16, which states, "*The Islamic education teacher used only the lecture methodology, a linear way from teacher to student*" received the highest negative message ratings by male students with Liberal Arts major with a mean of 2.65 and standard deviation of 1.44, and by female students with a Science major with a mean of 3.09 and standard deviation of 1.56. The results indicate, based on the students' responses, that the Islamic education teachers did not use only the lecture methodology while teaching, although the nature of Islamic education courses is preachy and admonitory. The time that is assigned for each Islamic education course is usually longer than the requirement; therefore, the Islamic education teachers may be obliged to use different methods to fill the classroom period by using different teaching styles.

Message number 18 which states, "*The Islamic education teacher was kinder and more pleasant to students who were involved in 'Islamic awareness activity' rather than to students who were not"* received the second most frequently mentioned negative message ratings by female students with a Liberal Arts major, with a mean of 2.97 and standard deviation of 1.34. These findings show that some students agreed that they received such a negative message from their Islamic education teachers, but other students disagreed that they had. The students who agreed that they received such a negative message from their Islamic education teachers supported Al-Muzaini (2004), who gave numerous examples relating to how Saudi teachers transmit "negative messages" through hidden curricula. One of these examples is that teachers give their attention, praise and respect to those students

whose personal appearance looks more conservative. These students who had this appearance are usually registered in “Islamic awareness activity,” which exists at each school as part of extracurricular activities.

Message number 23, which states, “*The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class”* received the lowest negative message ratings by male students with a Science major with a mean of 1.92 and standard deviation of 1.22, and by female students with a Liberal Arts major with a mean of 1.83 and standard deviation of 1.2. The results show that Islamic education teachers did not transmit this negative message to their students. These findings indicate that the Islamic education teachers were more aware of the necessity of practicing the Islamic teachings, of which an essential concept of Islam is to strongly reject racism and discrimination when acting with others or judging them.

Message number 21, which states “*The Islamic education teacher considered any form of extracurricular activities useless and ‘time wasting’ except activities involving ‘Islamic awareness’”* received the lowest negative message ratings by female students with a Science major with a mean of 1.84 and standard deviation of 1.05. Message number 24 which states, “*The Islamic education teacher considered participation in ‘Islamic Awareness Activity’ more important than attending some classes"* received the lowest negative message ratings by male students with a Liberal Arts major with a mean of 1.92 and standard deviation of 0.96. These findings from these two negative messages indicate that Islamic education teachers had positive

attitudes towards school activities other than Islamic awareness activities. Therefore, they did not transmit such negative messages to their students. In addition, in secondary schools there is a student activities course that is mandatory for each student to attend. Thus, the Islamic education teachers had no choice but to participate in it, even if it did not suit their attitudes or ideologies.

Subscale Four: The Evaluation

Message number 25, which states "*The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative"* was the message that received the highest negative ratings by male students with a Science major with a mean of 2.7 and standard deviation of 1.4. Females with a Science major responded with ratings of a mean of 2.91 and standard deviation of 1.45; females with a Liberal Arts major had a mean of 3.00 and standard deviation of 1.44. As mentioned before, these findings show that some students agreed that they received such a negative message from their Islamic education teachers, but other students disagreed.

The students who agreed that they received such a negative message from their Islamic education teachers supported the claim of Al-Muzaini (2004), who gave numerous examples relating to how Saudi teachers transmitted "negative messages" through hidden curricula. One of these examples is that teachers give their attention, praise, and respect to those students whose personal appearance may seem more conservative. Moreover, in post 9/11 Saudi Arabia, people whose appearances were more conservative started to lose respect within their own society because one vivid

characteristic of the terrorists allegedly involved in 9/11 was their Islamic conservative appearance.

While message number 28, which states "*The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter,"* was the message that received the highest negative message in ratings by male students with a Liberal Arts major with a mean of 2.56 and standard deviation of 1.38. The results show that the students did not agree that their Islamic education teachers transmitted this negative message. The researcher believes that is because the Ministry of Education has started to resort to critical and analytical queries in addition to rote-memory approaches, requiring students to employ more thinking, understanding, comprehending, and analyzing as they prepare for class and examination for all subjects, including Islamic education courses, for students in the 12^{th} grade (it is worth mentioning that final examinations in 12^{th} grade in Saudi secondary schools are centrally prepared and conducted by the Ministry of Education).

Message number 27 which states, "*The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams"* was the message that received the second highest negative message in ratings by male students with a Liberal Arts major with a mean of 2.53 and standard deviation of 1.18, and by female students with a Liberal Arts major with a mean of 2.95 and standard deviation of 1.37. The results show that students' responses were close to the score 3 in the Likert scale

which means some students did not agree that their Islamic education teachers transmitted this negative message. On the other hand, some students agreed that their Islamic education teachers transmitted this negative message. The result also show that this negative message received the second highest message from the students' perspectives whose major was in the Liberal Arts section.

The researcher believes that, in secondary schools in Saudi Arabia, the full focus is on science and mathematics courses in the Science section, while the focus is on Islamic education and Arabic courses in the Liberal Arts section. Therefore, the Islamic education courses have more themes and subjects with more difficult details in the Liberal Arts section than do the Islamic education courses in the Science section. Thus, the Islamic education teachers in the Liberal Arts section transmitted this message to simplify the tests of Islamic education courses to their students.

Message number 26, which states "*The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities "* received the lowest negative message ratings by male students with a Science major with a mean of 1.92 and standard deviation of 1.23, by male students with a Liberal Arts major with a mean of 1.98 and standard deviation of 1.06, by female students with a Science major with a mean of 1.81 and standard deviation of 1.22, and by female students with a Liberal Arts major with a mean of 2.00 and standard deviation of 1.23. The results show that all female and male Islamic education teachers did not transmit this negative message to their students. Findings indicated that the Islamic education teachers were more

aware of the necessity of practicing the Islamic teachings, of which an essential concept is to completely reject racism and discrimination when acting with others or judging them.

Research Question 4

Research question four asked, "A*re there differences in the students' perspectives based on gender and majors?"* A two-way anova (**ANOVA**) test was conducted to determine if there was a significant difference between students' perspectives based on gender and majors. In all statistical tests, the alpha level of .05 (**α = .05**) was used. The test shows there was no statistically significant difference between all students' responses based on their gender and major. F (1,325) =0.432, P =0.512. This may be because, in Saudi Arabia, the textbooks (textbooks for females and textbooks for males) assigned for all K-12 curricula are centrally published and distributed by the Ministry of Education, which means that every single student in the country studies the same textbooks as all the others. Moreover, the objectives of the Islamic curricula in secondary schools in Saudi Arabia for both female and male students are the same, which may lead all Islamic education teachers to follow the same rules and play the same roles to achieve these objectives. In addition, there is usually one Islamic education teacher teaching students of both majors, Science and Liberal Arts, the Islamic education classes in each school. Therefore, their majors were not a factor in students' responses.

There is a statistically significant difference between all students' responses based on their gender and major in terms of the second subscale "The Subject-Matter" F (1,325) = 4.893, P =0.028.

The chart in Figure 5 shows there are differences between the responses of the females with a Liberal Arts major (M= 2.66) and the males with a Liberal Arts major (M=2.33). However, the chart shows that there are no difference between female students with a Science major (M =2.40) and male students with a Science major (M=2. 47). This may be because, in secondary schools in Saudi Arabia, the focus is on science and mathematics courses in the Science section, while the focus is on the Islamic education and Arabic courses in Liberal Arts section. So, the Islamic education teachers may interact more comprehensively with Liberal Arts majors than they do with Science majors. Thus, the chance of transmitting negative messages from teachers to students may differ between the two groups.

Implications

The results of this study provide valuable insights into students' perspectives on the extent to which female and male Islamic education teachers transmit the negative messages at hand as a hidden curriculum while teaching their 12th grade students in secondary schools in Saudi Arabia. This information may be used by the Ministry of Education to overcome transmitting such negative messages to the students by conducting workshops for all teachers throughout the school districts in Saudi Arabia. Workshops should focus on the hidden curriculum theme as a main theme in at least one of the curriculum and instruction courses to provide the pre-service teachers with full knowledge about the concepts of hidden curricula and the significance of its negative and positive impacts.

Moreover, The Ministry of Education could utilize this study by cooperating with Saudi universities, especially in their schools of education, to set up a course or practicum pertaining to the theme of the hidden curriculum. Teacher-training students and pre-service teachers need to receive proper knowledge of the concepts of the hidden curriculum and the significance of its negative and positive impacts.

Recommendations and Suggestions

Based on the findings of this study and on personal experience, the following recommendations and suggestions for future research are made:

The Educational Supervision Department and the general Curricula Department in the Ministry of Education should cooperate and work together to

conduct workshops focusing on all aspects of the hidden curriculum and the significance of its negative and positive impacts.

This study provided the participants with particular negative messages to choose from, and that often leaves other negative messages out. Therefore, qualitative studies are encouraged to investigate what negative messages the teachers transmit to their students.

This study explored the extent to which the Islamic education teachers transmitted the mentioned negative messages to their students using the hidden curriculum. Therefore, it is recommended to extend such study to scrutinize teachers in different majors such as Social Studies, English, Arabic Language, Science …etc.

It is recommended that this study be repeated and applied to secondary schools in Saudi Arabia to investigate students' perspectives on the extent to which the Islamic education teachers transmit negative messages to their students.

It is recommended that this study be reapplied in other specialized secondary schools in Saudi Arabia, such as The Memorization of The Holy Qur'an schools, the private schools, and the international schools to investigate students' perspectives on the extent to which the Islamic education teachers transmit negative messages to their students.

It is recommended that studies be conducted analyzing the prescribed textbooks of each grade to see to what extent these textbook imply a hidden curriculum.

Universities and schools of education in Saudi Arabia should include in their programs a course or a section that provides the pre-service teachers the identification of the conceptual elements curriculum and the positive and negative impacts of the hidden curriculum.

This study focused on the Islamic education teachers in 12th grade in Saudi Arabia. Further studies focusing on other majors and other school grade levels are highly recommended to investigate to what extent the teachers who teach other majors transmit negative messages to their students.

Conclusion

The purpose of this study was to explore the students' perspectives on the extent to which female and male Islamic education teachers are transmitting the mentioned negative messages as a hidden curriculum while teaching their 12th grade students in secondary schools in Saudi Arabia. The results of the study showed, in general, that the 12th grade female and male students in both majors (Science and Liberal Arts) did not agree that their Islamic education teachers transmitted the mentioned negative message to them while they were teaching them the Islamic education courses. However, the results showed that there was no negative message that all students disagreed that their Islamic education teachers transmitted to them. This result may reflect that all negative messages were transmitted to some students in some cases, which means that the impact of these negative messages on the students who received them should be taken into consideration.

The researcher believes that it is probably that the results could be explained by the fact that the Islamic education teachers have more knowledge of Islamic teachings than teachers of other majors. In other words, the mentioned negative messages may be transmitted by teachers who taught other subjects and who were more eager and enthusiastic to convince their students of these messages, with a rationale -- because of the lack of Islamic knowledge -- that this was the way of supporting Islam.

This study found that there was no statistically significant difference between all students' responses based on their gender and major. F (1,325) =0.432, P =0.512. There was a statistically significant difference between all students' responses based on their gender and major in terms of the second subscale "The Subject-Matter. F (1,325) = 4.893, P =0.028. There was a significant difference in the female students' responses in terms of the second subscale, "The Subject-Matter," based on their majors. F (1,136) = 4.757, P =0.031. The outcomes of this study support the need of more studies focusing on the concepts of the hidden curriculum and the significance of its negative and positive impacts.

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Appendix A

The Questionnaire

(English Version)

The Questionnaire

Please rate each item according to your perspectives about the extent Islamic education teachers are transmitting negative messages while teaching the 12th grade's Islamic education courses.
1= Strongly disagree. 2= Disagree. 3=Neutral. 4= Agree. 5= Strongly agree.

A: please circle your major 1. Science 2. Liberal Arts

B: Please circle your response.

	I. Objectives
1 2 3 4 5	1. The Islamic education teacher gave me the impression that merely talking with non-Muslims would threaten my identity as a Muslim.
1 2 3 4 5	2. The Islamic education teacher criticized all Islamic sects and all ideologies in the Saudi society and which were not in accordance with his own beliefs.
1 2 3 4 5	3. The Islamic education teacher criticized Islamic education textbooks subjects that conflicted with his own ideology.
1 2 3 4 5	4. The Islamic education teacher believed that the Saudi society was not fully abiding by Islamic commands.
1 2 3 4 5	5. The Islamic education teacher was not susceptible to any opinions or perspectives that are different to his.
1 2 3 4 5	6. The Islamic education teacher would not give us the opportunity to have a discussion in the classroom.

1 2 3 4 5	7. The Islamic education teacher tried to persuade all high school graduating students to major only in Islamic studies.
	II. Subject-Matter (Content)
1 2 3 4 5	8. The Islamic education teacher rejected the importance of some of the science subjects claiming that they did not hold any religious value that would affect my morality.
1 2 3 4 5	9. The Islamic education teacher let his students believe that the Saudi society was the absolute most Islamic society.
1 2 3 4 5	10. The Islamic education teacher let his students believe that Saudi Islamic scholars were more knowledgeable about the religion than any other Islamic scholar any where in the Islamic world.
1 2 3 4 5	11. The Islamic education teacher let his students believe that the Islamic conduct and tradition followed in the Saudi society were the appropriate standards with which other Islamic societies' conduct and tradition should be evaluated.
1 2 3 4 5	12. The Islamic education teacher gave us additional information that was irrelative to the topic at hand using audio tapes, pamphlets and other media.
1 2 3 4 5	13. The Islamic education teacher encouraged me to accept his opinions even if they contradicted the textbook.

1	2	3	4	5	14. The Islamic education teacher ignored some of the subjects in the textbook which were not in accordance with his own beliefs.
					III. Learning experiences **A. Teaching methods**
1	2	3	4	5	15. The Islamic education teacher did not use educational technology aids such as VCR, overhead projector, computer, etc because of their unimportance to him.
1	2	3	4	5	16. The Islamic education teacher used only the lecture methodology, a linear way from teacher to student.
1	2	3	4	5	17. The Islamic education teacher taught more through preaching and reminding rather than debate and discussion.
1	2	3	4	5	18. The Islamic education teacher was kinder and more pleasant to students who were involved in “Islamic awareness activity” rather than to students who were not.
1	2	3	4	5	19. The Islamic education teacher did not allow students to offer their opinions.
1	2	3	4	5	20. The Islamic education teacher was annoyed at students who disagreed with his opinions.
					III. Learning experiences **B. Activities**
1	2	3	4	5	21. The Islamic education teacher considered any form of extracurricular activities useless and "time wasting" except activities involving “Islamic awareness.”

1	2	3	4	5	22. The Islamic education teacher favored only extracurricular activities that were “Islamic awareness activity”.
1	2	3	4	5	23. The Islamic education teacher gave more opportunities (in the classroom) to some students not to others because of their tribal or family names and their township and social class.
1	2	3	4	5	24. The Islamic education teacher considered participation in “Islamic Awareness Activity” more important than attending some classes.
1	2	3	4	5	**IV. Evaluation** 25. The Islamic education teacher showed more interest and offered more praise to students whose appearance looked more conservative.
1	2	3	4	5	26. The Islamic education teacher gave higher grades to students carrying certain tribal and family names or township and social class, evaluating less their knowledge and abilities.
1	2	3	4	5	27. The Islamic education teacher emphasized by insinuation, verbal comments and facial expressions particular topics suggesting that they are going to be included in exams.
1	2	3	4	5	28. The Islamic education teacher evaluated us on our abilities to memorize the content rather than on our comprehension of the subject matter.
1	2	3	4	5	29. The Islamic education teacher was very tolerant when evaluated his students which makes all students guarantee passing his class without working hard.

Appendix B

The Questionnaire

(Arabic Version, Female)

أختي الكريمة

السلام عليكم ورحمة الله وبركاته

أنا الطالب/ عبدالخالق جلال الدين عبدالسلام من جامعة كانساس بولاية كانساس أقوم حاليا بإجراء بحث الدكتوراة في المناهج وطرق التدريس بعنوان (وجهات نظر الطلاب والطالبات في الرسائل السلبية التي يرسلها معلمو/ معلمات التربية الإسلامية في المرحلة الثانوية في السعودية كمنهج خفي) ، وقد وقع عليك الاختيار عشوائياً لتكون ضمن عينة الدراسة، لذا أرجو منك التعاون بتعبئة الاستبيان المرفق في ملف (Word)، وذلك بما يتوافق مع وجهة نظرك. وإرسالها كملف (Word) على الإيميل:

salam@ku.edu

أو agdasalam@hotmail.com

علماً بأن بيانات الدراسة هي لأغراض البحث العلمي فقط ، وسيتم الحفاظ على سريتها، ولا يطلب منك كتابة اسمك أو ما يشير إليك، شاكرا لك حسن تعاونك.

إعداد: عبدالخالق عبدالسلام **إشراف: د.** Phil McKnight University of Kansas

الاستبيان (للطالبات)

وجهات نظر الطلاب والطالبات في الرسائل السلبية التي يرسلها معلمو/ معلمات التربية الإسلامية

في المرحلة الثانوية في السعودية كمنهج خفي

القسم الأول: معلومات عامة

الرجاء تحديد التخصص في المرحلة الثانوية بكتابة الرقم داخل القوسين ( )

1 - طبيعي **2 – شرعي**

القسم الثاني: فقرات الاستبيان

فيما يلي مجموعة من الفقرات ، أرجو قراءتها بتمعن والإجابة عليها وذلك بوضع دائرة حول الرقم المناسب من وجهة نظرك في مدى قيام معلمة التربية الإسلامية بإرسال هذه الرسائل السلبية أثناء تدريسها مواد التربية الإسلامية للصف الثالث الثانوي.

الرجاء وضع الرقم الذي ترى أنه يتناسب مع وجهة نظرك

أولا: الأهداف

أوافق بشدة 5	أوافق 4	محايد 3	لا أوافق 2	لا أوافق بشدة 1
	1. معلمة التربية الإسلامية كانت تصور لي أن مجرد التحدث مع غير المسلمين يعتبر تهديدا لهويتي الإسلامية.			
	2. معلمة التربية الإسلامية كانت تنتقد المذاهب الإسلامية والاتجاهات الفكرية الموجودة في السعودية و التي لا تتماشى مع فكرها.			
	3. معلمة التربية الإسلامية كانت تنتقد موضوعات كتب التربية الإسلامية المقررة والتي تخالف اتجاهها الفكري.			
	4. معلمة التربية الإسلامية كانت ترى أن المجتمع السعودي بعيد عن الالتزام بالتعاليم الاسلامية بالكلية.			
	5. معلمة التربية الإسلامية كانت لاتتقبل الآراء المغايرة لآرائها ونظرتها الشخصية.			
	6. معلمة التربية الإسلامية كانت لا تعطينا فرصة المناقشة داخل الفصل.			
	7. معلمة التربية الإسلامية كانت تحاول إقناع الطالبات بالتخصص في مجال الدراسات الإسلامية دون غيرها من التخصصات عند التخرج من الثانوية العامة.			

ثانياً: الكتاب المقرر

أوافق بشدة 5	أوافق 4	محايد 3	لا أوافق 2	لا أوافق بشدة 1
	8. معلمة التربية الإسلامية كانت لا ترى أهمية بعض المواد العلمية باعتبار أنها مواد ليس لها أثر ديني يؤثر في سلوكياتي.			
	9. معلمة التربية الإسلامية كانت تصور للطالبات بأن المجتمع السعودي هو أفضل مجتمع إسلامي على الإطلاق.			
	10. معلمة التربية الإسلامية كانت تصور للطالبات بأن علماء الشريعة السعوديين لديهم العلم الشرعي أكثر مما لدى غيرهم من علماء الشريعة في دول العالم الإسلامي.			
	11. معلمة التربية الإسلامية كانت تصور للطالبات أن العادات والتقاليدالإسلامية الممارسة في المجتمع السعودي هي المعيار لمدى موافقة عادات وتقاليد المجتمعات الإسلامية الأخرى للشريعة.			
	12. معلمة التربية الإسلامية كانت تزودنا ببعض الموضوعات التي ليست لها صلة			

	بموضوعات المقرر (من خلال الأشرطة السمعية والمطويات ونحوها).
	13. معلمة التربية الإسلامية كانت تحاول إقناعي بتقبل آرائها حتى لو تعارضت مع ما هو موجود في الكتاب المقرر.
	14. معلمة التربية الإسلامية كانت تُغفل بعض الموضوعات الموجودة في الكتاب المقرر التي تخالف آراءها.

ثالثاً: العملية التعليمية (طرق التدريس)

أوافق بشدة 5	أوافق 4	محايد 3	لا أوافق 2	لا أوافق بشدة 1
	15. معلمة التربية الإسلامية كانت لا تستخدم الوسائل التعليمية (مثل الفيديو، الاوفرهيد بورجكتور، الكمبيوتر. .) لعدم قناعتها بأهميتها.			
	16. معلمة التربية الإسلامية كانت تعتمد في تدريسها على طريقة المحاضرة (الإلقاء) فقط دون غيرها من الطرق.			
	17. معلمة التربية الإسلامية كانت تستخدم أسلوب الوعظ والتذكير أكثر من أسلوب الحوار والمناقشة أثناء التدريس.			
	18. معلمة التربية الإسلامية كانت لطيفة في تعاملها مع الطالبات المشاركات في نشاط التوعية الإسلامية دون غيرهن من الطالبات.			
	19. معلمة التربية الإسلامية كانت لا تسمح للطالبات بإبداء آرائهن.			
	20. معلمة التربية الإسلامية كانت تتضايق من الطالبات اللاتي يخالفن آراءها.			

ثالثاً: العملية التعليمية (الأنشطة)

أوافق بشدة 5	أوافق 4	محايد 3	لا أوافق 2	لا أوافق بشدة 1
	21. معلمة التربية الإسلامية كانت تعتبر أي نشاط عدا نشاط التوعية الإسلامية غير مفيد ومضيعة للوقت.			
	22. معلمة التربية الإسلامية كانت تفضل نشاط التوعية الإسلامية فقط دون غيره من الأنشطة			
	23. معلمة التربية الإسلامية كانت تعطي بعض الطالبات فرصا أكثر من غيرهن - داخل الفصل- بسبب نسبهن (نفس القبيلة- العائلة- المدينة) أومستواهن الاجتماعي.			
	24. معلمة التربية الإسلامية كانت ترى أن المشاركة في نشاط التوعية الإسلامية أهم من حضور بعض الدروس في الفصل.			

رابعا: التقويم

أوافق بشدة 5	أوافق 4	محايد 3	لا أوافق 2	لا أوافق بشدة 1

25. معلمة التربية الإسلامية كانت تبدي اهتماما و ثناء وتقديرا للطالبات اللاتي يبدين أكثر التزاما بالمظهر الإسلامي دون غيرهن من الطالبات.	
26. معلمة التربية الإسلامية كانت تراعي في التقويم النسب (نفس القبيلة- العائلة- المدينة) والمستوى الاجتماعي أكثر من المعرفة والقدرات لدى الطالبات.	
27. معلمة التربية الإسلامية كان تستخدم الإيماءات أو التعليقات اللفظية أو تعبيرات الوجه أثناء تدريس بعض الموضوعات للتنبيه على احتمالية ورودها في الاختبارات.	
28. معلمة التربية الإسلامية كانت تعتمد في تقويمنا على قدراتنا على حفظ موضوعات المقرر أكثر من الاعتماد على مدى فهمنا لهذه الموضوعات.	
29. معلمة التربية الإسلامية كانت تتساهل في تقييم الطالبات في المواد التي تدرسها إلى درجة ضمان النجاح في هذه المواد دون بذل أدنى جهد.	

شكرا جزيلا على حسن تعاونكم .

Appendix C

The Questionnaire

(Arabic Version, Male)

أخي الكريم

السلام عليكم ورحمة الله وبركاته

أنا الطالب/ عبدالخالق جلال الدين عبدالسلام من جامعة كانساس بولاية كانساس أقوم حاليا بإجراء بحث الدكتوراة في المناهج وطرق التدريس بعنوان (وجهات نظر الطلاب والطالبات في الرسائل السلبية التي يرسلها معلمو/ معلمات التربية الإسلامية في المرحلة الثانوية في السعودية كمنهج خفي) ، وقد وقع عليك الاختيار عشوائياً لتكون ضمن عينة الدراسة، لذا أرجو منك التعاون بتعبئة الاستبيان المرفق في ملف (Word)، وذلك بما يتوافق مع وجهة نظرك. وإرسالها كملف (Word) على الإيميل:

salam@ku.edu

أو agdasalam@hotmail.com

علماً بأن بيانات الدراسة هي لأغراض البحث العلمي فقط ، وسيتم الحفاظ على سريتها، ولا يطلب منك كتابة اسمك أو ما يشير إليك، شاكرا لك حسن تعاونك.

إعداد: عبدالخالق عبدالسلام **إشراف: د.** Phil McKnight University of Kansas

الاستبيان (للطلاب)

وجهات نظر الطلاب والطالبات في الرسائل السلبية التي يرسلها معلمو/ معلمات التربية الإسلامية

في المرحلة الثانوية في السعودية كمنهج خفي

القسم الأول: معلومات عامة

الرجاء تحديد التخصص في المرحلة الثانوية بكتابة الرقم داخل القوسين ( )

1 - طبيعي **2 – شرعي**

القسم الثاني: فقرات الاستبيان

فيما يلي مجموعة من الفقرات ، أرجو قراءتها بتمعن والإجابة عليها وذلك بوضع دائرة حول الرقم المناسب من وجهة نظرك في مدى قيام معلم التربية الإسلامية بإرسال هذه الرسائل السلبية أثناء تدريسه مواد التربية الإسلامية للصف الثالث الثانوي.

الرجاء وضع الرقم الذي ترى أنه يتناسب مع وجهة نظرك

أولا: الأهداف

أوافق بشدة 5	أوافق 4	محايد 3	لا أوافق 2	لا أوافق بشدة 1
	1. معلم التربية الإسلامية كان يصور لي أن مجرد التحدث مع غير المسلمين يعتبر تهديدا لهويتي الإسلامية.			
	2. معلم التربية الإسلامية كان ينتقد المذاهب الإسلامية والاتجاهات الفكرية الموجودة في السعودية و التي لا تتماشى مع فكره.			
	3. معلم التربية الإسلامية كان ينتقد موضوعات كتب التربية الإسلامية المقررة والتي تخالف اتجاهه الفكري.			
	4. معلم التربية الإسلامية كان يرى أن المجتمع السعودي بعيد عن الالتزام بالتعاليم الإسلامية بالكلية.			
	5. معلم التربية الإسلامية كان لا يتقبل الآراء المغايرة لآرائه ونظرته الشخصية.			
	6. معلم التربية الإسلامية كان لا يعطينا فرصة المناقشة داخل الفصل.			
	7. معلم التربية الإسلامية كان يحاول إقناع الطلاب بالتخصص في مجال الدراسات الإسلامية دون غيرها من التخصصات عند التخرج من الثانوية العامة.			

ثانيا: الكتاب المقرر

أوافق بشدة 5	أوافق 4	محايد 3	لا أوافق 2	لا أوافق بشدة 1
	8. معلم التربية الاسلامية كان لا يرى أهمية بعض المواد العلمية باعتبار انها مواد ليس لها أثر ديني يؤثر في سلوكياتي.			
	9. معلم التربية الإسلامية كان يصور للطلاب بأن المجتمع السعودي هو أفضل مجتمع إسلامي على الإطلاق.			
	10. معلم التربية الإسلامية كان يصور للطلاب بأن علماء الشريعة السعوديين لديهم العلم الشرعي أكثر مما لدى غيرهم من علماء الشريعة في دول العالم الإسلامي.			
	11. معلم التربية الإسلامية كان يصور للطلاب أن العادات والتقاليد الإسلامية الممارسة في المجتمع السعودي هي المعيار لمدى موافقة عادات وتقاليد المجتمعات الإسلامية الأخرى للشريعة.			
	12. معلم التربية الإسلامية كان يزودنا ببعض الموضوعات التي ليست لها صلة بموضوعات المقرر (من خلال الأشرطة السمعية والمطويات ونحوها).			

	13. معلم التربية الإسلامية كان يحاول إقناعي بتقبل آرائه حتى لو تعارضت مع ما هو موجود في الكتاب المقرر.
	14. معلم التربية الإسلامية كان يُغفل بعض الموضوعات الموجودة في الكتاب المقرر التي تخالف آراءه.

ثالثاً: العملية التعليمية (طرق التدريس)

أوافق بشدة 5	أوافق 4	محايد 3	لا أوافق 2	لا أوافق بشدة 1
	15. معلم التربية الإسلامية كان لا يستخدم الوسائل التعليمية (مثل الفيديو، الاوفرهيد بورجكتور، الكمبيوتر. .) لعدم قناعته بأهميتها.			
	16. معلم التربية الإسلامية كان يعتمد في تدريسه على طريقة المحاضرة (الإلقاء) فقط دون غيرها من الطرق.			
	17. معلم التربية الإسلامية كان يستخدم أسلوب الوعظ والتذكير أكثر من أسلوب الحوار والمناقشة أثناء التدريس.			
	18. معلم التربية الإسلامية كان لطيفا في تعامله مع الطلاب المشاركين في نشاط التوعية الاسلامية دون غيرهم من الطلاب.			
	19. معلم التربية الإسلامية كان لا يسمح للطلاب بإبداء آرائهم.			
	20. معلم التربية الإسلامية كان يتضايق من الطلاب الذين يخالفون آراءه.			

ثالثاً: العملية التعليمية (الأنشطة)

أوافق بشدة 5	أوافق 4	محايد 3	لا أوافق 2	لا أوافق بشدة 1
	21. معلم التربية الإسلامية كان يعتبر أي نشاط عدا نشاط التوعية الإسلامية غير مفيد ومضيعة للوقت.			
	22. معلم التربية الإسلامية كان يفضل نشاط التوعية الإسلامية فقط دون غيره من الأنشطة.			
	23. معلم التربية الإسلامية كان يعطي بعض الطلاب فرصا أكثر من غيرهم - داخل الفصل- بسبب نسبهم (نفس القبيلة- العائلة- المدينة) أومستواهم الاجتماعي..			
	24. معلم التربية الإسلامية كان يرى أن المشاركة في نشاط التوعية الإسلامية أهم من حضور بعض الدروس في الفصل.			

رابعا: التقويم

أوافق بشدة 5	أوافق 4	محايد 3	لا أوافق 2	لا أوافق بشدة 1

25. معلم التربية الإسلامية كان يبدي اهتماما و ثناء وتقديرا للطلاب الذين يبدون أكثر التزاما بالمظهر الإسلامي دون غيرهم من الطلاب.	
26. معلم التربية الإسلامية كان يراعي في التقويم النسب (نفس القبيلة- العائلة- المدينة) والمستوى الاجتماعي أكثر من المعرفة والقدرات لدى الطلاب .	
27. معلم التربية الإسلامية كان يستخدم الإيماءات أو التعليقات اللفظية أو تعبيرات الوجه أثناء تدريس بعض الموضوعات للتنبيه على احتمالية ورودها في الاختبارات.	
28. معلم التربية الإسلامية كان يعتمد في تقويمنا على قدراتنا على حفظ موضوعات المقرر أكثر من الاعتماد على مدى فهمنا لهذه الموضوعات.	
29. معلم التربية الاسلامية كان يتساهل في تقييم الطلاب في المواد التي يدرسها إلى درجة ضمان النجاح في هذه المواد دون بذل أدنى جهد.	

شكرا جزيلا على حسن تعاونكم .

Appendix D

The approval of conducting the study from

The Human Subjects Committee Lawrence Campus (HSCL), University of Kansas

Approved by the Human Subjects Committee Lawrence Campus, University of Kansas. Approval expires one year from

HSCL #17057

SAUDI STUDENTS' PERSPECTIVES ON THEIR TEACHERS' TRANSMITION OF NEGATIVE MESSAGES: A HIDDEN CURRICULUM

CONSENT STATEMENT

INTRODUCTION

The Department of Curriculum & Teaching at the University of Kansas supports the practice of protection for human subjects participating in research. The following information is provided for you to decide whether you wish to participate in the present study. You may refuse to sign this form and not participate in this study. You should be aware that even if you agree to participate, you are free to withdraw at any time. If you do withdraw from this study, it will not affect your relationship with this unit, the services it may provide to you, or the University of Kansas.

PURPOSE OF THE STUDY

This study will focus on a specific group of Saudi Arabian students in order to investigate to what extent negative messages are transmitted in the course of informal or hidden curricula in Islamic education. Specifically, are Islamic education teachers using negative messages (hidden curricula) in the course of teaching formal Islamic curricula?

PROCEDURES

You will be asked to answer to the first part of the questionnaire which contains the demographic information. Then you will be asked to rate each item according to your perspectives about the extent Islamic education teachers are transmitting negative messages while teaching the 12^{th} grade's Islamic education courses.
1= Strongly disagree. 2= Disagree. 3=Neutral. 4= Agree. 5= Strongly agree.

RISKS

This study based on answering to the items of the questionnaire thus there will be no harm or risks are anticipated in participation.

BENEFITS

In this study there are no clear benefits anticipated to the participants

PAYMENT TO PARTICIPANTS

In this study will not be paid to the participants

PARTICIPANT CONFIDENTIALITY

Your name will not be associated in any way with the information collected about you or with the research findings from this study. Permission granted on this date to use and disclose your information remains in effect indefinitely. By **completing this survey** you give permission for the use and disclosure of your information for the purposes of this study at any time in the future. In this study, there is no expiration date.

PARTICIPANT CERTIFICATION

I have read this Consent and Authorization form. I have had the opportunity to ask, and I have received answers to, any questions I had regarding the study. I understand that if I have any additional questions about my rights as a research participant, I may call (785) 864-7429 or (785) 864-7385 or write the Human Subjects Committee Lawrence Campus (HSCL), University of Kansas, 2385 Irving Hill Road, Lawrence, Kansas 66045-7563, email dhann@ku.edu or mdenning@ku.edu.

Completion of the survey indicates your willingness to participate in this project and that you are at least eighteen years old.

Researcher Contact Information:

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Joseph R. Pearson Hall, Room 441
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Lawrence, KS 66045
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Abdulkhliq abdulslalm
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Appendix E

The approval translated in Arabic

Approved by the Human Subjects Committee Lawrence Campus, University of Kansas. Approval expires one year from 1/4/2008

HSCL #17057

بيان قبول المشاركة في الاستبيان

SAUDI STUDENTS' PERSPECTIVES ON THEIR TEACHERS' TRANSMITION OF NEGATIVE MESSAGES: A HIDDEN CURRICULUM

وجهات نظر الطلاب والطالبات في الرسائل السلبية التي يرسلها معلمو/ معلمات التربية الإسلامية في المرحلة الثانوية في السعودية كمنهج خفي

تقديم

إن قسم المناهج وطرق التدريس بجامعة كانساس يدعم تطبيق حماية المشاركة في البحوث الإنسانية. المعلومات الآتية مقدمة لك لإعطائك الخيار في المشاركة في هذا البحث. لك كامل الحرية في رفض توقيع هذا النموذج وعدم المشاركة في الدراسة الحالية. كما أنه في حالة الموافقة فإنه لك الخيار في الانسحاب من المشاركة في أي وقت. كما أن هذا الانسحاب لن يؤثر سلبيا عليك.إطلاقا.

هدف الدراسة

هذه الدراسة سوف تركز على مجموعة من الطلاب والطالبات السعوديين لمعرفة وجهة نظرهم في ما مدى قيام معلمي ومعلمات التربية الإسلامية بالمرحلة الثانوية بإرسال رسائل سلبية كمنهج خفي خلال قيامهم بتدريس مناهج التربية الإسلامية؟

الإجراءات

سوف يطلب منك الإجابة على الجزء الأول من الاستبيان والذي يحتوي على أسئلة معلومات عامة (سؤال واحد فقط). بعد ذلك سوف يطلب منك اختيار الدرجة المناسبة لكل عبارة من عبارات الاستبيان بناءً على وجهة نظرك حول مدى إرسال معلمي ومعلمات التربية الإسلامية بالمرحلة الثانوية رسائل سلبية كمنهج خفي خلال قيامهم بتدريس مناهج مواد التربية الإسلامية للصف الثالث ثانوي. وفق الدرجات التالية :

1= لا أوافق بشدة 2= لا أوافق 3 محايد 4= أوافق 5= أوافق بشدة

المسؤليات والمنافع

تعتمد هذه الدراسة على الإجابة على عبارات الاستبيان فقط وبالتالي ليس هناك أي ضرر أو مخاطرة متوقعة بسبب المشاركة.

كما أنه لا يوجد هناك أي مبلغ مالي يدفع للمشاركين أو أية فوائد واضحة متوقعة في هذه الدراسة تعود مباشرة لهم.

خصوصية المشاركة

جميع المعلومات التي سوف يتم تجميعها من المشارك أو المشاركة سوف تكون محاطة بالسرية التامة ولن تستخدم إلا في مجال البحث فقط.إجابتك للاستبيان يعني إعطاء الباحث الموافقة على استخدام المعلومات التي قمت بتدوينها لأغراض البحث في أي وقت مستقبلا. علما بأنه لا يوجد تاريخ محدد للانتهاء في هذه الدراسة.

مصادقة المشارك/ المشاركة

لقد قمت بقراءة نموذج الموافقة والترخيص. ولدي الفرصة للاستفسار أو الإجابة على اية أسئلة تتلعق بالدراسة. وأنا أدرك في حالة وجود أي أسئلة بخصوص حقوقي كمشارك/ مشاركة في الدراسة أنني بالإمكان الاتصال على الأرقام التالية :

(785) 864-7429 or (785) 864-7385 أو مكاتبة:

The Human Subjects Committee Lawrence Campus (HSCL), University of Kansas, 2385 Irving Hill Road, Lawrence, Kansas 66045-7563, email dhann@ku.edu or mdenning@ku.edu.

إكمالك هذا الاستبيان يشير إلى رغبتك في المشاركة في هذه الدراسة وأن عمرك حاليا لا يقل عن الثمانية عشرة سنة (18).

معلومات الاتصال بالباحث

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ملاحظات:

- **الرجاء الاحتفاظ بهذا البيان وعدم إرساله مع الاستبيان.**
- **الرجاء التكرم بوضع الاستبيان بعد استكمال الإجابة على فقراته في الظرف المرفق وإرساله إلى عنوان الباحث الموضح على الظرف علما بأن أجرة البريد مدفوعة مسبقا مع ملاحظة عدم ذكر عنوانك عند الإرسال حفاظا على خصوصيتك كمشارك.**