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A FACET THEORY ANALYSIS OF ATTITUDES TOWARD  
HANDICAPPED INDIVIDUALS IN SAUDI ARABIA

By

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A DISSERTATION

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## **ABSTRACT**

### **A FACET THEORY ANALYSIS OF ATTITUDES TOWARD HANDICAPPED INDIVIDUALS IN SAUDI ARABIA**

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**Hamad A. Al-Marsouqi**

In recent years, intensive effort has been devoted to identifying the attitudes of people toward groups, concepts and institutions. A significant part of this research examines attitudes toward the handicapped. The attitudes of the public toward the handicapped, usually determine the kinds of programs the society provides for care, management, and rehabilitation of the handicapped. The aims of the present study were multiple. The first aim was to assess and examine the attitudes currently held toward the blind, the deaf, and the mentally retarded by two segments of the Saudi Arabian people: (a) students enrolled at the College of Education in Mecca City, and (b) teacher educators at the same college. A second, theoretical aim of the study was to examine the relationship of certain variables to the handicapped: sex, education, and contact. A third, practical aim was to determine, through attitude assessment, if

educators were likely to support the development of a training program for teachers of the handicapped.

### Methodology

The instrument used to measure attitudes toward the handicapped in Saudi Arabia was the Attitude Behavior Scale, the Deaf, the Blind, and the Mentally Retarded (ABS-DBM). This instrument was developed from intensive research by Jordan and his associates in 1968, and slightly modified by Afooz (1978). The ABS, built on Guttman's Facet theory, measures two response levels, the hypothetical and the stereotypic. Scales were translated into Arabic and administered to a group of 173 students and 13 teacher educators.

### Results

The data suggests that the sample tended to hold positive attitudes toward handicapped persons. It appears that respondents thought that other people (society, at large) hold positive attitudes toward the deaf and the blind, but not toward the mentally retarded. Both education and frequent contact with the handicapped were associated with more favorable attitudes toward these particular groups.

Several limitations of this study and recommendations for further research are suggested.



Dedicated  
to my wife  
Lolwah Al-Henti  
and my daughters  
Najla and Saher.  
What else can I say?

## ACKNOWLEDGMENTS

I am indebted primarily to Dr. B. Bradley West for his assistance, encouragement, support and guidance. Dr. West, as a chairman of my committee and major advisor, did everything possible to enable me to achieve my educational objectives. His continuous support and patience helped me to overcome frustrations and difficulties. My appreciation for Dr. West goes so deep, that language does not permit its true expression.

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## CHAPTER I

### INTRODUCTION

In recent years, intensive effort has been devoted to identifying the attitude of people toward groups, concepts and institutions. While such research contributes to our knowledge of human behavior, studies on attitude are also required by civil services to assist them in organizing their activities to reflect the desires and interests of the public. Bedwill (1977) asserts that attitudes have major impact on decisions made in all areas of life: for individuals and for society, in the economy, and in the legislature.

A significant part of the research in this area is being done in studies of attitudes toward the handicapped individual, i.e., the blind, the deaf, and the mentally retarded. But, Afrooz (1978) indicates that the study of attitudes toward the handicapped constitutes only 5 percent of the studies of attitudes in general. Perhaps this is due to the fact that the struggle for the rights of the handicapped individual intensified only recently. Jordan (1978) predicts that the 1980s will be the era of a civil rights movement for the handicapped.

A number of researchers demonstrate the effect of attitudes on the acceptance of handicapped persons in certain social and educational settings (Barker et al., 1953; Force, 1956; Miller, 1956). Furthermore, these attitudes, Harrelson (1970) asserts, will determine the kinds of programs the society provides for care, management, and rehabilitation of the handicapped.

In order to meet their future needs, we need to identify the attitudes of people who may have direct or indirect contact with the handicapped. This study is an attempt to do that.

#### Statement of the Problem

Teacher education in Saudi Arabia has greatly improved along with the country's economic development. But, training programs for special education teachers are not particularly popular. In most cases, Saudi teachers trained to work in regular schools are asked to take positions in schools for the handicapped; or, foreign-born and trained, Arabic-speaking personnel are brought in to teach the handicapped in special schools.

While Saudi Arabia has no comprehensive teacher-training program for the blind, deaf, or mentally retarded, it surely does have the need. The number of schools for the handicapped is increasing. In 1979, a total of 1,839 students were enrolled in thirty-one schools for the blind, sixteen schools for the deaf and the dumb, and fifteen



schools for the mentally retarded. There were 870 teachers working in these schools.

It is, therefore, appropriate to inquire why Saudi Arabia (a country that appears to now have the economic and human resources to administer and support such programs) has not established a special education teacher training program to meet the needs of handicapped students. The lack of such services may be attributed to this attitude, expressed by some teacher educators in Saudi Arabia two years ago, if we establish a special education teacher training program, it will attract few, if any, student teachers; most student teachers will hold negative attitudes toward the handicapped. Such an opinion expresses an attitude, and constitutes a value judgment.

If Saudi Arabia is to make progress in providing needed special education training programs for teachers of the handicapped, it must be determined whether or not the above-cited attitude accurately represents the current attitudes of the rest of the profession. Thus, the purpose of this study is to investigate attitudes concerning the handicapped currently held by student teachers and teacher educators.

#### Aim of the Study

The first aim of the study is to assess and examine the attitudes currently held toward the blind, the deaf and the mentally retarded of two segments of the Saudi

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Note: A student teacher is defined as a student enrolled in College of Education at Mecca, and not the course called "Student Teaching" per se.

Arabian people: (1) students enrolled at the College of Education in Mecca City, and (2) teacher educators at the same college.

A second aim of this study is also of theoretical interest: to examine certain variables as they relate to the handicapped person, i.e., to what degree does contact with the handicapped influence positiveness or negativeness of attitude toward a handicapped person. Another aim is of practical interest: to determine, through attitude assessment, if it is timely to find support for the development of a training program for teachers of the handicapped. If this study reveals widely-held positive attitudes toward the handicapped, it would follow that development of special education teacher training programs is timely and would be well received. On the other hand, if negative attitudes are discovered, then it would be more effective to recommend development of an attitude modification program to encourage future acceptance of such a teacher training program.

### Variables

The independent variables in this study are sex, education and contact. The dependent variables are the attitude objects: the blind, the deaf, and the mentally retarded.

### Research Questions

This study is designed to investigate and examine questions regarding the attitudes of designated segments of the Saudi population toward handicapped persons (the blind, the deaf and the mentally retarded).

The research questions are as follows:

1. To what degree does the amount of contact with handicapped persons influence attitudes toward such groups?
2. To what degree does education influence the attitude of an individual toward a handicapped person?
3. Do sex differences affect the degree of positiveness or negativeness of the attitude held toward the handicapped?
4. Is there a difference in perception of one kind of disability, i.e., mental retardation, than of another, i.e., blindness?
5. Is there a difference between what the subject believes are other people's attitudes and what the subject states are his or her attitudes toward the handicapped?

### Research Population

The research population consists of samples of two groups who are likely to affect future educational policy on the training of Saudi Arabian teachers for special education:

1. students enrolled in teacher training programs at the College of Education in Mecca,
2. teacher educators at the same college.

The justification for selecting these groups is that they represent a sample of the Saudi population who will influence future attempts to establish teacher training programs for special education: student teachers will be trained to teach the handicapped and teacher educators will initiate, implement and administer special-education programs within the College of Education.

#### Instrumentation (Methodology)

The instrument used to measure attitudes toward the blind, the deaf and the mentally retarded is the Attitude Behavior Scale (the ABS-DBM). This instrument was produced as a result of intensive research done by Jordan and his associates in 1968. Afrooz (1978) slightly modified the demographic section of the ABS-DBM to fit his own subjects. This author, in turn, modified the ABS-DBM to suit the limit of his investigation and the characteristics of the subjects studied. The original twenty items of the ABS-DBM are, however, retained. Modifications of the ABS-DBM include the addition of items in the Demographic Section, and excluded the other two sections: the Efficiency Scale and Orientation to Change. Finally, this investigator also developed operational definitions of the blind, the deaf, and the mentally

retarded for inclusion in the ABS-DBM since such definitions were needed. The ABS-DBM was translated into Arabic for the first time by the investigator for use in the study.

The basic scale consists of 20 statements for each disability group: the blind, the deaf and the mentally retarded. For each disability group there are two levels. The stereotypical level examines what the respondent thinks other people believe about the handicapped. The hypothetical level looks at what the respondent himself believes about the handicapped. Thus, each subject responds to the scale six times.

The first fifteen items of the three forms of the ABS-DBM are the identical except for the name of the disability, the common item; the other items on each form are specific for each disability group.<sup>1</sup>

### Research Hypotheses

In this study several hypotheses are tested.

- H1. Students and teacher educators will maintain a positive score on ABS-DBM on both stereotypical and hypothetical levels.
- H2. Amount of education will be positively related to favorable attitudes toward the deaf, the blind, and the mentally retarded.

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<sup>1</sup>For more detail about the ABS-DBM see Chapter V and the Appendix.

- H3. Female students will show more positive attitudes than will male students toward the deaf, the blind and the mentally retarded.
- H4. Frequent contact with deaf, blind, and retarded persons will be associated with favorable attitudes toward these groups.
- H5. There will be more favorable attitudes toward the deaf and blind than toward the mentally retarded on both stereotypical and hypothetical levels of the Attitude Behavior Scales.
- H6. There will be no significant differences between person's scores on the hypothetical level and on the stereotypical level at the ABS.

#### Research Limitations

Several limitations of this study should be noted:

1. The study sample was selected to serve the purposes of this investigation; however, a greater number of subjects is required for wider generalization.
2. It was not possible to randomly select the sample due to an internal difficulty within the College of Education.

#### Organization of the Study

This chapter is the introduction. Chapter II deals with the national setting of the study, examining the Saudi Arabian people, culture and educational system. Chapter III

deals with the subject of attitude, its nature and measurement. Chapter IV reviews related research. Chapter V presents the data. Chapter VI presents the findings, the summary, the conclusions and the recommendations.

## CHAPTER II

### THE SETTING

#### Introduction

The research focus of this study is the attitudes currently held by a designated segment of the Saudi Arabian people toward handicapped individuals. In order to enhance the American reader's understanding of the study, a brief orientation to Saudi Arabia's people, culture and educational system is appropriate. This overview will also examine the rationale and the need for this study.

#### General Introduction to Saudi Arabia

The Arabian peninsula has an area of about one million square miles of which Saudi Arabia occupies about 80 percent. Saudi Arabia is bordered by Jordan, Iraq and Kuwait to the north, the Red Sea and the Yemen Republic to the west, Oman and the Peoples Democratic Republic of Yemen to the south, and the United Arab Emirates and the Arabian Gulf to the east. The land is mainly desert and only 1 percent is cultivated. There are no permanent rivers (only the Wadis fills with torrents of floodwater during the occasional rains) (Ghamdi, 1977); the country is characteristically dry (Lacker, 1978).



The Arabian Peninsula has a particularly inhospitable climate. It is hot in summer with an average temperature of 85°F, and cold in winter with an average temperature of 15°F; in spring and during the first part of summer winds are very harsh (Owens, 1962).

Although nearly all Saudi Arabia is hot and dry, there are great variations in climate. Winters are generally balmy but nights can be quite cold in the mountains and interior (Hobdey, 1978).

Saudi Arabian people are mostly Semitic, descendants of the Eastern Mediterranean strain (Rustum, 1976). They have similar physical features and speak the Arabic language. The predominant religion is Islam which has influenced the shaping of a common culture and values (Ghamdi, 1977).

Saudi Arabia has long been the holy place for Muslims; it is here that Mecca and Medina, the holy cities for Muslims, are located. Islam, which came into being in 611 A.D. in Mecca, was a reactionary religion to the paganism of Arabia. According to Phillby,

Islam led Arabia at one point in the history of civilization to play a remarkable, if not outstanding part, in the political, intellectual and economic life of the civilized world (Phillby, 1930).

Lackner asserted that

Islam, unlike Christianity, has a highly developed legal and social code of behavior. At the purely religious level, the devout Muslim is required to observe the five pillars of the faith which are: repetition of the testimony of faith, almsgiving, five daily prayers, the great fast (Ramadan) and the pilgrimage to Mecca and Medina. But equally important to the Muslim is the Shari'a Law which prescribes

in great detail exactly how the Muslim is to conduct his life within the community, as orthodox Islam is very much a religion of the community, not of individual (Lackner, 1978).

In 634 A.D., when Muhammad died, Islam was the religion of most of the Arabian Peninsula. By the eighth century, the center of Islam had moved from Mecca and Medina to Damascus and Baghdad. Thereafter, most of the Arabian peninsula remained a back water of little political interest (Lackner, 1978). The people of the peninsula became isolated, returning to some of the values of pre-Islamic life.

In 1924, King Abdalaziz bin Saud unified four regions in the Arabian peninsula, Najd, Alhijaz, Assir and Al-Hassa. In 1932, he renamed the country Saudi Arabia (Ghamdi, 1977).

In the days before oil, Saudi Arabia was predominantly agricultural. Although only 1 percent of the land is arable, it was sufficient to support the relatively small population of two million. About three decades ago, before the discovery of oil, Saudi Arabia was an isolated country--educationally, politically, economically and sociologically.

Her people used to depend for their livelihood on primitive agriculture and animal husbandry and small scale fishing and trade which grew out of the pilgrimages of Muslims to Mecca (Ghamdi, 1977).

In 1939, the first commercial shipment by Aramco of Saudi Arabia oil took place (Hobday, 1978). Since then,

the exportation of oil has increased, and with increased exportation came an astronomical increase in revenues.

The money from oil has started a dramatic new era of economic and technological change in Saudi Arabia. A vast effort to modernize the country is underway, especially in the areas of communication and transportation. Airports, hospitals and highways are being built.

Oil revenues are also radically changing the Saudi Arabian way of life. Such drastic change has had an intense sociological and political impact on the nation. As a result of the great influx of wealth, the tendency toward class distinctions has increased. The royal family tops the class scale, followed by tribal sheiks, top Ulema,<sup>1</sup> and a few members of the wealthy merchant families (Rustum, 1976).

A new middle class is emerging rapidly in Saudi Arabia. This group of managers, administrators, technicians, clerks, lawyers, scientists, army officers, and others in government and business occupy a middle level in prestige and socio-economic power (Rugh, 1975).

The lower class consists of nomadic and semi-nomadic herdsmen, unskilled and semi-skilled workers in government and private employment (Rustum, 1976).

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<sup>1</sup>The Ulema are the learned men who interpret and explain the legal and religious requirements of Islam to their local communities. Their role tends to be more judicial than theological (Lackner, 1978).

The formation of the classes mentioned above has resulted in a potential for class tension because of conflicts of interest among classes.

The Saudi government recognizes inter-class conflicts and hopes to ease the tensions and to control changes. The tools for control are massive modernization programs. These programs aim to provide social services (medical care, education, social security) and to raise the standard of living. The Saudi government has adopted a Five Year Plan whose goals are to maintain traditional values while modernizing Saudi Arabia technologically.

A close look at the Five Year Plan (1975-1980) reveals this dual focus: in an official document released by the Saudi government in 1974, the developmental goals are stated as follows:

1. Maintain the religious and moral values of Islam.
2. Assure the defense and internal security of the kingdom.
3. Maintain a high rate of economic growth by developing economic resources, maximizing earnings from oil over the long term, and conserving depletable resources.
4. Reduce economic dependence on the export of crude oil.
5. Develop human resources by education, training, and raising standards of health.

6. Increase the well-being of all groups within the society and foster social stability under circumstances of rapid social change.
7. Develop the physical intra-structure to support achievement of the above goals.

The Five Year Plan (1975-1980) provides for an expenditure of some 144 billion dollars (see Table 1). The idea behind the plan is to encourage new industrial complexes, including petro-chemical plants, cement factories, an aluminum plant, and a steel mill along with various social and welfare programs, medical centers, schools and universities. An all-out effort is being made to upgrade the skills, education, and living standards of the Saudi people.

From an examination of the developmental goals of the Five Year Plan one can conclude the following:

- 1 The Saudi government assumes that by carrying out the Five Year Plan, the country will become involved in the modernization process.
2. The Saudi government assumes that by introducing the massive program outlined in Table 1 they will be in better position to ease the political conflict and to maintain stability in the country.

In the view of this writer, the above assumptions may not be an accurate estimation of the sociological and political impact of the Five Year Plan.

Table 1.--Analysis of Expenditures for Major Development Programs, 1975-1980 (Billions of Dollars).

Program	Amount
Water and Desalinization	9.8
Agriculture	1.4
Electricity	1.8
Manufacturing and Minerals	13.0
Education	21.4
Health	5.0
Social programs and Youth welfare	4.2
Roads, ports, and railroads	6.1
Civil aviation and Saudia Airline	4.3
Tele-communications and Postal services	1.2
Municipalities	15.4
Housing	4.1
Holy cities and the pilgrimage	1.4
Other developments	2.7
Defense	15.7
General administration	11.0
Funds	<u>18.3</u>
Total Plan	143.6

Source: Central Planning Organization Development Plan, 1975-1980, p. 602.

David Long stated that

In Saudi Arabia, a traditional, conservative Islamic society has suddenly been confronted with the full force of twentieth century western technology and thought (Long, 1976).

Political tension has not been relieved by the introduction of the Five Year Plan. On the contrary, it has widened the gap between two rival groups: the conservatives, who feel Saudi Arabia should maintain traditional values, and the liberals, who think Saudi Arabia should modernize its thought as well as its land.

The application of the Five Year Plan has not led to a fully modernized society as the Saudi government had anticipated. Instead, it has created some confusion and uncertainty about the direction of change. While it is not suitable in this introduction to critically examine the full impact of the Five Year Plan on the Saudi society, it is relevant to examine briefly the term "modernization" as it applies to the Saudi society.

M. J. Levey, Jr. stated:

The greater the nation of inanimate or animate sources of power and the greater the multiplication of efforts as the effect of application of tools, the greater is the degree of modernization (Sinai, 1977).

It is clear that Levey believes that the extent of modernization is measured by the degree of control one can exercise over one's environment. But, modernization involves more. Sinai says that there are two basic preconditions for modernization:

one is the formation of an ideology forceful enough to effect a re-evaluation in the traditional scale of values and habits, and powerful enough to shape, conduct, act, and create a new type of character. The other is the formation of an elite of sufficient strength and cohesiveness which is committed to change, enterprise and development and which has the capacity to rule (Sinai, 1977).

Such pre-conditions are hardly observable in Saudi Arabia. Modernization is also considered a multi-dimensional process where the social, economic and political factors are primary. Shaker stated that

it is not just the expansion of education, or community development or economic planning nor just the widening base of power in society. Modernization is rather the interrelation between those aspects. In other words, to borrow Horowitz conception of development, the problem of modernization is not exclusively one of technological or natural resources, or exclusively one of sociological or human resources, but rather the interrelation and interpretation of the two (Shaker, 1972).

Shaker further concluded that Saudi Arabian society is a transitional society:

transitional societies are defined in the literature as societies that are neither predominantly traditional nor predominantly modern, where they are assumed by behavioral scientists to undergo an inevitable evolution from tradition to "modernity" (Shaker, 1972).

In summary, while there has been an intensive effort to transform Saudi Arabian society from a technically and socially traditional society to a modern one, this goal has not been reached. Therefore, Saudi society should be classified as transitional, one which is passing through critical stages in its development and exhibiting confusion and uncertainty about the direction of its growth. The great influx of wealth and the introduction of massive



programs conflicting with the attempt to maintain traditional values contribute to these uncertainties. This situation demands an intensive effort from social scientists in Saudi Arabia to assess and analyze the sociological and political impact of the transitional period. The first step in such an endeavor is to study people's attitudes in order to gauge the direction of social change in Saudi Arabia. This thesis is an attempt to examine the attitudes of a designated segment of the Saudi society. While not designed to test the political or sociological implications of the Five Year Plan, this study does use a method for evaluating attitudes that is scientific and systematic.

### Educational System in Saudi Arabia

#### Introduction

The most critical problem facing Saudi society during this transitional period is the shortage of manpower and well trained professionals. Hobday said,

Saudi Arabia has one of the best equipped medical centers in the world but not yet enough doctors to serve the population. They are building schools at a tremendous rate, but must rely mostly on foreign teachers and professors to educate the population. . . . It will be foreigners who will have to build the roads, schools, houses, and ports (Hobday, 1978).

To meet the challenge, Saudi Arabia has stressed education, since that is the only way to train students to function in the types of vocations needed by the nation.

### Historical Background

A modern educational system in Saudi Arabia was started in 1926 when a directorate of education was established. But, only a few students were enrolled at the schools available at that time. By 1948, 182 primary schools enrolled 21,407 students; by 1952, 301 schools enrolled 39,920 pupils (Ministry of Education in Saudi Arabia, 1979).

The establishment of the Ministry of Education in December of 1953 was a giant step forward in the development of the educational system of Saudi Arabia. In 1954 the nation had 52,839 students, 2,288 teachers and 460 schools. By 1975 there were 772,600 students: 618,600 were in elementary school, 104,000 were in intermediate school, and 28,000 were in secondary schools. In addition, at this time, 5,000 students attended technical and vocational training schools, and 19,000 were university students.

National expenditures for education increased from 14.6 million dollars in 1954 to almost 7 billion dollars in 1975. In 1954, there were 2,288 teachers which increased to 42,000 in 1975.

### Philosophical Base

The philosophical foundation of education in Saudi Arabia centers around Islamic beliefs. The system's objective is to maintain the religious and moral values of

Table 2.--Elementary Stage: Schools, Classes, Pupils, Teachers and Administrators 1969/70 - 1974/75.

School Year	Administrators			Teachers			Pupils			Classes			Schools		
	Female	Male	Total	Female	Male	Total	Girls	Boys	Total	Girls	Boys	Total	Girls	Boys	Total
1969/70	954	2959	3913	4330	12851	17181	119789	277364	397153	3530	11334	14864	378	1446	1824
1970/71	1044	2911	3955	4716	12719	17435	132277	295520	427797	3861	12065	15926	390	1518	1908
1971/72	1281	3123	4404	5466	14111	19577	153964	321043	475007	4548	13058	17606	488	1666	2154
1972/73	1563	3366	4929	6467	15663	22130	174194	346928	521122	5304	14418	19722	587	1880	2467
1973/74	1751	2533	4284	7653	18731	26384	197448	380286	577734	6178	16051	22229	721	1990	2711
1974/75	1894	2711	4605	8864	20892	29756	223304	411194	634498	7269	17472	24741	881	2147	3028

Source: Statistics of Education in the Kingdom of Saudi Arabia.

Table 3.--Intermediate Stage: Schools, Classes, Pupils, Teachers and Administrators 1969/70 - 1974/75.

School Year	Administrators			Teachers			Pupils			Classes			Schools		
	Female	Male	Total	Female	Male	Total	Girls	Boys	Total	Girls	Boys	Total	Girls	Boys	Total
1969/70	43	1099	1142	189	3271	3460	5305	55271	60576	171	1863	2034	22	330	352
1970/71	64	1050	1114	348	2991	3339	8645	60283	68928	255	2027	2282	27	368	395
1971/72	135	1123	1258	669	3517	4186	13546	70135	83681	405	2294	2699	69	415	484
1972/73	245	1349	1594	1035	4227	5262	20518	78233	98751	631	2656	3287	95	462	557
1973/74	278	1407	1685	1388	4783	6171	29478	85872	115350	851	3032	3883	98	488	586
1974/75	331	1581	1912	1771	5647	7418	38544	98339	136883	1136	3488	4624	117	530	647

Source: Statistics of Education in the Kingdom of Saudi Arabia.

**Table 4.--Secondary Stage: Schools, Classes, Pupils, Teachers and Administrators 1969/70 - 1974/75.**

School Year	Administrators			Teachers			Pupils			Classes			Schools		
	Female	Male	Total	Female	Male	Total	Girls	Boys	Total	Girls	Boys	Total	Girls	Boys	Total
1969/70	-	187	187	14	498	512	1487	13798	15285	45	515	560	6	73	79
1970/71	8	235	243	21	629	650	1856	17903	19759	53	603	656	6	81	87
1971/72	18	304	322	127	817	944	2979	20053	23032	84	711	795	15	126	141
1972/73	54	343	397	190	1147	1337	4009	22767	26776	123	802	925	18	134	152
1973/74	101	380	481	294	1356	1650	6412	26774	33186	185	908	1093	19	141	160
1974/75	141	411	552	449	1683	2132	10206	31333	41539	298	1068	1366	26	156	182

Source: Statistics of Education in the Kingdom of Saudi Arabia.

Table 5.--Higher Education: Faculties, Students, Teachers and Administrators.

School Year	Administrators			Teachers			Students			Number of Colleges
	Female	Male	Total	Female	Male	Total	Girls	Boys	Total	
1969/70	-	-	-	17	556	573	434	6508	6942	18
1970/71	-	-	-	45	652	697	691	7801	8492	19
1971/72	24	662	686	69	906	975	967	8504	9471	19
1972/73	51	873	924	96	1025	1121	1335	10002	11337	20
1973/74	71	1432	1503	160	1294	1454	1946	12936	14882	20
1974/75	124	1734	1858	245	1496	1741	2922	16171	19093	22

Source: Statistics of Education in the Kingdom of Saudi Arabia.

Islam (Wasia, 1970). Religious education is an essential element in the curriculum.

Such emphasis results in a strong orientation toward classical studies and a strong tendency toward the use of memorization as a teaching method. The aim is knowledge. If the student masters the subject matter, then the student meets the criteria for certification. Thus, the stress on cognitive education is the most important factor to be considered about Saudi education. Saudi educators are concerned about evaluation of the "product," not the "process," of their educational system; educators place no importance on student participation, or student attitudes toward school.

#### Governance and Control

There are five different authorities which direct and supervise education in Saudi Arabia: the Ministry of Education, the Ministry of Higher Education, the religious establishment, the Ministry of Defense, and the Ministry of the Interior. All of these come together and are represented in the Supreme Educational Councils. The Supreme Educational Councils are a coordinating body that has the authority to set up policies and approve curriculum for every school. All of the aforementioned groups promulgate their own policies and programs, but they have to first be approved by the Supreme Educational Councils.

### The Religious Schools

The religious leaders in Saudi Arabia hold a very strong position and control two types of educational programs.

The first, the General Directorates for theological institutes, is a school system mainly concerned with religious and Arabic studies starting at the seventh grade and extending to the college level (Ghamdi, 1977). These religious schools carry out two tasks: (1) they prepare judges who will run the Judicial System in Saudi Arabia according to Islamic laws and (2) they prepare teachers who will teach Islamic studies, the Arabic language and literature. Thus, public schools are definitely influenced by the religious beliefs.

The second area under the control of the religious leaders is female education. The Directorate General of Girls Schools, established in 1961, is totally controlled by the religious authorities.

The issue of educating women in Saudi Arabia was very controversial in the 1950s and created a national debate. Religious leaders, who have unlimited power in the decision-making process in Saudi Arabia, rejected the idea of educating women. The reason for their stand was a fear that Saudi women would follow Western ways. The government, on the other hand, wanted to open the way for women to be educated. A compromise was reached: schools for girls were opened, but the religious authorities



firmly controlled and supervised these schools. In this way, conservatives hoped that liberals would not be able to exert undue influence.

The Directorate General of the Girls Schools and the Ministry of Education cooperate in technical matters (Wasia, 1970). However, the Directorate General controls the education of women from elementary through higher education and has set forth these objectives for the education of women:

- a. To give girls a clear understanding of their responsibilities toward their children, their home and society.
- b. To satisfy the need in Saudi Arabia for a group of women who are capable of maintaining a balance between the changing patterns of today and the traditions of yesterday.
- c. To ensure a supply of highly trained women for service in education and in other areas.
- d. To provide all girls with means to obtain higher education (Wasia, 1970).

### Higher Education

While the Ministry of Higher Education was established in 1974 to oversee colleges and universities, its role tends to be that of a consultative body. This ministry does not have firm control over colleges and universities, unlike the Ministry of Education which

exercises great control over all the other Saudi schools' policies.

In Saudi Arabia there are six major universities, each with a different function.

The University of Riyadh, located in the capital city of Saudi Arabia, was created on November 6, 1957, with one college, The College of Arts. By 1979 it also had the following faculties: Science, Commerce, Pharmacy, Engineering, Education and Medicine.

King Abdulaziz University was founded in 1967. Located in Jeddah on the west coast, it has Colleges of Economics, Administration, Arts and Human Science. In 1971, the two oldest Saudi colleges joined the University: The College of Islamic Law, founded in 1947, and the College of Education, founded in 1952. In 1979 King Abdulaziz University further expanded by adding Colleges of Engineering, Science and Medicine.

The University of Petroleum and Minerals is the only institution of higher learning in Saudi Arabia that follows the American system of higher education. Founded in September of 1963 in the eastern province of Dehran, it offers programs in three general areas: science, engineering and applied engineering (Ghamdi, 1977). The language of instruction is English.

In 1961 the Islamic University of Medina was established to prepare students to propagate the teachings

of Islam around the world. Most of the students come from other countries in the Islamic world.

The University of Al-Eman Mohamed Ibn Saudi also emphasizes Islamic studies. It was established in 1975 in Riyadh City out of a consolidation of the College of Islamic Law and the College of Arabic Language. Its major function is to train judges in Shari'a Law and to train teachers in Islamic studies and Arabic language (Ghamdi, 1977).

The University of King Faisal, founded in 1975 in the eastern province of Damman, is also in the process of growth. At present, it has three colleges: Agriculture, Architecture and Medicine (Ghamdi, 1977).

In addition to these universities, there are a number of colleges including the College of Education (for girls), founded in Riyadh in 1970, and founded in Jeddah in 1974.

#### Secondary and Elementary Education

The Ministry of Education is the oldest and the most important authority in the educational system in Saudi Arabia. It controls all education for males in kindergartens and elementary schools, and controls the majority of intermediate and secondary schools for males, i.e., all with the exception of the religious schools. The Ministry also gives advice to other educational authorities regarding technical matters. It directs various programs:

1. General education, including elementary, intermediate and secondary schools for boys.
2. Technical education. At the secondary level there are three kinds of technical programs each with its own schools and functions: industrial, commercial, and agricultural. There are also two higher institutes for technical and commercial programs, to train those students who are not continuing their higher education and need skills to meet the demands of the job market (see Table 7).

#### Teacher Education

One of the most pressing problems facing education in Saudi Arabia today is the shortage of native teachers and the inadequate training institutions for the education of teachers.

In 1975 Hobday estimated that 95 percent of the Saudi population between the ages of six and eleven were in school (Hobday, 1978). While student enrollment grew from about 50,000 in 1954 to about 700,000 in 1975, the number of trained Saudi teachers did not keep pace. Hobday indicates of the 42,000 teachers in Saudi schools during 1975, 17,000 were foreigners (Hobday, 1978).

Officials in the Saudi Arabian Ministry of Education reported that most of these foreigners were not trained as teachers and generally graduated from colleges

Table 6.--Number of Teachers, Students, and Employees in Saudi Arabia in the Year 1976-1979.

Type of Education	Schools	Classes	Students (Boys)	Teachers	Adminis- tration	Laborers
Elementary	3,438	24,797	434,351	26,606	3,947	9,411
Intermediate	826	5,373	13,049	9,449	2,151	1,944
Secondary	247	1,885	50,790	2,737	724	520
Grand Total	4,511	32,055	498,190	38,792	6,822	11,875

Source: Ministry of Education, Statistical Data.

Table 7.--Technical Education in Saudi Arabia 1978-1979.

Type of Education	Schools	Classes	Students	Teachers	Adminis- tration	Laborers
Industrial Secondary	8	82	1,145	470	129	147
Commercial Secondary	14	162	3,516	282	51	39
Agricultural Secondary	1	12	265	32	63	23
Technical Higher	2	12	146	36	12	7
Commercial Higher	3	17	247	23	5	3

Source: Ministry of Education, Statistical Data.

other than a college of education, i.e., they are not certified teachers. Since they are not familiar with the Saudi culture and values, foreign teachers find it very difficult and, in most cases, unpleasant to teach in Saudi Arabia, because they do not participate in the decision making process in the school operation.

Clearly, there is a need to train native teachers and the Ministry of Education has intensified its program to solve this problem. Success, though, has been limited. While teaching positions are plentiful in Saudi Arabia, unfortunately, teaching does not have very high social status. Therefore, many students tend to study medicine, engineering or business.

The history of teacher education in Saudi Arabia can lead one to conclude that educational programs are developed on a trial and error basis. In 1954, when the Ministry of Education was established, its first task was to train teachers for elementary schools. It opened thirty teacher training institutes. The only requirement for admission was completion of the primary school courses (Wasia, 1970). The students spent three years at the institute, involved in courses on academic subjects and on professional preparation for teaching which included psychology and methodology. After three years at the

institute, students received a teaching degree. Wasia said,

We were dissatisfied with the low level of training offered to teachers in primary schools but had to accept that this was an expedient dictated by need (Wasia, 1970).

Within ten years, by 1964, these institutes were unpopular. The Ministry of Education, therefore, decided to upgrade the institutes by changing the content of the curriculum. It required applicants to complete at least the intermediate school course. For elementary teachers trained in the old system, the Ministry offered the opportunity to be re-trained in the new system. They could attend complementary courses, each lasting about two years.

Besides the academic institutes, there are also three year institutes to train physical education and technical teachers. These institutes train teachers for elementary schools only (teachers for secondary schools are required to have college degrees). Recently, the Ministry of Education started to require the elementary teachers take some higher education.

In 1975 the Ministry established a network of community colleges which provide two year programs for the training of elementary school teachers. Applicants must have a high school diploma or its equivalent. Presently, there are eight of these colleges which are gradually taking the place of the teacher training institutes.



The first institute for higher education established in Saudi Arabia was the Teachers College, founded in 1952 at Mecca which started with one single academic discipline, the Arabic language (College of Ed. Pub., 1976). In 1956, there were fifty-six students enrolled and the number decreased to eight in 1957. In 1960, the Teachers College was closed.

In the next year, the Ministry of Education reopened the Teachers College, subsequently reorganizing it into the College of Education with five major disciplines: English, Arabic, science-math, education and psychology-social studies. The college offers a four year program in which students focus on one discipline while taking professional development courses such as psychology, methods of teaching and philosophy of education. In 1970, the college affiliated with King Abdulaziz University; its programs have been expanded and upgraded. At present, the college offers eleven major academic disciplines to an enrollment of almost four thousand students.

### Special Education

In 1958, the Ministry of Education first attempted to educate the handicapped, offering an evening course for the blind on the Braille system (Wasia, 1970). One hundred students enrolled in the course, most of whom were daytime students at the Religious Institute in Riyadh. However, the results of this attempt were promising, and

in 1960 the program was expanded into a day school called the Institute of Light. By 1962, three institutes for the blind in three different cities had been established (Wasia, 1970). At present, there are thirty-one different facilities with 652 students enrolled. ~~see~~

The Ministry of Education does not limit its services only to the blind: training is also offered to the deaf and the mentally retarded.

In 1965, the first institute for the deaf in the City of Riyadh was established, admitting children who were wholly or partially deaf. At present there are sixteen schools with 807 students enrolled.

In 1968, an institute for retarded children was founded in Riyadh City in which one hundred students enrolled. Now there are fifteen schools for retarded children with 380 students enrolled.

It is a truism that a handicapped individual has difficulty adjusting to life which can cause some psychological problems. The Ministry of Education felt that education for the handicapped individual could engender a positive self-concept and provide possible career choices making the handicapped individual feel like a functioning member in society.

Two basic types of courses are offered to the handicapped: academic and vocational. The academic section offers a curriculum similar to that of the public schools so that students in this section spend the same time

studying the same things as do normal children with only a few slight modifications to fit specific requirements of the handicapped. In particular, teaching methods and aids are changed. Students in the handicapped academic program spend six years at the elementary level, three years at the intermediate level, and three years at the secondary school. At the secondary school students receive a diploma equal to that of a public school (Ministry of Ed. Pub., 1977).

The vocational program is intended for the handicapped individuals who are older or who have difficulty adjusting to the academic program. In this section, the student can receive a diploma equal to that given in normal vocational schools.

Deaf students between the ages of four and six go through a preparatory program in which they are assisted in development of their general abilities, and are examined to determine the degree of their deafness.

Many free services are offered to the handicapped: medical care, financial aid and psychological care. Every school has a social worker who establishes a close relationship with students and their families. In most cases psychologists are available to help with special adjustment problems. Financial help in the form of small monthly grants enable students to be independent from their families. There are full boarding facilities available, free of charge, to the handicapped. These boarding houses are

operated by the schools for the handicapped for those needing close care or supervision.

This writer spent three months, between December 1979 and March 1980, performing research in Saudi Arabia. During this period, the writer interviewed people connected with special education in Saudi Arabia, and visited many schools. These recent research activities highlighted the most difficult problem in the education of the handicapped in Saudi Arabia: the shortage of native teachers qualified to work with the handicapped. In 1979, there were 870 teachers who were working with the handicapped--almost 50 percent were native Saudis. Very few of these teachers had training in special education. The native teachers had two kinds of teacher training: in teacher institutes for elementary school teachers and in colleges of education. The Ministry of Education offers courses to elementary teachers with no special training aimed at familiarizing them with the problems of the handicapped. However, these courses cannot be considered training; they are merely an orientation. No courses on education for the handicapped are offered to secondary teachers, although graduates of colleges of education also do not receive any special training. There are a few foreign teachers who are trained to work in the special education field.

It seems obvious that the first need is to establish special education teacher training programs. This is crucial if programs for the handicapped are to be

upgraded. In addition an examination of people's attitudes toward the handicapped is needed in order to appropriately recruit committed professionals in this special field of education.

### Conclusion

From the data presented thus far, it seems fair to conclude that the most important problem facing a special education in Saudi Arabia is the lack of native teachers, trained to carry out this complex task efficiently. To educate such teachers, special education teacher training programs should be established. One crucial aspect of establishment of such a program is to investigate student teacher and teacher educator attitudes toward handicapped individuals.

## CHAPTER III

### ATTITUDE: NATURE AND MEASUREMENT

#### The Nature of Attitude

The concept of attitude, as with some other social science concepts, generates controversy in the literature. This controversy centers around the operational definition of attitude.

In his literature review, Jordan (1968) concludes that attitude research centers around two basic views: one sees attitude as a "pre-disposition to behavior," and the second sees attitude as "behavior" (Jordan, 1968).

The concept of attitude as a "pre-disposition of behavior" began during the nineteenth century when the British philosopher Spencer defined attitude in the following statement:

Arriving at correct judgments on disputed questions much depends on the attitude of mind we preserve while listening to, or taking part, in the controversy; and for the preservation of a right attitude (Allport, 1954).

It seems clear that attitude in Spencer's definition is considered to be an inner process and a mental state; in this light, attitude could be viewed as a tendency to act, but not as action, itself.

The first comprehensive study of attitude was conducted by the American social psychologist Allport (Allport, 1934). Allport defines attitude as follows:

An attitude is a mental or neutral state of readiness, organized through experience exerting a directive or dynamic influence upon the individuals response to all objects and situations with which it is related (Allport, 1954).

McGuire examined Allport's definition and concluded that any definition of attitude must involve many dimensions. In three phase analysis of attitude, McGuire postulates that an attitude is a combination of three dimensions. The first is cognitive or informational: how does an individual perceive the particular object of the attitude (McGuire, 1969)? On the other hand, Scott defined the cognitive dimension of attitude as the number of ideas a person has about the object. The second dimension is affective or emotional: does the individual like or dislike the attitude object? The third dimension is conative: is there a tendency to act in a certain situation? The following example illustrates McGuire's definition of attitude: Mike learns that marijuana affects the brain and can do damage (this is cognitive information about marijuana); so, he does not like it (this is his affective reaction); finally, Mike does not smoke marijuana (this is the conative reaction).

McGuire asserts that his approach to attitude is similar to Allport's. Allport's definition of attitude also consists of three parts:

1. a mental state of readiness to respond,
2. organized through experience,
3. exerting a directive or dynamic influence on behavior.

These elements of Allport's definition appear to encompass the same three dimensions of attitude postulated by McGuire (McGuire, 1969).

The idea of using three components to define a human condition is not unique to McGuire or Allport. It originated in the ideas of Plato, the Greek philosopher. He claimed that the human mind consists of three centers: the abdomen is the seat of emotions, the breast is the seat of striving and action, and the head is the seat of reason and thought (Brodwin, 1973). James Sully simplifies Plato's notion, describing the mental state in three dimensions: feeling, knowing, and willing (Sully, 1892). This view is almost identical to the McGuire analysis of attitude.

Brodwin hypothesizes that McGuire's three divisions (cognitive, affective, conative) were influenced by existential thought asserting that man can take three stances to human life: knowing, feeling, and acting.

Guttman defines attitude as "a delimited totality of behavior with respect to something" (Jordan, 1975).



Jordan suggests that Guttman's definition of attitude fits within the positivistic definition developed by McGuire (Jordan, 1969).

In conclusion, the two basic views of attitude that permeate the literature are (1) as a pre-disposition to behavior, and (2) as a behavior. Considering attitude as a behavior is attractive to many social scientists since this definition facilitates measuring an attitude object.

### Attitude Measurement

The validity and reliability of data on an attitude object depend to a large degree on the validity and reliability of the instrument used to gather such data. Show and Wright, in their comprehensive study of attitude measurement, conclude that while the research done on attitude has been intensive, much effort has been wasted due to the lack of a suitable measuring instrument (Show and Wright, 1967).

Three basic approaches to measurement of attitude have been developed: the Thurston Method, the Likert Method and the Guttman Method. A brief examination of each follows.

### The Thurston Method

In 1928, Thurston developed a process of constructing an attitude measurement scale.

a. One begins by developing a large number of statements which express different degrees of positive and negative feelings toward some institution, concept or group.

b. These statements are handed to several judges who are experts on the subject. The judges rate and arrange the statements into a continuum of affective intensity, from negative to positive. Each judge rates and arranges these statements independently.

c. The researcher reviews the judge's ratings, eliminating any items that were assigned different values by the judges. Only those items on which the judges showed relatively high agreement are retained.

d. Fifteen to twenty-five statements are selected with respect to a median rating on the attitude continuum. These statements are arranged in random order on the questionnaire. Respondents mark the statements with which they agree (Jordan, 1975). The statements are assigned values ranging from 0 (for extremely negative) to 5.5 (for neutral) to 11.0 (for most positive). A subject's score is based on the median score of the values of all the statements marked (Jordan, 1975).

Jordan suggests the Thurston type scale is quickly administered and easily scored; but it is somewhat laborious and time consuming to construct (Jordan, 1975).

### The Likert Method

Developed by Likert in 1932, this process also starts with the development of a number of statements which express different degrees of positive and negative feeling toward some institution, concept or group. Item selection for the attitude scale is based on the responses to the items of a representative sample (Afrooz, 1978). Each item is rated by subjects on a 5-point attitude scale ranging from "strongly disapprove" to "strongly approve." A subject's total score is the sum of all the item scores (Gottlieb, 1973).

	<u>Ratings for Favorable Statement</u>	<u>Ratings for Unfavorable Statement</u>
Strongly Agree (SA)	5	1
Agree (S)	4	2
Undecided (U)	3	3
Disagree (D)	2	4
Strongly Disagree (DS)	1	5

Each item's validity is determined according to its correlation to the total score on the preliminary edition. The items that have low (e.g.,  $\pm 30$ ) inter-item correlation are rejected as either unreliable, or as measuring some extraneous attitude factor. Those items having high (e.g., 90+) inter-item correlation are also excluded as they probably reflect duplication (Jordan, 1975). As a result, the shorter, revised attitude scale is much more homogeneous than the preliminary edition (Harrelson, 1969).

Edwards and Kenney compared the Thurston and Likert methods, concluding that

The factors which invalidate "self-reports" were present in both, i.e., response sets influence the score in the Likert tests which tended to lower the validity, whereas in the Thurston, because the directions required one to check the several statements with which he most agreed, there was no influencing effect due to the response set. The Thurston test was not as diagnostic as the Likert which required a response to every item, thus enabling an item analysis to obtain a picture of the reaction to specific questions (Edwards and Kenney, 1946).

#### The Guttman Method

Guttman's Facet Theory led to development of the ABS (Attitude-Behavior Scale) by Jordan and his associates (1968). A brief analysis of Guttman's approach is important to illustrate the basic theoretical ground of ABS, the scale used in this study.

Guttman defines an attitude as a "delimited totality of behavior with respect to something." Thus, according to Guttman, the appropriate task of a social scientist is to discover the structure underlying the totality of behavior. Guttman proposes a three facet, four level system to provide a basic framework for such a study of attitude (see Tables 8 and 9).

Jordan expands Guttman's work to improve the empirical correlation among levels. He adds two levels and two facets (see Tables 16, 11, and 12).

Harnelson states that

The ABS was guided by a facet design which makes it possible to construct items by a systematic a

Table 8.--Guttman Facets to Determine Structure of an Attitude Universe.

(A) Subject's Behavior	(B) Referent	(C) Referent's Intergroup
a <sub>1</sub> Belief	b <sub>1</sub> Subject's group	c <sub>1</sub> Comparative
a <sub>2</sub> Overt action	b <sub>2</sub> Subject's himself	c <sub>2</sub> Interactive

Table 9.--Guttman Facet Profiles of Attitude Levels.<sup>a</sup>

Subuniverse	Profile
1 Stereotype	a <sub>1</sub> b <sub>1</sub> c <sub>1</sub>
2 Norm	a <sub>1</sub> b <sub>1</sub> c <sub>2</sub>
3 Hypothetical interaction	a <sub>1</sub> b <sub>2</sub> c <sub>2</sub>
4 Personal interaction	a <sub>2</sub> b <sub>2</sub> c <sub>2</sub>

<sup>a</sup>Based on facets of Table 1.

Source: J. E. Jordan, Facet theory and the study of behavior, in S. Shye (Ed.), Theory Construction and Data Analysis in the Behavioral Sciences (San Francisco: Jossey Bass Publishers, 1978).

Table 10.--Jordan Facets Used to Determine Joint Struction of an Attitude Universe.<sup>a</sup>

(A) Referent	(B) Referent Behavior	(C) Actor	(D) Actor's Intergroup Behavior	(E) Domain of Actor's Behavior
a <sub>1</sub> Other	b <sub>1</sub> Belief	c <sub>1</sub> Others	d <sub>1</sub> Comparison	e <sub>1</sub> Hypothetical
a <sub>2</sub> Self (I)	b <sub>2</sub> Experience (overt - behavior)	c <sub>2</sub> Self (mine/my)	d <sub>2</sub> Interaction	e <sub>2</sub> Operational

<sup>a</sup>Joint struction is operationally defined as the ordered sets of the five facets from low to high (subscript 1s are low) across all five facets simultaneously.

Source: J. E. Jordan, Facet theory and the study of behavior, In S. Shye (Ed), Theory Construction and Data Analysis in the Behavioral Sciences (San Francisco: Jossey Bass Publishers, 1978).

Table 11.--Joint Level, Profile Composition and Labels for Six Types of Attitude Structure.

Subscale Type Level	Number of Strong <sup>a</sup> Elements	Structure Profile <sup>a</sup>	Descriptive Joint <sup>a</sup> Term
1. Stereo	0	a <sub>1</sub> b <sub>1</sub> c <sub>1</sub> d <sub>1</sub> e <sub>1</sub>	Societal stereotype
2. Norm	1	a <sub>1</sub> b <sub>1</sub> c <sub>1</sub> d <sub>2</sub> e <sub>1</sub>	Societal norm
3. Moral	2	a <sub>2</sub> b <sub>1</sub> c <sub>1</sub> d <sub>2</sub> e <sub>1</sub>	Personal moral evaluation
4. Hypo	3	a <sub>2</sub> b <sub>1</sub> c <sub>2</sub> d <sub>2</sub> e <sub>1</sub>	Personal hypothetical action
5. Feeling	4	a <sub>2</sub> b <sub>2</sub> c <sub>2</sub> d <sub>2</sub> e <sub>1</sub>	Personal feeling
6. Action	5	a <sub>2</sub> b <sub>2</sub> c <sub>2</sub> d <sub>2</sub> e <sub>2</sub>	Personal action

<sup>a</sup>See Table 15.

Source: J. E. Jordan, Facet theory and the study of behavior, In S. Shye (Ed), Theory Construction and Data Analysis in the Behavioral Sciences (San Francisco: Jossey Bass Publishers, 1978).

priori design instead of by the method of intuition or by the use of judges (1969).

Guttman's Facet Theory (1959) specifies that the attitude universe represented by the item content can be substructured into components. These components systematically are related according to the number of identical conceptual elements they hold in common.

Homersma and Jordan (1973) conclude that there are four classes of variables which seem to be important determinants of attitudes:

1. Econ-demographic factors such as age, sex and income;
2. Contact factors such as amount, nature, willingness, voluntariness and enjoyment of the contact;
3. Socio-psychological factors such as one's value orientation;
4. The knowledge factor, i.e., the amount of factual information one has about the attitude object.

The ABS was developed to include all four classes of variables. Jordan states he attempted to select items for the ABS according to three principles:

1. Ego involvement: cognitive-affective. Is the attitude object in situation Y dealt with cognitively or affectively?
2. Social distance: Distant-close. Is the attitude object in situation Y distant or close to one's self? What amount of contact is there?



3. Relevance: Low-high. Is situation Y relevant to the subject? Is it important?

Thus, item selection for ABS is guided by what Guttman calls Facet Theory. This theory provides a semantic map (see Tables 11, 12, 13, 14 and 15) and a rationale from which to select items.

Item analysis of ABS is conducted via unidimensional methods. Jordan explains,

The object of a unidimensional method is to test directly whether a collection of items can be scaled on one attitude continuum. The criterion of scalability is that if an individual endorses a more extreme item he should also endorse all less extreme items. The scaling criterion is applied to the scores obtained from a try out group of respondents (1973).

Jordan further states,

By knowing the extreme statement that a person endorses, his other responses can be predicted. In attitude scale construction, if a set of items can be found which will fit this pattern, it is convincing evidence of unidimensional scalability (1975).

Kim, Jordan and Horn (1973) conclude that ABS has proven to be a powerful tool for

1. Defining research problems.
2. Finding relationships within and among variables.
3. Dealing with problems of relevancy, equivalency and comparability.
4. Assisting in the analysis and interpretation of empirical data.

Such advantages, however, are not true of the other methods, i.e., Thurston and Likert. A number of ABS-type scales exist centered around attitude objects such as the

mentally retarded, the blind, the deaf, the crippled, drug users, racial-ethnic differences and educational change.<sup>1</sup>

### Summary

A history of research on attitude reveals that two basic views permeate the literature. The first sees attitudes as "pre-disposition to behavior," and consider attitudes a mental state, an inner process or a tendency to act. This definition makes it difficult, if not impossible, to conduct scientific research on attitude objects because inner states cannot be measured or observed. The second view sees attitude as "behavior." Guttman used this definition to develop his facet theory which offers a three facet and four level system to provide a basic framework for a scientific study of attitude. An ABS developed by Jordan and his associates using Guttman Facet Theory makes it possible to construct items by a systematic, a priori design rather than through intuition (Likert method) or by the use of judges (Thurston method).

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<sup>1</sup>For further details about ABS, see Chapter V in which description and analysis of items is examined.

## CHAPTER IV

### REVIEW OF RELATED LITERATURE

The literature reviewed for this study is presented according to the following variables: contact, stereotype, social acceptance, knowledge, and peer acceptance. Representative studies were selected according to these criteria:

1. data on various segments of the population, including attitudes of teachers, students, and other groups.
2. documentation of findings on experimental and survey research from an historical perspective from the early fifties to the late seventies.

Since this study is concerned with attitudes toward the blind, the deaf and the mentally retarded, research on each disability group is examined in separate sections. Cross-disability research is covered in a fourth section, examining attitudes toward one disability in comparison with others.

The present study was conducted in a cultural setting that is very different from that of the U.S. Since no single study exists on the attitudes of the Saudi people toward the handicapped, this review includes a

cross-cultural section focusing on how other cultures perceive the handicapped.

Investigations of attitudes in the U.S. toward the handicapped seem to suggest some mildly negative perceptions of the handicapped (Cruickshank, 1975). Americans appear to approach the handicapped as they do minority groups, exhibiting hostility based on stereotyped expectations (Siegel, 1966). This conclusion led to a shift in research emphasis away from attempts merely to identify attitudes toward the handicapped, and toward studies on how to modify attitudes toward the disabled. Since 1975 little work has been done on attitude identification compared with the previous period. Thus, this review includes a section on the more recent research into modification of attitudes.

#### Attitudes Toward the Mentally Retarded

A comparison of several studies on attitudes toward mentally retarded persons reveals results which are mixed and contradictory. This appears true of all the other groups of studies reviewed here--a phenomenon which will be examined more closely at the end of this chapter.

One of the most comprehensive investigations in the literature was conducted by Smith and Hurst (1961) who made a detailed examination of the relationship between motor ability and peer acceptance in a group of educable mentally retarded students in a day school. Focusing on the nature of peer perceptions, the researchers attempted

to discover whether the stereotype was connected with mental ability or with motor ability of the retarded students. They found that there was a significant relationship between motor ability and peer acceptance.

Clark (1964a) confirmed the Smith and Hurst (1961) conclusion. Assessing normal students' attitudes toward the mentally retarded, Clark also tried to find out whether their attitudes were linked with intellectual ability or motor ability. Data obtained from interviews of a large sample of normal fifth grade boys and girls were subjected to content analysis. Two significant conclusions were reported: first, the students had negative attitudes toward the mentally retarded, and second, these attitudes were attributable to appearance and athletic ability, not intellectual ability.

In another study, Clark (1964b) showed photographs of retarded children in an adjacent class to normal children. The children were unable to identify the individuals in the photographs. Then, he asked the normal children directly about the special class. Only 10 percent of the children's remarks about the other class were derogatory; 90 percent described the special class members in terms connoting deviancy; but only 5 percent correctly described the class's members as mentally retarded.

Jaffe (1966) did intensive research into stereotypes of retarded people. He employed the following semantic differential scales:

- a. the evaluative factor
- b. activity, potency and suggestibility factor
- c. Adjective Checklist
- d. the social distance scale
- e. a vocabulary test
- f. demographic data.

Of the forty high school seniors who participated in Jaffe's study, half were asked to respond about a retarded person; the rest were asked to respond about a nonretarded person and about the label "mentally retarded." Several findings were reported by Jaffe:

1. There were no significant differences on instruments measuring the evaluative factor, suggestible factor, and the adjective checklist. The subjects' responses to both retarded and nonretarded were almost the same. However, the subjects' responses on the evaluative factor for the retarded person were significantly more favorable than for the label "mentally retarded."
2. There was a significant difference on the vocabulary test, results between those who had and those who had not had contact with retarded people. Jaffe concluded that contact may be related to cognitive or descriptive attitudes as opposed to attitudes based on feelings.

Jaffe's conclusions led Hearte (1967) to examine the issue of contact, specifically, the intensity of

attitude as a result of contact with mentally retarded people. Testing 405 clergymen of various denominations (Jewish, Catholic, Methodist), he found that clergymen with more frequent contact with mentally retarded persons tended to feel more strongly about their attitudes toward the mentally retarded, regardless whether the attitudes were favorable or unfavorable. This conclusion seems to contradict that of Jaffe (1966) who suggested that contact seemed to be related to a more cognitive than emotional dimension of attitude.

Cohen (1963) designed scale to measure attitudes toward hiring the retarded which tested three variables: amount of contact, amount of knowledge, and amount of education. Using 177 employers in the immediate area of a training and research center on retardation, Cohen found a significant negative relationship between attitudes and reported educational level. The contact variable was not significant. Cohen concluded that employer attitudes were relatively independent of knowledge.

Several studies contradict Cohen's findings. Hartlage (1965) found no relationship between the educational level of 120 employers and their receptivity toward hiring the retarded. Phelps (1965) constructed fifty-four items to measure the relationship between level of education and attitude toward the retarded. Among the 132 service employers participants, he found a positive relationship

between educational level and attitude toward the mentally retarded.

Polansky (1961) administered a mental deficiency misconception scale to psychiatric technicians in a state hospital for the retarded and found that technicians believed to greater extent than laymen that the "feeble-minded are readily recognizable." Female technicians had fewer misconceptions than males and seemed to be more "tender-hearted." Polansky suggests that beliefs and emotional bias influenced the responses of psychiatric technicians more than factual knowledge.

Efron (1967) investigated the degree of influence on attitudes toward the retarded resulting from contact with this disability group. He had 235 persons (teachers and students from both special education and general education) respond to a seventy item Likert Format questionnaire. The results revealed that special education teachers and students showed more positive attitudes toward the mentally retarded than general education staff. The author suggests that personal contact is the most important variable in changing attitudes.

Babow (1969) found that subjects who exhibited a generally favorable orientation toward mental retardation scored low on a test for authoritarianism.

Renz (1969) attempted to discover how normal adolescents perceive and describe educable mentally retarded adolescents measured on the same continuum used for normal



adolescents. Findings of this study indicate that subjects did not reject educable mentally retarded students with any greater frequency than their normal grade mates.

Anders (1968) compared parental authoritative-permissive attitudes toward the mentally retarded among Anglo-Saxon Protestants, Negro Protestant and French Catholics in Louisiana. The author did not find significant differences among the three ethnic groups; but he did find other demographic variables--education and income--to be important.

Conine (1969) investigated the attitudes of regular elementary teachers toward mentally retarded students and found that these teachers neither accepted nor rejected mentally retarded students. Mays (1974) expanded Conine's sample to include special educators, examining the attitudes of both regular and special educators toward mentally retarded students. Special education teachers, more experienced with the handicapped students than regular educators, demonstrated more positive attitudes toward the mentally retarded. The author suggests that actual contact may lead to favorable attitudes toward the retarded.

White (1974) continued this line of research by attempting to discover whether related education or actual contact was more important in determining teacher attitudes toward the retarded. Results indicated that persons with related education had a greater mean level of acceptance of the retarded than persons with experience but no education.

Persons with both related education and experience had a greater mean level of acceptance of the retarded than both of the former groups. No significant difference in attitude was measured after a student teaching practicum with the mentally retarded, but a significantly positive increase in level of acceptance was measured after a twelve-week work experience with the retarded. The author concludes that positive attitudes toward the retarded are a function of both related education and experience.

Willey and McCandless (1973) investigated how normal children view other children of the same age who are educably mentally retarded. Using 341 white children attending public school fifth grade classes, the authors administered forty-six adjectives, verbs and noun phrases such as "like" or "not like." The researchers found negative attitudes among normal children toward the mentally retarded; however, the authors concluded that the negativity of these children's attitudes was not associated with the retarded people's academic problems, but, rather, with their personal and social impression.

Somewhat contradictory results were obtained by Gortlieb, Cohen, and Goldstein (1974) who investigated the attitudes of elementary school children toward the retarded. Testing children at schools which had educable mentally retarded students and at schools which did not, the authors found that attitudes toward educable mentally retarded students were most favorable when the raters had

little school contact with retarded children. They also reveal that no significant differences were found between adjustment and attitude toward the retarded.

Bruininks and Rynders (1974) conducted a survey to assess the social acceptance of retarded children enrolled in regular classrooms while receiving supportive assistance in resource learning centers. Looking at both suburban and urban inner-city schools, the authors found that retarded urban school children achieved significantly higher peer ratings than nonretarded children; suburban retarded children achieved significantly lower ratings than nonretarded children. However, there was no significant difference in the level of acceptance of retarded compared with nonretarded samples in both settings when all the samples were combined.

Payne and Murray (1974) examined the attitudes of elementary school principals toward the integration of the mentally handicapped into regular educational settings. Of the sixty-three principals, twenty-eight were located in urban areas and thirty-five were in suburban areas. Results revealed that integration of the handicapped was acceptable to 40 percent of the urban principals and to 71 percent of the suburban principals. This difference was significant at the .01 level.

Sheare (1974) studied experimental and control groups of nonretarded ninth grade adolescents. The experimental nonretarded children were integrated with

educable mentally retarded adolescents from the school's special classes in nonacademic classes, clubs, social and athletic activities; the control group was not integrated. Results of an acceptance scale reveal that the experimental groups consistently gave more positive ratings to educable mentally retarded adolescents than the control groups.

Gottlieb and Corman (1975) studied public attitudes toward mentally retarded children in a survey of 430 adults. They found that persons with no previous contact tended to favor segregation of retarded children in the community.

Foley (1979) conducted a study to examine the effect of labeling and teacher behavior on children's attitudes toward the mentally retarded. Coming from a rural school having an integrated special education program, seventy-eight fourth grade subjects viewed one of two videotapes depicting a child demonstrating various kinds of academic and social behavior. After, the subjects filled out a peer acceptance questionnaire about the child on the videotape. It was found that the "mentally retarded" label led to significantly higher peer-acceptance rating than did the "normal," or "learning disabled" label.

#### Attitudes Toward the Blind

There are only a few studies of attitudes toward blind people. One of the most important was conducted by Sommers (1944) investigating the impact of parental attitude on behavior of blind children. Five forms of

adjustment mechanism were utilized by the blind children. Sommers concludes that these behavior patterns are a result of parental attitudes and are similar to them:

The meaning the handicap held for the child himself seemed to depend largely on his social experience, especially in his early childhood. It was clearly evident from the data at hand that the blind individuals tended to make a wholesome personal and social adjustment whenever their early life afforded them a reasonable amount of economic, physical and emotional security, whenever they were fully accepted by the members of their family, and the parents were able to face their handicap in an objective way.

The work of Imamura (1965) seems to confirm Sommers' results. This researcher addressed the question of parental attitudes toward blind children, and the degree of influence of their attitudes on the children's behavior. Imamura asked these questions:

1. Is the behavior of blind children different from that of sighted children of the same age?
2. Do the mothers of blind and sighted children treat their children differently?
3. What are the relationships, if any, between the behavior of blind children and that of their mothers?

Twenty-two children participated, including ten who were blind and twelve who had normal vision. Using the systematic behavior observation method, the researcher recorded the concrete actions performed by children and mothers in their natural home environment. This data led to the following conclusions:

1. The characteristic which most clearly distinguished between the behavior of blind children and of sighted children was "succorance."
2. There was no significant difference between the two groups of mothers regarding the treatment of their children.
3. A number of significant relationships were found between the blind children's behavior and their mothers' behavior which may be classified as follows: The blind children tended to relate to their mother's dominance with submission to their aggression. The sighted children tended to relate to their mother's dominance with succorance to their aggression.

Imamura also concludes that a mother's compliant behavior serves as a more certain predictor of her child's self-reliance than whether or not the child is blind. Mothers' attitudes toward their blind children have an important influence on the children's self-concept and social adjustment.

Meighan (1971) took this issue farther when he attempted to examine the formation of self-concept in the visually handicapped. Since self-concept emerges from the interpersonal relationships of the individual, Meighan insisted that it results from the reflect appraisals of significant others, i.e., self-concept is an outcome of the attitudes of other people toward an individual.

Meighan reports three important findings:

1. There were significant differences between the self-concepts of visually handicapped and the self-concepts of other people.
2. Generally, the blind hold negative self-concepts.
3. There was no significant correlation between self-concept and academic achievement of the blind.

Cowen (1958), conducting one of the most comprehensive studies to appear in the literature, investigated attitudes of sighted people toward blind people. A series of items dealing with attitudes toward blindness were carefully constructed and submitted to a group of workers with the blind. Based on the workers' judgments of whether each item reflected a positive or negative attitude toward blindness, Cowen retained only those items which evoked 100 percent agreement. Using the fifty-six items which received 100 percent agreement, the author had 101 subjects respond on a four point scale ranging from "strongly agree" to "strongly disagree." Several interesting results emerged:

1. There were no significant differences in attitudes to blindness as a function of previous contact with blind people.
2. Male respondents tended to verbalize more negative attitudes toward the blind than females. Cowen notes that this seemed to be a generalized response characteristic which cut through all attitude scales used in his study.

3. There were significant correlations between negative attitudes to blindness and anti-minority, anti-Negro feeling among respondents.

Batman (1962) seems to contradict some of Cowen's results. Examining sighted children's perceptions of various abilities of blind children and some factors which influence these perceptions, she found a number of interesting relationships.

1. Amount of contact was associated with more positive attitudes toward the blind. Those having contact with the blind were more positive and the positiveness of appraisal increased with the number of blind children known.
2. The appraisal of urban children was more positive than that of rural children.
3. Positiveness of appraisal was associated with the sighted children's level of educational attainment.

The author suggests several implications:

Support was found for the contention that personal knowledge about blindness [acquaintance with a recognizably select group of blind children; those attending public schools] does broaden sighted children's ideas of the capabilities of the blind. . . . The fact that the children who had had no experience with the blind expressed greater certainty and unanimity in their evaluations indicates that increased knowledge may decrease the tendency to make absolute judgments and generalizations.

Work by Whiteman and Lukoff (1962) seem to support Batman and contradict Cowen regarding contact variables. Their assessment of attitudes toward the blind indicates



that contact appears to be related to more positive attitudes and to the degree of espousal of community integration of the blind. Another variable investigated was value orientation. The authors conclude that those who describe themselves as distant from others, or those who identify strongly with power express these same orientations in negative evaluations of blindness.

Bell (1962) studied the attitudes of professional rehabilitation workers toward the physically handicapped. He found that those workers with disabled relatives were significantly more accepting of the physically handicapped than those without close personal contact.

Dickie (1967) conducted intensive research into the attitudes of people in selected occupations toward the blind. The 391 adult male and female participants consisted of teachers at regular schools, teachers at special education schools, blue collar workers, and managerial personnel. Six research instruments were employed to examine several research questions. Dickie reports the following results:

1. There was a significant correlational relationship between the combined contact variables and favorable attitudes toward handicapped and blind persons.
2. There were no significant relationships between value orientations and attitudes toward the blind.
3. The female sample showed significantly more positive attitudes toward the blind than did the male sample.

In his study of attitudes toward blindness and blind people, Monbeck (1973) indicates that

Although the number of blind beggars is too often small, it is the image of the beggar that is most commonly called to mind by the words "blindman." It is not surprising that the blind beggar is so conspicuous, for it is his business to be noticed and to be instantly recognized as useless, unable to work and worthy only of pity. The ordinary, average blind person on his way to work or out shopping is only rarely noticed and almost never remembered.

While the studies reviewed in this section offer contradictory results, their general orientation suggests some important findings. Parental attitudes appear to influence the formation of self-concept of the blind. Contact with blind persons seems to influence more positive attitudes toward this disability. These findings will be more closely examined later in this chapter.

#### Attitudes Toward the Deaf

As with research on attitudes toward the mentally retarded, the literature on attitudes toward the deaf reveals conflicting and even contradictory results.

One of the earliest studies on attitudes toward deaf people was conducted by Strong (1931). In spite of its descriptive nature, this study has some interesting conclusions. Strong suggests that American people do not hold negative attitudes toward the deaf: he found that 59 percent of the subjects studied were indifferent. While 25 percent expressed dislike of deaf people, 16 percent

said they liked the deaf. These results have been challenged by several investigators, i.e., Cowen.

Baker (1953) and his associates point out that while there are not many studies of stereotypes of the deaf, jokes and stories about them attest that such stereotypes are widespread. Bender (1970) decries the general ignorance about deaf people citing the persistence of terms such as "deaf-mutes" and "deaf and dumb" in most languages and countries.

Elser (1959) studied the level of acceptance of hearing handicapped students by their normal classmates. To assess the attitudes of normal subjects toward the deaf, Elser developed different categories of investigation:

1. friendship patterns
2. social status
3. self-perception

The authors found that the level of acceptance of the hearing handicapped as friends was below average in the group. Results indicated the social status or reputations of the hearing handicapped were below the average of the class. the deaf subjects felt that other students viewed them less than the average.

Horowitz and Rees (1962) studied different group attitudes toward the deaf by testing 226 normal subjects ranging from children in the first grade to college students. While the research subjects labeled all people with any

hearing loss as deaf, the group generally had positive perceptions of the hearing handicapped. They indicated a general impression that hearing aids guarantee normal hearing, a factor which might reduce the intensity of negative attitudes toward this type of disability. However, surprisingly, children more consistently realized that a hearing aid did not guarantee normal hearing.

One of the most intensive and comprehensive studies to appear in the literature on attitudes toward the deaf was designed to include three phases by Cowen, Rockway, Grove, and Stevenson (1967).

In Phase I, a fifty item scale was developed based on statements the investigators found in the literature which indicated either a positive or negative attitude to deafness. The items were submitted to a group of psychology student judges who were asked to indicate whether each item reflected a positive or a negative attitude, whether it did not relate to attitudes on deafness. A 4-point Likert type framework was used which elicited strong or mild agreement, or strong or mild disagreement. Twenty-five items were then selected for the final test and this scale was then given to a second sample of 160 psychology students for the purpose of cross validation.

In Phase 2, Cowen et al. attempted to determine the relationship between negative (anti-deafness) scores on their scale and a series of other attitude and personality measures. The investigators used abbreviated versions of

authoritarianism, anti-minority, and anti-Negro scales and hypothesized that the disabled have an underprivileged status similar to that of racial and religious minorities. Thus, they anticipated similarly negative attitudes would result from tests of the nonhandicapped majority.

The authors used the Locus of Evaluation Scale for the Phase 3 goal of testing the hypothesis that the individual who "externalize responsibility" is more likely to have negative attitudes toward deafness than the person who accepts the responsibility for failure.

Cowen et al. obtained results from the preliminary use of their deafness scale which demonstrated reasonable face validity and internal consistency. In the second phase, they established interrelationships between anti-deafness and authoritarian, anti-Negro and anti-minority attitudes. However, results from their test of the hypothesis that negative attitudes to deafness "were predictive of some outside behavior apart from responses to other attitude scales" were postulated to need further examination.

Poulos (1970) examined the relationships of certain variables to deafness, assessing the attitudes of five designated groups. Teachers of the deaf, regular school teachers, mothers of deaf children, prospective employers, and mothers of normal children were tested on the Attitude Behavior Scale-Deafness (ABS-DF) originally developed by Jordan (1963). The ABS-DF consists of six levels which

each correspond to a certain level of the hypothesized attitude universe:

1. societal stereotype
2. societal norm
3. personal moral interaction
4. personal hypothetical behavior
5. personal feelings
6. actual personal action.

Poulos found support for his hypothesis that contact is significantly related to the positiveness of attitudes toward the deaf. However, he also found that increased knowledge about deafness may be a weak predictor of positive attitudes toward the deaf.

Kennedy and Bruininks (1974) constructed research instruments to test peer status and self-perceived peer status of first and second grade hearing impaired and normal children enrolled in regular classrooms. The respondents in this study were fifteen hearing impaired children and 227 normal children. Three different sociometric tests were administered to all the subjects. Each pupil received a list of his classmates' names. Play was selected as the criterion for peer choice. First, the children completed the peer acceptance scale; then, in a second booklet with the names typed in reverse order, they assessed their self-perception of their own peer status. Results indicated that hearing impaired children enrolled in regular classrooms appeared to have gained a degree of

social acceptance inconsistent with the below average levels reported in earlier studies (Elser, 1959). These researchers found no significant differences in level of peer status between the hearing handicapped and the normal groups.

Emerton and Rothman (1978) investigated attitudes toward deafness held by normal students on an integrated deaf-hearing campus. Several research questions were addressed in this particular study:

1. What is the general valance (positive or negative) of attitudes toward deaf people held by normal freshmen and transfer students prior to arrival on campus?
2. What is the nature of the change (if any) in these attitudes after six months attendance at the deaf-hearing college?
3. Do attitudes vary with the deaf/hearing composition of the residence hall population?
4. Are there background, knowledge or involvement variables associated with the student attitudes which suggest leads for future investigations?
5. What are the most positive and the most negative attitudes expressed by the students?

One hundred normal students admitted to the Rochester Institute of Technology participated in the study's two phases. First, before coming to the campus, students responded to a 25-item list of stereotypes about deaf people. The second phase, conducted after six months

of campus residency, included three parts: (1) a series of questions to discover the kinds of information, contact, and experience the subject had with respect to deaf people; (2) a 25-item attitude scale containing sixteen items on the same stereotypes listed in the questionnaire completed before arrival on campus, and nine items which reflected campus stereotypes of deaf students; (3) an optional open-ended interview designed to allow free expression of feelings and opinions. The general valance of attitudes held by incoming normal-hearing students appeared positive; however, no significant differences were found after six months.

Holton (1978) designed a study to examine "proxemic behavior," spatial and distancing behavior of deaf adults. Proxemic behavior, according to Holton, defines an individual's use and perception of his social and personal space. Specifically, this author explored the proxemic behavior of deaf and normal individuals in homogeneous and heterogeneous dyads. The proxemic behavior of normal subjects did not alter significantly in interactions with the deaf. Similarly, deaf subjects did not alter their behavior in interactions with normal people. Finally, Holton found that normal and deaf people do not differ significantly in their overall proxemic behavior.



### Cross-Disability Research

Generally, cross-disability research involves a comparative study of specific variables or treatments across two or more discrete handicaps. The review presented in this section will deal only with cross-disability research into attitudes toward the handicapped.

One of the earliest of such studies to appear in the literature was conducted by Murphy, Dickstein, and Dripps (1960) who investigated the attitudes of several groups of youth toward deaf children and compared these attitudes with those held toward other types of disabilities. The authors used a scale consisting of eight categories: the deaf, the visually handicapped, the mentally retarded, the emotionally disturbed, the physically handicapped, the gifted, the speech disordered, and the delinquent. The college freshmen respondents, who were studying to become teachers, gave low preference to teaching the deaf--with the exception of one group, respondents studying to become speech therapists. The within-group rank difference correlation between attitude categories by all groups responding revealed this trend: to a small degree, the more an individual feels he knows about a handicap, the more inclined he is to desire to work with individuals having such a handicap. This conclusion is confirmed by many studies cited in this chapter and clearly suggests that knowledge, by itself, does not necessarily lead to positive attitudes toward a specific disability.

One year later, in an extension of the work started with his associates, Murphy (196 ) asked educators to rank categories of disabled persons according to their preference for teaching, i.e., the kind of handicapped students these educators would prefer to teach, and, by implication, the kind of handicap best understood. The majority of the respondents placed the visually handicapped on the rejection end of the continuum, saying that they knew very little about the blind in comparison to other types of disability.

Nikoloff (1962) assessed elementary and secondary school principals' attitudes toward different kinds of disabilities (blindness, deafness, stuttering, and physical handicaps requiring crutches or artificial limbs). Using a questionnaire to discover which of the five categories would be accepted as either student teachers or as full-time teachers in their school, this researcher found that principals most often rejected blindness. Deafness was rejected at almost the same level.

Jones et al. (1966) concerned with the social distance of exceptional children, these researchers had 186 high school students complete a paired comparisons questionnaire composed of twelve exceptionalities and seven interpersonal dimensions. The degree of acceptance of certain exceptionalities was sometimes associated with an interpersonal situation. The severely mentally retarded were placed in the unfavorable

end of the acceptance continuum and the gifted were placed at the favorable end. Disabilities of a mild nature, such as hardness of hearing, partial sight, were most often placed near the favorable end.

Warren and Turner (1966) reported rank order data on disabilities which suggest different conclusions than those of Jones et al. Here, results indicated that the most visibly handicapped, i.e., the blind, are least socially acceptable.

Shears and Jenseman (1969), attempting to compare the acceptability of differently disabled persons in certain social situations, used ninety-four subjects including undergraduate students, graduate students, and psychiatric technicians. Respondents ranked ten disabilities with respect to (a) their desirability in a friend and (b) their desirability as a self-affliction. In addition, the subjects filled out a social distance questionnaire involving the following levels:

would marry

would have as a friend

would work with

would live in same neighborhood

would speak to

would live in same country.

As the level of intimacy increased, the percentage of subjects willing to accept persons with this handicap gradually decreased. At the level of "would marry," there

was an extreme drop. Three distinct levels of acceptability were abstracted from the data:

Most acceptable: amputee, wheel chair patient, and blind person;

Next acceptable: persons who are deaf, stutter severely, and persons who have a harelip;

Least acceptable: mentally ill and mentally retarded persons.

The results suggest six dimensions which probably combine and interact in the formation of stereotypes of disabled persons: visibility of the disability, communication, social stigma associated with the disability, reversibility of prognosis, degree of disability, and difficulty the disability imposes on daily living.

Afrooz (1978) conducted an intensive study of attitudes of Iranian regular school teachers toward the deaf, the blind, and the mentally retarded. This author also examined the relationships of certain variables to these expressed attitudes. A great number of interesting conclusions emerged which will be fully explored in the cross-cultural section of this review; only the findings which are related to cross-disability research will be reported here. The Iranian sample expressed more positive attitudes toward the deaf and the blind than toward the mentally retarded.

While some of the results of cross-disability research seem contradictory and mixed, one consistent

conclusion suggests that the mentally retarded occupy the unfavorable end of the attitude continuum, especially in social situations where interpersonal relations involved.

### Cross-Cultural Research

In a report published by the American Psychological Association, Kelly et al. (1960) saw "great value" in comparing attitudes and beliefs regarding disabilities through cross-cultural studies of adaptations to disabilities. However, it is important to note that cross-cultural data is more complex and difficult to obtain. The cross-cultural methodological problems, as stated by Jordan (1968), are relevancy, equivalency, and comparability. A brief examination of each follows.

#### Relevancy

In a study of attitudes toward the blind, the researcher must examine the relevance of concepts of "blindness" in all the research countries involved in the study.

#### Equivalency

The problem of meaning equivalence is being studied extensively. Various authors have considered the hazards of meaning equivalence in cross-cultural studies (Jacobson, 1954; Klineberg, 1950; Suchman, 1964; UNESCO, 1963). Primary is the problem of obtaining comparable input stimuli;

this may be subdivided into problems of translation and the availability of equivalent terms and concepts.

### Comparability

Once the problems of relevance and equivalence are resolved, data units are likely to be comparable. A UNESCO (1964) publication and Teune (1967) deal extensively with comparability of data units and offer persuasive evidence that comparability can be attained.

Thus, in spite of the complexity of cross-cultural studies, it appears possible to obtain reliable data.

This section will deal with two types of cultural research: cross-cultural analyses and studies of a cultural setting other than the United States.

One of the earliest studies of attitudes toward the handicapped was by Jane and Kanks (1948) who described the social status accorded the physically handicapped in various foreign cultures: India, and several tribes which live in North America, i.e., Trabraind Islanders. Looking at the different cultural settings of the physically handicapped, the authors examined several categories: economic liability, tolerant civilization, limited participation.

Analysis suggested that cultural variation with regard to the physically handicapped could be best understood by looking at the types of values which influence the society's social structure. For instance, the physically handicapped in India appeared to be considered

a liability; such people may be denied protection because they constitute a threat to the family. Searching for the cultural conditions which could lead to such a situation in India, the researchers identified aspects of the Indian value system which could cause rejection of the physically handicapped: the Hindu concepts of dhama and contamination. Briefly, the theological doctrine of dhama justifies existing personal social status as the inevitable result of past behavior. So, a physical handicap is seen as a result of past behavior--the handicapped person's fault for which he is responsible. Another contributing factor explaining the rejection of the handicapped in India is the intensity of the class structure.

The authors suggest an hypothesis for further research: protection of and social participation for the physically handicapped increases in societies where

1. the level of productivity is higher in proportion to the population, and distribution is more nearly equal;
2. competitive factors in individual or group achievement are minimized;
3. the criteria for achievement are less formally absolute, as in hierarchical social structures, and more weighted with concern for individual capacity, as in democratic social structures.

They conclude that authoritarian cultures are more often characterized by negative attitudes toward disabled individuals than are egalitarian ones.

It is important to note that Jane and Kanks' study was descriptive and speculative. While the authors did conduct systematic, personal observations, they did not design an instrument of measurement. However, their conclusions led to further investigation.

Wright (1960) refers to anthropological surveys by Maisel dealing with primitive or nonaccidental attitudes toward disabled persons. Wide discrepancies in the treatment of disabled persons were found, but, in the main, there was a preponderance of negative attitudes.

Until there is more abundant anthropological research on the attitudes of different cultural groups toward physique and physical deviation, we can only hazard the guess that though the variation in attitudes is greater than we imagine, out of all the diversity will emerge psychological law that will contribute to our understanding of the fundamental characteristics of attitudes toward physique.

Two groups of researchers, Richardson (1961) and Goodman (1963) investigated uniformity and cultural variability of preference rankings of pictures of different kinds of physical deviations. Drawn from the United States, the samples showed people who were physically handicapped, nonhandicapped, and from various ethnic groups and social classes.

Richardson et al. found "remarkable uniformity in the hierarchy of preferences which the children exhibited



for children pictured with and without various visible physical handicaps."

The Goodman study concerned itself with the acquisition of "value patterns" generally acquired in the absence of direct contact with disabled persons, hypothesizing that the implicit character of these patterns was communicated from parents to children without explicit rules or awareness. The groups studied were judged to come from subcultures which have different value organizations regarding visible impairments. The results suggest that cultural values in respect to disability are related to cultural uniformity, particularly in respect to physical appearance, in general. People who deviate from the cultural norm in terms of value orientation might be expected to deviate also in their appraisal of the physically disabled.

Jordan (1968) conducted one of the most comprehensive studies to appear in the literature. This work led to the formulation of the Guttman and Jordan Facet theory and to the development of the scale used in this thesis. For these reasons, the review of Jordan's study will be extensive. Jordan headed up a research team whose goal was to investigate attitudes toward the physically disabled in eleven nations. The project was completed in five years. In close consultation with Guttman, Jordan developed the theoretical and conceptual levels for attitude measurement;

then, he devised the attitude behavior scale to test the theoretical and conceptual roots.

### Research Objectives

The research objectives of the Jordan study were:

1. To test the hypothesized relationship between certain dependent criterion variables (attitudes toward disabled persons) and certain types of independent predictor variables (value, contact, change orientation, institutional satisfaction, religiosity, and demographic factors). The independent variables were looked at as correlates or determinants.
2. To compare attitudes of four groups in each of eleven nations. Analysis was made of the groups within, between, and across nations.
3. To examine and compare attitude content and structure (component composition and level) in each of the groups within, between, and across nations. Were there invariants either between groups within nations or between groups across nations?

### Research Sample

There were 2,493 respondents from eleven nations: the United States, Costa Rica, Colombia, Peru, England, Holland, France, Yugoslavia, Denmark, Japan, Belgium. Subjects were drawn from four basic groups:

1. special education and rehabilitation personnel
2. education personnel
3. managers/executives
4. laborers (blue and white collar).

### Instrument

The measure used to identify attitudes toward physical disability was the Attitudes Toward Disabled Persons, a scale consisting of twenty items. Fifteen of the twenty items are statements of differences between disabled and nondisabled persons; agreement with these statements is interpreted exhibiting an unfavorable attitude. The other five items were "reversed" in the scoring process; thus, a higher score on these items would exhibit a negative attitude. Additional data were collected: measures of value, contact, and orientation to change.

### Hypotheses

The seventeen hypotheses of the study were divided into nine groups:

1. Relating attitudes and values
2. Relating attitudes and values and sex
3. Relating attitudes and contact
4. Relating attitudes and change orientation
5. Relating attitudes and institutional satisfaction
6. Relating attitudes and religiosity
7. Relating attitudes and group membership

8. Relating attitudes and modernization level
9. Relating attitudes and multidimensionality.

### Results

Several issues were fully explored in Jordan's research and are summarized as follows.

1. Relating attitudes and values.

The data for this set of hypotheses are not clear. However, they suggest a trend toward confirmation of the hypothesis in lesser developed nations. Conversely, this suggests that value orientations in groups become more homogeneous in the more developed nations.

2. Relating attitudes, values, and sex.

The data indicate some relationship between sex and attitudes toward the disabled, both within and across nations; but, the relationship is neither strong nor consistent from nation to nation.

3. Relating attitude and contact.

The researchers found that when contact was associated with enjoyment, it led to positive attitudes.

4. Relating attitudes and change orientation.

The data supported the hypothesis that those who score high on change orientation will be more positive toward the disabled.

##### 5. Relating attitudes and religiosity.

It was found that as national per capita income increased, the stated importance of religion significantly increases--but, adherence does not. Apparently, businessmen feel that religion is important, but labor groups do not. Persons who were religiously oriented tended to hold negative attitudes toward the disabled.

In summary, the data collected in this project are rich in analysis potential; comparatively little has been used by Jordan.

Jordan and Friesen (1968) tested some other hypotheses than those advanced in the previous study. This time only three nations were involved, Colombia, Peru, and the United States and only rehabilitation personnel were used as subjects. The authors tested the hypotheses that "persons who generally value others as having intrinsic worth are likely to hold more favorable attitudes toward the disabled than are those who value others according to more absolute comparative standards." The hypothesis required that values and attitudes be compared across cultures. The three national samples differed at the .05 level on "asset orientation." The analysis of data on sex differences revealed interesting results: when males and females were compared within nations, no differences occurred, but combined female scores were significantly higher than combined male scores. Generally the data

supported the hypothesis that the disabled are viewed more positively in modern than in traditional societies.

Felty (1965), in his study in Costa Rica, hypothesized that persons who score high in need for power and control over others will tend to score low in acceptance of disabled persons. Data collected appear to confirm the negative relationship between comparative values and acceptance of the disabled. A positive relationship between asset values and acceptance of the disabled was not, however, apparently supported. In general Felty's data seem to suggest that leadership value is negatively related to attitudes toward disabled persons. He furnished evidence that persons who score high in need for power and control over others tend to score low in acceptance of disabled persons. Felty also found significant differences between males and females.

Friesen (1966) assessed attitudes toward disabled persons in Colombia and Peru, also testing some of the variables reported by Felty (1965). He found significant relationships between the combined contact variables (enjoyment of, and avoidance of) and favorable attitudes toward handicapped persons.

Females had significantly higher mean scores than males on the value scale. Men were found to be less accepting of handicapped persons. Friesen likewise found a significant relationship between attitudes toward handicapped

persons and change orientation items: the more change oriented, the more positive the attitude.

Cessna (1967) investigated the attitudes of the Japanese toward physically disabled persons. He used 211 respondents from these occupational groups: special education, education, executive labor. Administering five research instruments, he found that high frequency of contact with disabled persons led to favorable attitudes. There was no significant difference between women and men in Japan.

Harrelson (1970) measured attitudes toward mental retardation across the six levels or subscales of the Attitude Behavior Scale--Mental Retardation (ABS-MR). He tested selected groups in the Federal Republic of Germany (West Germany):

- (1) 47 parents of moderately retarded children
- (2) 148 special education teachers of the mildly retarded
- (3) 74 regular elementary school teachers
- (4) 84 management executives
- (5) 71 parents of normal children.

Harelsn reported several interesting findings:

- 1. Knowledge was not a significant influence on the intensity or the direction of attitudes, both positive and negative;

2. Amount and enjoyment of contact were positively related to attitudes toward the retarded for the total sample;
3. Age was positively related to attitudes toward the mentally retarded;
4. There were no significant differences between males and females.

Kreider (1967) studied the relationship between attitudes, interpersonal values, personal contact, change orientation, and certain demographic variables. He hypothesized that both value and contact served as determinants of attitudes. Conducted in six European countries (Belgium, Denmark, England, France, the Netherlands, and Yugoslavia), the study consisted of a battery of five research instruments:

- (1) the Attitude Toward Disabled Persons Scale
- (2) the Education Scales
- (3) the Survey of Interpersonal Values
- (4) the Personal Questionnaire (general)
- (5) the Personal Questionnaire (hypothetical).

Respondents were selected from these occupational groupings: special education and rehabilitation, education, manager-executives, and labor.

Several findings were reported. There was a significant relationship between contact frequency and intensity of attitude toward physically disabled persons. The findings lend some support to the theoretical position



stressing the volitional nature of contact as related to attitudes. Enjoyment of contact and the ease of avoidance of contact were frequently related to favorable attitudes. Women scored significantly higher than men on attitudes toward disabled persons. Evidence suggests that high scores on change orientation represent a departure from the status quo, openness to new ideas, and a concern for the disabled. The multiple correlation of the combined change orientation variables supports this theoretical position.

Gottlieb (1974) compared the attitudes of intellectually average Norwegian and American school children toward students in special classes for the mentally retarded. Implicitly assuming that attitudes expressed by school children adequately reflect the attitudes of the public at large, he administered a battery of six attitudinal questionnaires to 285 Norwegian and 231 American school children between the ages of ten and fourteen years. The results indicated significant differences--American children expressed more favorable attitudes than the Norwegian.

Afrooz (1978) examined the relationship of certain variables to attitudes toward the deaf, the blind and the mentally retarded in Iran. Afrooz utilized three attitude-behavior scales based on Facet theory to measure attitudes toward these three groups. These attitude scales are revised versions of instruments previously developed by Jordan (1968). Attitude was measured at two of the levels specified by Facet theory: the stereotypical and the

hypothetical. Variables tested were age, sex, education, contact, religiosity, and orientation to change. Three hundred and thirteen Iranian regular school teachers participated in the study. Afrooz reported several interesting findings:

1. Attitudes measured at the hypothetical level were more favorable toward the handicapped than those measured at the stereotypical level. Individuals tend to see themselves as holding more favorable attitudes than they attributed to others.
2. All of the hypotheses involving the relationships of predictor variables to ABS scores were supported. On the basis of small, but significant, correlations or significant differences in means, it was found that older age, higher level of education, female sex, greater contact with the handicapped, and regular participation in religious observances are all associated with favorable attitudes toward the handicapped.
3. Attitudes toward the deaf and the blind tend to be more favorable than attitudes toward the mentally retarded.
4. The correlations between attitudes expressed toward different disability groups were found to be higher than the correlations between attitudes at the hypothetical and stereotypical levels toward a single disability group. So, for instance, if one

knows a respondent's hypothetical attitude toward the deaf, one is better able to predict his attitude toward the blind than to predict his stereotypical attitude toward the deaf.

5. The portions of the attitude scale based on common items were found to be more highly correlated between disability group than were the portions based on items specific to a particular disability area.

#### Modification of Attitudes

As stated previously, the study of attitudes toward the disabled person has shifted from attitude identification to attitude modification. Becoming clear in the 1970s, this shift in emphasis may be attributed to a general agreement among researchers that the public holds somewhat negative attitudes toward the handicapped (Jordan, 1968; Afrooz, 1978). Thus, researchers felt the next step was to discover those tools which are best for use in the task of attitude modification. It appears, however, that identification and modification are related. Afrooz suggests that identification and modification of attitudes related to handicapped persons should be of increasing concern to educators and researchers interested in improving the status of exceptional children within a country (1978).

Another contributing factor to the shift from identification to modification, was the emergence of the

mainstreaming movement. Rothschild (1978) states that the decade of the 70s witnessed the promulgation of laws and the issuance of judicial decrees that established the educational rights of the handicapped.

Breton (1974) defines mainstreaming as "moving handicapped children from their segregated status in special education classes and integrating them with 'normal' children in the regular classroom." Mainstreaming is generally the responsibility of regular classroom teachers who must guide acceptance and implementation. MacMillan, Jones, and Meyers (1976) confirm this, stating that the impetus for mainstreaming came from courts, legislatures, special education procedures, but it has been left up to the classroom teachers to work out the details. Thus, most of the research in modification of attitudes toward disabled persons is concerned with teachers and student teachers.

Rothschild (1978) suggests that teacher negativism is reflective of society's feelings, biases, and misconceptions about the handicapped. Also important is the readiness of the regular classroom teacher for integration of the disabled in the classroom. Dunn (1966) suggests that regular classroom teachers have neither the skills nor the knowledge necessary to meet the needs of individual children. Heath (1974) confirms that observation.

One of the most difficult problems facing researchers of attitude modification is the lack of solid knowledge

of what to modify and of the causes of negativeness toward the disabled. These are research questions. In order to establish a scientific research model, two conditions must be met. First, a theoretical framework must provide operational definitions of attitude and related concepts, and identify variables which influence negative and positive attitudes. Second, systematic research must verify and validate these concepts and variables. A review of current literature reveals researchers have not reached this stage, probably because of the contradictory findings of attitude identification research about the disabled. Nevertheless, there have been attempts to bridge this gap.

One of the first attempts was reported by Festinger (1950) who tried to sort out the theoretical grounds for modification of attitudes, in general. Proposing that modification comes about as a result of societal pressure for uniformity, he describes two specific forms of pressure. The first occurs among people who have no firm anchorage in physical reality (regarding attitudes, opinions, or beliefs, in this case). They seek out the opinions of members of some reference group. The second form of pressure towards uniformity occurs when uniformity is necessary to move a group toward some desired goal.

Kelman (1961) looked at attitude modification in terms of social influence. He postulated three distinct processes that result in attitude changes. The first, compliance, involves the acceptance of influence by others

in order to achieve favorable reactions from them. Usually done in order to obtain reinforcement or to avoid punishment, compliance typically occurs only in overt manifestations, and is actually a more temporary social influence than an attitude change. Identification, the second process, involves the adoption of a behavior derived from others in order to imitate or agree with values and opinions held by the group. This process is not associated with reward and punishment. The third process, internalization, is the acceptance of influence because the induced behavior is congruent with the person's value system. Thus, the behavior becomes intrinsically rewarding and independent of external sources.

Festinger and Kelman attempted to explain the process of attitude modification; they did not spell out strategies. Collins (1970) does suggest strategies to modify attitudes: problem solving games, consistency games, and identity games. The modifier takes the role of a communicator. First, the attitude object to be modified is presented in terms of a problem to be solved (the cognitive aspect). Second, consistency is developed so that the problem and the solution becomes associated with the individual's value system. This identity links the attitude change with a personal belief.

The research on attitude modification seems to emphasize the provision of direct information concerning the attitude object (Triandis, 1971). Using this concept as

a theoretical basis for investigation, investigators attempted to modify teacher attitudes through the provision of inservice training programs (Curis, 1974).

Curis (1974) studied the effects of related education and experience on vocational educators' attitudes toward the educationally disadvantaged. Participating in two summer training institutes, the subjects also received appropriate instructional materials, occupational information and individual visits by project staff. The teachers were pretested at the beginning of the project, and post-tested both at the end of the project and one year later. The investigator found that teacher attitudes toward educationally disadvantaged youth became more positive as the teachers had direct successful experiences teaching them.

Euse (1975) investigated the efficacy of covert positive reinforcement on modifying attitudes toward the physically handicapped. Twenty students majoring in rehabilitation were matched according to pretest scores on attitude questionnaires, and randomly assigned to experimental or control groups. The post and follow-up test scores of the experimental group were significantly higher than those of control group. The author concludes that covert positive reinforcement is effective in positive modification of attitudes toward the physically handicapped.

Lazar (1976) investigated the impact of knowledge on the alteration or modification of student attitudes toward the handicapped by designing an introductory special

education course to be taught in three different universities. No significant mean change in attitudes toward the handicapped was measured for subjects at two out of the three schools. Herr, Algozzine, and Eaves (1976) examined the impact of experience and actual contact on modification of attitudes. An intensive camp experience with emotionally disturbed children was used to attempt to modify biases of undergraduates about certain behaviors. The experimental group of special education majors participated in a week-long camping experience during which they counseled ninety-two emotionally disturbed children. A control group was also selected from students enrolled in special education courses. The subjects were pretested and posttested to determine their perceptions of disturbing child behaviors. Certain behaviors were significantly less disturbing to experimental subjects than to control subjects at the end of the experiment, suggesting that slight modifications indeed were obtained.

Another method uses video tapes to present information and to evolve emotional involvement about attitudes toward the disabled. Fumford (1962) demonstrated the power of using video tape for modification of attitude when he used closed circuit television to teach elementary school methods. Results indicate that televised instruction was as effective as conventional instruction in promoting changes in teacher attitude as measured by the Minnesota Teacher Attitude Inventory.



Shae and Gillung (1975) offered a college course in special education to regular teachers who made up the experimental group; they selected a control group made up of teachers who did not enroll in the course; the results of pretests and posttests of both groups indicated an improvement in teacher attitudes toward the handicapped.

Murray (1975) examined the attitudes of 120 psychology students toward physically disabled individuals. Each student observed one of six video tapes of someone being interviewed for a job. The interviewers were either normal, mildly disabled, or severely disabled. After viewing the tapes, students held more positive attitudes toward physically disabled than toward the normal individuals. The author suggests that a sympathy effect operated to cause the results.

Mitchell (1976), commenting upon the rapid influence of media on attitudes, suggested that television's characteristics "make it possible to provide contact and information about exceptional persons and thus destroy misconception and stereotypes." The effectiveness of video tape presentations versus live observations on modifying attitudes toward the disabled was investigated by Donaldson and Martinson (1977). Both methods had significant influence on attitude changes toward the disabled.

Daily (1979) used video tapes of handicapped children to determine if attitudes toward the handicapped students participating in an introductory special education

course (the experimental group) differed significantly from attitudes of students participating in the course without the video tapes (the control group). He also tried to measure whether treatment was differentially effective in modifying attitudes toward the handicapped. The experimental group showed significantly more positive attitudes toward the handicapped on the Attitude Toward Disabled Persons Scale. And, treatment was found to be differentially effective in modifying attitudes toward the handicapped.

Several other studies have used different tools for modification of attitudes toward the disabled. Meers (1977) developed a workshop intervention strategy to effect change in vocational education teacher attitudes toward special needs populations. Conducting a pilot testing of the workshop program with 200 teachers, he obtained pre- and post-test measures of the teachers' attitudes. Meers found that the workshop intervention strategy was effective in producing positive attitudinal change.

Rothschild (1979) tested the effectiveness of in-service courses in improving the attitudes of regular teachers toward handicapped children. Two distinct curricula were developed in order to measure possible differential effects on the attitudes of classroom teachers: one involved a humanistic or affective approach to special education, and the second involved a cognitive or ability training approach to special education. The author concluded that

"although significantly better teacher attitudes were demonstrated for the affective than the cognitive group, conclusions must be drawn cautiously. The study did demonstrate that certain types of attitudes can indeed be improved in a relatively small amount of time."

In summary, many different techniques have been used to modify attitudes toward disabled persons. Courses, workshops, and video tapes are the most effective means being used, suggesting that emphasis of methodology should be on knowledge and experience variables.

### Conclusion

The literature reviewed in this chapter appears to support inconclusive or contradictory findings. Gardner (1975) suggests that the problem is methodological. The defects, according to Gardner, fall into three classifications:

1. scale which lack any discernible underlying theoretical construct;
2. scales in which various theoretical constructs are confounded together, i.e., scales which attempt to reduce multi-dimensional attributes to single scores.
3. experimental treatments in which there is little discernible relationship between the experimental treatment applied and the scale used to measure outcomes.

Felty (1965) noted that some research on physical disability has been theoretically derived. Other studies have theoretical relevance, but lack explicit theory. It seems, however, that some of the investigators arrange variables on the basis of empirical results rather than for conceptual reasons.

Thus, three factors contribute to the contradictory nature of findings recorded in the literature: methodology, the lack of theory, and a posteriori method, i.e., the arrangement of variables based on empirical results. Facet theory and ABS, the tools utilized in this study, resolve these deficiencies.

Foa (1965) states that Facet theory provides a systematic definitional system of variables in terms of their component structure and content. The theory also provides a procedure for accepting variables on a theoretical basis rather than on a posteriori one. One of the disadvantages of a posteriori method is that the researcher is never sure of including the relevant or necessary variables.

Several investigators (Hammersma, Paige, and Jordan, 1973; Adiscastro and Zunigs, 1974; Jordan, 1968, 1972; Kim and Horn, 1973) indicate that four classes of variables seem to be important determinants of origins, correlates, and predictors of attitudes:

- (1) econ-demographic factors such as age, sex, and income;

- (2) contact factors such as amount, nature, and enjoyment of the contact;
- (3) socio-psychological factors such as one's value orientation;
- (4) the knowledge factor, i.e., the amount of factual information one has about the attitude object.

The scholarly literature on attitudes toward the disabled suggests that the following theoretical model should be operationalized and validated further:

- 1. certain aspects of attitude toward the disabled are object specific;
- 2. certain aspects of attitude toward the disabled are situation specific;
- 3. certain aspects of attitude toward the disabled are culture specific;
- 4. knowledge, alone, about the attitude object does not generally lead to attitude positiveness;
- 5. attitude positiveness is related to a value-affective contact base rather than a cognitive-knowledge one.

## CHAPTER V

### RESULTS

This study was devised to assess attitudes toward handicapped persons (blind, deaf, and mentally retarded) of students and teacher educators in Saudi Arabia.

The design investigated certain background variables of the respondents including amount of education (students versus teachers), amount of contact with the handicapped, and sex. Devised to consider relationships among the variables contained in Table 12, the study's independent variables are education (students versus teachers), sex (male versus female), and contact. The dependent variables are the attitude objects, the type of disability, i.e., the blind, the deaf, and the mentally retarded.

#### Research Instrument

The research instrument used in this study was the Attitude Behavior Scale, Toward the Deaf, The Blind, and the Mentally Retarded (ABS-DBM), originally developed by Jordan and his associates (1968) and then adapted by Afrooz (1978). The basic scale contains twenty items. In this study, each disability group is represented in forty items:

Table 12.--Variables List.

Variable		Score Range	Number of Questions
Attitude Behavior	1. Stereotype	20-80	20 items
	2. Hypothetical	20-80	20 items
Independent Variable	1. Sex	1-2	1 item
	2. Education	1-2	1 item
	3. Contact	9-36	9 items
Dependent Variables	1. Deaf	40-160	40 items
	2. Blind	40-160	40 item
	3. Mentally Retarded	40-160	40 items

twenty items deal with the stereotype level (for example, other people generally believe the following things about the visually impaired compared to those who are not visually impaired), and twenty items deal with the hypothetical level (for example, with respect to visually impaired persons, would you expect that . . . .). Thus, subjects responded twice to the same twenty items on attitudes toward each disability--the only difference being that they followed different instructions for the stereotype and hypothetical levels.

Since the three disability groups are each represented by forty items, the instrument contains 120 of these items. The first fifteen items of each section are the same--merely referring to each respective disability group. The last five items of each section are specific to each type of disability.

The instrument also contains twelve items dealing with variables such as the respondent's sex, education, and contact. Thus, the complete instrument has a total of 132 items.

The fifteen items which are constant for all three disability groups are as follows. The specific disability, shown in parentheses, changes in each section.

1. (Deaf) persons have less energy and vitality than others.
2. It is almost impossible for (deaf) persons to lead a normal life.



3. (Deaf) persons have ability to do school work.
4. (Deaf) persons generally have as much initiative as others.
5. (Deaf) persons can maintain a good marriage.
6. (Deaf) persons should not have children.
7. (Deaf) persons are likely to be faithful to their spouses.
8. (Deaf) persons are able to take care of their children.
9. (Deaf) persons are likely to obey the law.
10. (Deaf) persons make plans for the future.
11. (Deaf) persons are so by luck or fate.
12. (Deaf) persons like to be with other people.
13. (Deaf) persons are likely to have the ability to be financially self-sufficient.
14. Rules for (deaf) persons should be less strict.
15. Education for (deaf) persons is as important as for others.

The other five statements specific for each disability area are as follows.

#### Deaf

1. Deaf persons can usually learn to use speech to communicate with others.
2. Deaf persons are usually comfortable with people having normal hearing.

3. Deaf persons can usually be mainstreamed in regular schools by providing special materials.
4. Deaf persons can usually benefit from a hearing aid.
5. Deaf persons are usually able to go on to higher education.

### Blind

1. Visually impaired persons can participate in social activities with sighted persons.
2. Visually impaired persons can usually learn to perform daily living tasks.
3. Visually impaired persons can usually be mainstreamed in regular schools by providing special materials.
4. Mobility training usually will enable visually impaired persons to travel independently.
5. Physical education and sports should be part of the educational curriculum of visually impaired persons.

### Mentally Retarded

1. The intelligence level of most mentally retarded persons can be increased through education.
2. Mentally retarded persons can learn almost anything, but at a slower rate.
3. Mentally retarded persons can usually complete elementary school.

4. Mentally retarded persons can learn personal hygiene and good health habits.
5. Most mentally retarded persons can learn the social skills needed to get along with other people.

The last twelve items deal with the independent variables of this study, education, sex, and experience. Item 122 assesses the amount of education, freshmen students versus teacher educators. Item 123 deals with sex, female students versus male students. The last nine items deal with experience.

#### Standardization of ABS

Jordan and his associates (1968) attempted to standardize ABS-MR, administering it to three groups:

- A. Eighty-eight MSU graduate students (46 female, 42 male) enrolled in a course on medical information for rehabilitation counselors and special education teachers. This group was specializing in the area of disabled or handicapped conditions.
- B. Six hundred and thirty-three regular education students (426 female, 207 male) in the sophomore class. This group was comprised of all sophomore level education students registered at MSU in Winter, 1968.
- C. Five hundred and twenty-three elementary school teachers (381 female, 142 male) in Belize (British Honduras).

Jordan's report (1970) of the findings of the above study indicated that all three groups yielded the simplex approximation pattern: .97 for the graduate students, .94 for the regular education students, and .85 for the Belize teachers (Afrooz, 1978).

Poulus (1970) developed and tested the Attitude-Behavior Scale--Deaf. His data revealed a simplex approximation ranging from .83 to .93. Williams (1970), using the ABS: FW/WN Scale, obtained scores ranging from .73 to .90.

To assess standard reliability, Hoyt's method (1969) was used. Reliability coefficients for the ABS-MR and the ABS-BW ranged between .70 and .95 (Jordan, 1971; Morin, 1969; Afrooz, 1978).

#### Translation to Arabic

The investigator translated the ABS-DBM to the Arabic language for the first time. The ABS had been previously translated to several other languages (French, Spanish, Persian, German); in most cases, it proved to be a powerful research tool in different cultural settings (Jordan, 1968; Harrelson, 1970; Afrooz, 1978).

Afrooz (1978) recommended that a definition of mental retardation should be considered since his sample (Iranians) was not sure about that concept. Accordingly, this investigator developed three definitions for each type of disability involved in the study (see Appendix).

### Sampling Procedures

The sample for the entire study on attitudes toward the disabled in Saudi Arabia is contained in Tables 13, 14, and 15.

The universe, or population for the present investigation was teacher educators and students enrolled at the College of Education in Mecca.

### Selection of Sample

Only native teacher educators holding professional degrees in education were selected. Native instructors holding degrees in science from outside the College of Education were excluded since the investigator did not consider them qualified because they were trained as scientists, not as professional teacher educators.

All teacher educators who participated in this study were male. The second group sampled was male and female students in their first year who were registered in an introductory psychology course. All those who enrolled in that course, male and female, participated. All questionnaires were distributed to the students in the class at the same time; all of the questionnaires distributed have been retained.

### Research Hypotheses

It has been stated in Chapter I that the main aim of this study is to assess the attitudes of designated segments of the Saudi population toward the deaf, the blind,

Table 13.--Distribution of Respondents According to ABS-Deaf Scores for the Stereotypical and Hypothetical Levels.

Attitude Score	Stereotypical--Deaf			Hypothetical--Deaf		
	Students Male	Students Female	Teachers Total	Students Male	Students Female	Teachers Total
20-30	6	0	6	0	0	0
31-40	8	6	14	9	0	9
41-50	36	22	62	12	1	13
51-60	45	41	95	60	25	1 86
61-70	7	2	9	17	31	8 56
71-80	0	0	0	4	14	4 22
Total	102	71	186	102	71	13 186

Table 14.--Distribution of Respondents According to ABS-Blind Scores for the Stereotypical and Hypothetical Levels.

Attitude Score	Stereotypical--Blind			Hypothetical--Blind		
	Students Male	Students Female	Teachers Total	Students Male	Students Female	Teachers Total
20-30	5	1	6	0	0	0
31-40	23	17	40	6	0	6
41-50	44	20	68	30	1	32
51-60	25	27	61	43	32	77
61-70	5	6	11	22	34	62
71-80	0	0	0	1	4	9
Total	102	71	186	102	71	186

Table 15.--Distribution of Respondents According to ABS-Mentally Retarded Scores for the Stereotypical and Hypothetical Levels.

Attitude Score	Stereotypical--Mentally Retarded				Hypothetical--Mentally Retarded			
	Students Male	Students Female	Teachers	Total	Students Male	Students Female	Teachers	Total
20-30	24	12	3	39	4	0	0	4
31-40	46	40	6	92	22	6	0	28
41-50	26	18	3	47	48	33	2	83
51-60	6	1	0	7	25	30	3	58
61-70	0	0	1	1	3	2	6	11
71-80	0	0	0	0	0	0	2	2
Total	102	71	13	186	102	71	13	186



and the mentally retarded. The major hypothesis regarding this assessment of attitudes is stated in H1.

- H1. Students and teacher educators will maintain a positive score on ABS-DBM on both stereotypical and hypothetical levels.

The direction of this hypothesis is consistent with cultural perceptions of the Saudi population. Saudi society believes in the precepts of Islam which shape the members' attitudes. Afrooz (1978) indicates

In Islamic teaching caring about others and helping all fellow men, regardless of differences in color, race, language, social class, physical or mental impairment, etc., are considered the vital and essential duties of Muslims. Such a religious command is so important that it is said 'whoever wakes up in the morning without the intention of helping his fellow-man is not Muslim.'

Beside the major hypothesis, five additional hypotheses were tested. The predictions made in these five hypotheses are based on the earlier research of Jordan (1968) and Afrooz (1978).

- H2. Amount of education will be positively related to favorable attitudes toward the deaf, the blind, and the mentally retarded.
- H3. Female students will show more positive attitudes than will male students toward the deaf, the blind, and the mentally retarded.
- H4. Frequent contact with deaf, blind, and retarded persons will be associated with favorable attitudes toward these groups.

- H5. There will be more favorable attitudes toward the deaf and blind than toward the mentally retarded on both stereotypical and hypothetical levels of the Attitude Behavior Scales.
- H6. There will be no significant differences between persons' scores on the hypothetical level and on the stereotypical level of the ABS. This hypothesis is stated in null form due to the investigator's uncertainty about its direction.

#### Analysis Procedure

Harrelson (1970) recommended that Analysis of Variance should be used for the analysis of data utilizing ABS. However, an attempt to use repeated measures (multi-variant analysis) led to the discovery of an interactive effect which made it difficult to test for all the hypotheses in that mode of statistical analysis. Thus Harrelson's recommendation (1970) was taken into consideration and a one-way analysis of variance using match peer F test with two levels was employed.

#### Scoring Procedures

The response to ABS-DBM was ordered from the least negative to the most positive score: 1 and 2 indicate negative responses, and 3 and 4 indicate positive responses. However, the computer calculated the mean of a given group on the same basis; thus a score higher than 2 is considered

positive, and a score of 2.00 or less is considered negative.

### Findings

H1. The average score of both students and teachers will be higher than 2 for both levels, hypothetical and stereotypical.

To test this hypothesis, a one-way Analysis of Variance, using T tests with two levels, was conducted. A summary of the results, contained in Table 16, reveals the following findings:

Teachers and students (male and female), whether having had previous contact or not, all had average scores higher than 2.

With regard to the deaf and the blind on both hypothetical and stereotypical levels, all groups indicated a positive attitude.

These groups agreed that people in Saudi Arabia held somewhat negative attitudes toward the mentally retarded while they themselves did not. Therefore, at the hypothetical level, the sample scored on the positive continuum indicating that they have positive attitudes toward the mentally retarded. In general, the hypothesis was supported since the total sample held positive attitudes toward the handicapped.

Table 16.--Mean ABS Scores of Students, Male and Female, Experienced and Non-experienced.

Groups	DSM	DHM	BSM	BHM	MSM	MHM
Teachers	2.5731	3.3962	2.6538	3.2731	1.8654	3.0808
Students--Male	2.4775	2.7294	2.2676	2.7118	1.8225	2.2588
Students--Female	2.5415	3.1641	2.4204	3.1092	1.7908	2.4627
Experienced	2.5735	3.0321	2.4123	2.9813	1.8459	2.4526
Nonexperienced	2.3413	2.7096	2.2000	2.7000	1.7298	2.2433

DSM = Deaf Stereotypic Mean  
 DHM = Deaf Hypothetic Mean  
 BSM = Blind Stereotypic Mean  
 BHM = Blind Hypothetic Mean  
 MSM = Mentally Retarded Stereotypic Mean  
 MHM = Mentally Retarded Hypothetic Mean

- H2. Amount of education will be positively related to favorable attitudes toward the deaf, the blind, and the mentally retarded.

A match peer T-test was constructed to test the significance level between male students and teacher educators (male) at  $\alpha = .05$ . Table 17 and 18 show the average scores and levels of significance. The data reveal the following findings:

Teacher educators scored significantly higher than students on ABS-DBM for all attitude objects (the deaf, the blind, and the mentally retarded) at the hypothetical level; at the stereotype level, teacher educators also scored significantly higher regarding the deaf and the blind, but not regarding the mentally retarded. For the latter, teacher educators scored higher (see Table 18) than students, but the difference was not statistically significant. However, the great difference in sample size (13 educators versus 102 male students) suggests that with more teacher educators a significant difference might have been found. Therefore, with some reservation, it may be concluded that this hypothesis was supported.

- H3. Female students will show more positive attitudes than male students toward the deaf, the blind, and the mentally retarded.

To test the difference between male student scores and female student scores on ABS-DBM a one-way analysis of

Table 17.--T-Test Values and Significance Levels of the Independent Variable,  
Education (teachers versus students).  $\alpha = .05$

Group	Deaf		Blind		Mentally Retarded	
	t-test	df	$\alpha$	t-test	df	$\alpha$
Teachers versus Students						
Stereotypical	.55		.4573	8.86	.11	.7390*
Hypothetical	30.51		.0	19.28	46.01	.0

\*Not significant

Table 18.--Means of the Scores of Teachers and Male Students for the Three Dependent Variables.

Group	Level	Deaf	Blind	Mentally Retarded
Teachers	Stereotypic	2.5731	2.6538	1.8654
	Hypothetical	3.3962	3.2731	3.0808
Students	Stereotypic	2.4775	2.2676	1.8226
	Hypothetical	2.7294	2.7118	2.2588

variance was employed. Table 19 contains the t-test values and the significant results for male and female students. Table 20 summarizes the mean scores obtained by both groups.

An examination of these findings indicates that the hypothesis was generally supported. As it has been stated elsewhere, the level of significance is equal to .05. A comparison of the scores of both groups indicates that, at the hypothetical level, women score significantly higher across all attitude objects. However, this difference is not merely significant--it is also meaningful.

On the stereotypical level, the scores reveal some interesting results: women scored higher on both the blind and the deaf stereotype than males; but, regarding the mentally retarded, the results are reversed. Males scored slightly higher at the stereotype level, although the difference was not significant.

Table 19.--T-Test Values and Levels of Significance of the Independent Variable, Sex (female versus male).  $\alpha = .05$

Group	Deaf		Blind		Mentally Retarded	
	t-test	df	t-test	df	t-test	df
Male versus Female						
Stereotypical	1.09	.2978	4.65	.0324	.2775	.5990*
Hypothetical	53.31	.0	43.15	.0	12.87	.0004

**\*Not significant**



Table 20.--Mean Scores of Male and Female Students for the Three Dependent Variables.

Group	Level	Deaf	Blind	Mentally Retarded
Male	Stereotypic	2.4775	2.2676	1.8225
	Hypothetical	2.7294	2.7118	2.2588
Female	Stereotypic	2.5414	2.4204	1.7908
	Hypothetical	3.1641	3.1092	2.4627

H4. Frequent contact with deaf, blind or retarded persons will be associated with favorable attitudes toward these groups.

In order to test for significant differences between those who had previous experience with the handicapped and those who did not, a one-way analysis of variables was used. Table 21 contains the t-test results and shows the levels of significance at  $\alpha = .05$ . Table 22 summarizes the mean scores for both groups.

The data tend to support the hypothesis whenever the results are consistent with previous results for other hypotheses. This suggests that, while there is a significant and meaningful difference between those who had previous contact and those who did not, contact is associated with favorable attitude; but, both groups believed that the public held somewhat negative attitudes toward the mentally retarded. Thus, persons having previous contact

Table 21.--T-Test Values and Levels of Significance of the Independent Variable,  
Contact (experience versus nonexperience of respondents).  $\alpha = .05$

Group	Deaf		Blind		Mentally Retarded	
	t-test	df	$\alpha$	t-test	df	$\alpha$
Experience versus Nonexperience						
Stereotypical	14.2		.0002	8.40	3.20	.0750*
Hypothetical	21.73		.0	16.18	9.41	.0025

\*Not significant

Table 22.--Mean Scores of Respondents with Previous Experience with the Handicapped Versus Respondents Who Have Not Had Previous Experience for the Three Dependent Variables.

Group	Level	Deaf	Blind	Mentally Retarded
Experienced	Stereotypic	2.5735	2.4123	1.8459
	Hypothetical	3.0321	2.9813	2.4526
Non-experienced	Stereotypic	2.3413	2.2000	1.7298
	Hypothetical	2.7096	2.7000	2.2433

scored higher than persons who did not on ABS-MS; but, such differences were not statistically significant.

H5. There will be more favorable attitudes toward the deaf and the blind than toward the mentally retarded on both stereotypical and hypothetical levels of the Attitude Behavior Scales.

A one-way analysis of variance using a t-test with two levels was employed to test for significant differences on ABS scores for the deaf, the blind, and the mentally retarded. Table 23 contains the results significant at the .05 level which reveal a significant difference between ABS deaf scores and mentally retarded scores.

The results also indicate that there were significant differences between the ABS blind scores and the mentally retarded scores.

Table 23.--T-Test Values and Levels of Significance of the Three Dependent Variables (deaf, blind, and mentally retarded).  $\alpha = .05$

Variables	t-test	df	Significant $\alpha$
MSM versus DSM	-22.86	185	.000
MHM versus DHM	-18.24	185	.000
MSM versus BSM	-14.12	185	.000
MHM versus BHM	-15.71	185	.000
MSM versus NMS	-20.3	185	.000
MHM versus NMH	-18.16	185	.000

MSM = Mentally Retarded Stereotypic Mean  
 DSM = Deaf Stereotypic Mean  
 DHM = Deaf Hypothetic Mean  
 BSM = Blind Stereotypic Mean  
 BHM = Blind Hypothetic Mean  
 NMS = Deaf and Blind Stereotypic Mean  
 NMH = Deaf and Blind Hypothetic Mean

Table 24 summarizes the means for the three dependent variables (the deaf, the blind, and the mentally retarded) which reveal that both deaf and blind scores were higher than scores on the mentally retarded. Both Tables 23 and 24 reveal meaningful differences in the attitudes toward the three disability groups. It appears that the mentally retarded in the Saudi culture may be perceived less favorably than the other disability types--a conclusion that fully supports this hypothesis.

Table 24.--Mean Scores of the Three Dependent Variables (deaf, blind, and mentally retarded).

Level	Deaf	Blind	Mentally Retarded
Stereotypical	2.5086	2.3530	1.8134
Hypothetical	2.9419	2.9027	2.3941

H6. There will be no significant difference between respondent scores on the hypothetical level and respondent scores on the stereotypical level of the ABS-DBM.

The t-test values significant at the .05 level shown in Table 25 indicate that the null hypothesis was rejected. Results reveal that there was a significant difference between the attitudes of respondents to ABS-DBM in this study across all three attitude objects.

Table 25.--T-Test Values and Levels of Significance of the Two Levels, Stereotypic and Hypothetical.

Means for Levels	t-test	df	Significant $\alpha$
DS versus DH	-13.65	185	.000
BS versus BH	-20.11	185	.000
MS versus MH	-18.25	185	.000

D = deaf  
 B = blind  
 M = mentally retarded  
 S = stereotype  
 H = hypothetical

Table 26.--Mean Scores on ABS for Stereotypic and Hypothetical Levels for All Three Independent Variables.

Variables	Means	Significant $\alpha$
Deaf, stereotypic	2.5086	.000
Deaf, hypothetical	2.9419	.000
Blind, stereotypic	2.3530	.000
Blind, hypothetical	2.9027	.000
Mentally Retarded, stereotypic	1.8134	.000
Mentally Retarded, hypothetical	2.3941	.000

### Summary of Results

The data reveals the following meaningful results:

1. The sample tended to hold positive attitudes toward handicapped persons.
2. It appears that the sample thought that other people (society at large) hold positive attitudes toward the deaf and the blind, but not toward the mentally retarded. The data suggest that others hold somewhat negative attitudes.
3. Education is associated with positiveness of attitude toward the handicapped.
4. Contact with the handicapped is associated with more favorable attitudes toward the handicapped.
5. Women held more positive attitudes than men toward the handicapped.
6. Respondents felt that they hold more positive attitudes than others do toward the handicapped.

## CHAPTER VI

### SUMMARY, DISCUSSION AND RECOMMENDATIONS

The first aim of the study was to assess and examine the current attitudes toward the blind, the deaf, and the mentally retarded held by two segments of Saudi Arabians:

(1) students enrolled at the College of Education in Mecca City, and (2) teacher educators at the same college.

The second aim of this study, of theoretical interest, was to examine certain variables as they relate to attitudes toward the handicapped: contact and education. Another aim, of practical interest, was to determine, through attitude assessment, if it is timely to develop a training program for teachers of the handicapped.

#### Research Questions

The research questions were:

1. To what degree is amount of contact with handicapped persons associated with positiveness of attitude toward such groups?
2. To what degree is education related to positiveness of attitude toward the handicapped?



3. Are sex differences associated with the degree of positiveness of attitude toward the handicapped?
4. Is there a difference in attitude toward one kind of disability than toward another?
5. Is there a difference between a subject's perception of other people's attitudes and the subject's perceptions of his or her own attitudes toward the handicapped?

#### Review of Related Literature

Most research on attitudes toward disabled persons tends to focus on how different variables are associated with attitude. Variables studied are education, sex, age, knowledge, experience, and religion. Findings reported in the literature seem mixed and contradictory across all variables and types of disabilities. Several explanations or justifications are advanced. Gardner (1975) suggests that the problem is methodological, i.e., scales used lack any discernible underlying theoretical construct. Felty (1965) suggests that some of the investigators arrange variables according to empirical results rather than for conceptual reasons. Gultman-Jordan facet analysis design (1969) seems to avoid these deficiencies and indicates that facet theory provides a systematic definitional system for variables in terms of their component structure and content. The theory also provides a procedure for accepting variables on a theoretical basis rather than on an a posteriori one.

### Sample and Methodology

The instrument used in this study was the Attitude Behavior Scale--Deaf, Blind, and Mentally Retarded (ABS-DBM). ABS-DBM was originally developed by Jordan and his associates (1968), and was later adapted by Afrooz (1978).

The sample used in this study consists of two groups: male and female students enrolled in an introductory course in psychology at the College of Education in Mecca, Saudi Arabia, and the teacher-educators at the same institution. The total sample was 186, 13 teachers and 173 students (102 male and 71 female). All the teacher-educators were male.

### Findings

The major findings of the study were as follows:

1. Attitudes toward the handicapped are positive.

Mean scores for the three disability groups were higher than 2 for all hypothetical levels. Mean scores on the stereotypical level for both blind and deaf were higher than 2 and in the positive continuum. The stereotypic mean for mentally retarded was less than 2 indicating that, while the total sample held positive attitudes toward the mentally retarded, respondents think that other people do not share that attitude. Thus, the data supports the conclusion that the total sample held a positive

attitude toward all three types of disability involved in the study.

2. Teacher educators scored significantly higher than students on both levels, stereotypic and hypothetical, for the three dependent variables.
3. Female students scored significantly higher than male students on all dependent variables for the hypothetical level, and on blind and deaf for the stereotypical level. However, female stereotypic scores on mentally retarded were slightly less--the difference was not statistically significant.
4. Those who had previous contact with the handicapped scored significantly higher on the ABS-DBM across all levels except the stereotypic for mentally retarded for which there was no significant difference.
5. Attitudes toward the deaf and blind were significantly more positive than attitudes toward the mentally retarded.
6. There was a significant difference between scores for the hypothetical level and stereotypic level. The data indicates significantly higher scores on the hypothetical level.

### Discussion

In this section, the discussion will focus on the contribution the data offers to our theoretical perspectives

on examining attitudes toward the handicapped. An examination of the data reveals several major findings of this study.

The Afrooz (1978) study reported different findings than those who used the same scale and followed the facet design in other cultural settings. Afrooz was the first to use Gutman-Jordan theoretical and measurement procedures in the Middle East. This study tends to follow his in that it finds the same patterns and deviates from those of the other investigators (Harrelson, 1970; Poulou, 1970; Gottlieb, 1973). This difference can be attributed to the fact that the Iranian people share some common beliefs with the Saudi Arabia people--both nations believe in Islam. Both nations emerged during the seventh century under one government. Both the Arabic and Iranian cultures are part of what has been called the Islamic culture, a combination of elements from both.

The major findings of the study about the direction of attitudes toward the handicapped tend to support those of Afrooz more than the other scholars (Jordan, 1968). Data obtained by Afrooz (1978) and by the present study reveal clearly positive attitudes toward the disabled.

While other research on attitudes toward the handicapped obtained different results, most studies were concerned only with comparing two different groups to see which one held a more positive attitude than the other. These studies did not establish criteria to assess the direction

of attitudes, toward a positive or a negative continuum. Some investigations found positive attitudes when testing special populations, groups working with the handicapped in one way or another.

In general, studies conducted in Western cultures tend to reveal less positive attitudes toward the handicapped, at least in comparison to the findings of Afrooz and this study. As discussed previously in this study, investigations of attitudes toward the handicapped in the U.S. seem to suggest mildly negative perceptions (Cuicks-Hank, 1975). Americans appear to approach the handicapped as they do minority groups, exhibiting hostility based on stereotyped expectations (Siegel, 1966). Jordan (1968) confirms this conclusion, but observes that the disabled are viewed more positively in modern than in traditional societies.

The fact that Afrooz's study and this research suggest that people in the Middle East hold more positive attitudes than people in the West indicates a need for further investigation. This researcher will advance some hypotheses which will require further experimental investigation.

This writer disagrees with the Jordan and Frieson (1968) perspective of "modern" versus "traditional" societies. While the terms "modern" and "traditional" are relevant within the Western cultural framework, they may not be appropriate in other cultures. There is no absolute cultural norm which one can use to classify or categorize

different societies. Jordan and Frieson did not establish criteria for their judgments; they did not define what they meant by "modern" and "traditional" societies.

This investigator supports Jane and Kanks (1948) who suggest that cultural variation with regard to the physically handicapped can be best understood by looking at the types of values which influence a society's social structure. In that context, an explanation can be found for the differences in attitudes toward the disabled between the West and the Middle East. In the West, especially in the United States, most people are influenced by the values of advanced capitalism. The major value in a capitalist society is competition: the value of individual lies in his capacity to work and produce. In some instances, the individual is considered as a commodity in the job market; the individual is valued according to the level of his qualifications and the price he can obtain for his skills. In such a social and economic context the handicapped have difficulty fitting in.

Another trend revealed by the data obtained in this study supports Afrooz and contradicts others: the more positive attitude of women toward the disabled. Jordan (1968) stated that

The data indicate some relationship between sex and attitudes toward the disabled but relationship is neither strong nor consistent.

Harrelson (1970), Morin (1970), Poulos (1970), and Gottlieb (1973) found that men demonstrate more favorable attitudes toward the handicapped than women. Afrooz (1978) and this study show the reverse; both found that women demonstrate more favorable attitudes than men. And, this relationship between sex and attitude toward the handicapped is strong and consistent.

Afrooz (1978) tries to explain this difference by stating that

One reason for the results of the present study may be found in the cultural and social upbringing of Iranian women. They are more sympathetic and compassionate towards handicapped people while men, on the other hand, tend to be more realistic.

I agree with Afrooz that women in Arabic culture share the same perspective of Iranian women and are more sympathetic and compassionate than men. This characteristic of Middle Eastern women's personality can be observed easily as a common value or judgment among people of this particular culture. Nevertheless, I find it difficult to accept and to understand what Afrooz means when he says Middle Eastern men tend to be more "realistic." Does he mean to suggest that those who have a positive attitude toward the disabled are less realistic? This conclusion contradicts Afrooz's basic orientation in his study. While I believe that women are different from men biologically and psychologically, I do not mean to imply that either sex is inferior or that one sex should have a privileged position.

However, to conclude that women are more sympathetic than men does not explain the difference that exists between women in the West and women in the Middle East with regard to their respective attitudes toward the handicapped. More investigation is needed of the roles of women and their associated societal values. Here, we can only postulate.

This writer suggests that the status of women in the Middle East may explain the difference in attitude. The role of women in the Middle East is secondary to men who dominate society; women are not free to move and do not have the same rights as men. Thus, it seems fair to hypothesize that to be a woman in the Middle East is similar to being handicapped. The results obtained by Afrooz and by this study could, therefore, be explained as follows: if Middle Eastern women feel disabled and totally dependent on men for protection, they probably have more insight into the experience of being handicapped and, consequently, more sympathy.

The data and conclusions reported by Afrooz and by this study suggest that certain aspects of attitude toward the disabled are cultural specific; the values inherent in a social structure may shape the content or direction of attitudes. However, other data obtained in this study reveal that some aspects or determinants of attitude are culturally invariant. Several findings were consistent



with previous research conducted in different cultural settings.

Education tends to be related with more positive attitudes toward the handicapped; contact or experience with the handicapped also appears to have a positive correlation with attitude. These findings confirm those in previous studies (Jordan, 1968; Harrelson, 1970; Morin, 1970; Poulos, 1970; Gottlieb, 1973; Afrooz, 1978).

More important, the results obtained in this study are consistent with others which used the same scale, the ABS. Respondents to the ABS score significantly higher on the hypothetical level than the stereotypical level, suggesting that people tend to believe they hold more positive attitudes than others. This phenomenon requires further investigation. It is beyond the capacity of this study to offer an explanation of this occurrence. Speculation may suggest some promising research questions.

Psychiatry emphasizes the use of subconscious justification by individuals involved in interaction with others. Could this figure in the explanation of why human beings tend to believe they are more tolerant than others? Such an hypothesis must be approached with care examining in detail the psychological framework to accumulate data with which to interpret the phenomena.

The data reveals another interesting trend: a group's mean scores on the hypothetical level tend to be reflected on the stereotypic level. This trend occurs

consistently across attitudes objects with only one exception: while the scores of women on the mentally retarded are significantly higher than those of males at the hypothetical level, they score less than males on the stereotypic level (albeit the differences are not significant). In general, the consistent direction of scores on both levels for all groups across all attitude objects indicates the accuracy of the ABS and offers additional proof that ABS is a powerful tool for measuring attitudes.

Data indicates that attitudes toward the deaf were slightly more positive than toward the blind. This finding was surprising, contradicting the investigator's guess that attitudes toward the blind were more positive than toward the deaf. While the data does not yield a significant difference, Tables 11 and 12 show that the score on ABS-D is higher than the score on ABS-B for all the three groups participating in the study.

The investigator's hypothesis was grounded on the respected position Saudi Arabian blind people hold in the judicial establishment. Many judges are, in fact, blind. The most important religious leaders in the country are also blind. One, therefore, wonders why the deaf are perceived more positively?

While the data do not provide an answer to the question, some cultural explanation may. First, these blind judges and religious leaders come from a different region (Najd) than the sample of this study. The religious

establishment is dominated by the Wahhabi sect which live in Najd in central Arabia. Second, the central Arabians have a higher percentage of blind people due to a disease which was common in the region; this is not true in Mecca where the sample for this study was drawn.

The findings of this study and others (Jordan, 1968; Afrooz, 1978) indicates that frequent contact with the handicapped leads to more positive attitudes. Therefore, one might hypothesize that people in Mecca have more exposure to the deaf than to the blind; if this study had been conducted in central Arabia (Najd), it might have led to reversed results.

The data reveals that attitudes toward the mentally retarded are less positive than those toward the deaf or the blind. This result was consistent across all three groups which held slightly positive attitudes toward the mentally retarded. The three groups (male and female students, and teacher educators) all believed that others hold negative attitudes toward the mentally retarded.

Afrooz (1978) advanced this argument to explain why the mentally retarded were perceived less positively in his study.

Sympathy toward the blind and the deaf individual may be explained by the fact that blindness and deafness are more visible, and more understandable, than mental retardation. Another reason could be the misconceptions or the insufficient knowledge of mental retardation held by the public.

A third reason can be added to Afrooz's observations. The Arab culture highly regards the ability to clearly articulate. The deaf and the blind seem to be able to fit themselves in with this cultural pattern; on the other hand, the mentally retarded have difficulty with such a cultural framework. Both the deaf and the blind seem to be able to establish successful careers, while the mentally retarded, historically, live on welfare.

Negative attitudes might be modified by efforts to help the mentally retarded maximize realization of their potential through good vocational programs which enabled them to support themselves. In addition, an extensive effort should be made to educate the public about the nature of retardation, emphasizing the variety of things mentally retarded people are able to do. If the public are provided with accurate information about the mentally retarded, and if the mentally retarded are provided with a wide range of options to grow vocationally and emotionally, it is my hypothesis that current negative attitudes will soften or shift.

### Conclusions

The aim of this study was to investigate and assess currently held attitudes toward the handicapped in Saudi Arabia. The investigator suspected that since Saudi Arabia has no education teacher preparation programs because of some of the teacher educators' opinions (see

Chapter I), students would hold negative attitudes toward the handicapped. The study proved otherwise. The data reveal that students and teacher educators have, indeed, positive attitudes toward the handicapped.

Another significant conclusion of this study is that those who have previous contact with the handicapped tend to hold more positive attitudes than those who have not. If contact, as has been proven so far, leads to more positive attitude, then it is right to expose the handicapped so that others have an opportunity to correct any emotional biases against the handicapped.

On the basis of the conclusions, it can be suggested that negative attitudes toward the handicapped is not a primary reason for not establishing a special education teacher training program.

### Recommendations

The ABS-DBM seems to be an adequate instrument for measuring attitudes toward the handicapped. However, some recommendations for future researchers who use this instrument are as follows:

1. An examination of the basic twenty items of the ABS (see Appendix) reveals that items range in moderate intensity. There are no extreme items in either direction (positive or negative). Developing

extreme items will help discrimination and build a clear-cut picture of the direction of attitudes.

2. The ABS is very long (132 items) and time consuming to work with. Breaking down the scale to three basic parts (forty items each) which deal with one particular disability would permit administration over three different occasions (using the same sample, of course).

Before the findings of this study can be considered generalizable across cultures, several of the hypotheses should be replicated within the Saudi Arabia itself due to the limitation of the sampling procedure. Since the sample of this study consisted of teacher educators and students enrolled at the College of Education in Mecca, there was no opportunity to draw a random sample. A more inclusive sample should be drawn from the general population in order to replicate and confirm the generalizability of the findings.

Since this is the first systematic attempt to investigate attitudes in Saudi Arabia, this study lays down the groundwork for future research. The findings suggest several areas for further inquiry:

1. An assessment of self-attitudes to discover how the handicapped see themselves in comparison with others.
2. An assessment of parental attitudes to reveal how parents of the handicapped value their children.

3. A study of possible relationships between age and positive or negative attitudes toward the handicapped.
4. A study of teacher evaluations of the handicapped. What are their feelings about the presence of the handicapped within their regular classrooms?

As far as the cross-cultural studies are concerned, the investigator recommends a study of attitudes toward the handicapped in two or three countries in the Middle East. This is necessary in order to obtain enough data to establish whether or not the findings of Afrooz (1978) and this study form a consistent composite of attitudes toward the handicapped in the Middle East and to establish whether or not Middle Eastern attitudes are, indeed, different than those of the West.

## APPENDIX



APPENDIX

Praise to be Allah, the Beneficent, the Merciful

King Abdulziz University  
College of Education  
Psychology Department  
Mecca

Attitude Behavior Scale

Visually Impaired--Mentally Retarded--Deaf Persons

By

Johen E. Jordan  
Ali Afrooz

Translated by

Hamad Al-Marsouqi

1980



Dear Brothers and Sisters,

The enclosed questionnaire measures the attitudes toward handicapped persons, i.e., the deaf and the mentally retarded. The purpose of distributing this questionnaire is a scientific one for getting a Ph.D. degree from Michigan State University in the U.S.A.

Your cooperation is highly appreciated, especially when you answer this questionnaire. Please try to be as accurate as possible, since such careful responding to the items will be very helpful and would facilitate the analysis.

While I thank you for your cooperation I would like to turn your attention to the following points:

1. Please do not write your name on the booklet.
2. This questionnaire is somewhat long which may take some of your time; however the nature of this research required that length.
3. The questionnaire consists of three parts--every part has two sections--and then a demographic section which deals with background information about you.

I hope that you enjoy reading this booklet and at the same time have the desire to respond to it.

Thank you very much.

Sincerely yours,

Hamud A. Al-Marsouqi

Definition of Terms

The Blind - the person who does not see, has no sight whatsoever.

The Deaf - the person who does not hear at all or hears with great difficulty.

The Mentally Retarded - has less than 70 I.Q. score, the slow learner. In our culture is the "Ablah," he is different than the insane, Usually the mentally retarded goes to the Institute of Hope in Saudi Arabia.

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## ATTITUDE BEHAVIOR SCALE

Visually Impaired . . Mentally Retarded . . Deaf Persons

## DIRECTIONS

This booklet contains statements of how people feel about certain things. There are two sections in each part of the questionnaire concerning VISUALLY IMPAIRED, MENTALLY RETARDED, and DEAF PERSONS. In section one you are asked to indicate for each of the given statements how other people believe visually impaired persons compare to those who are not visually impaired, how mentally retarded persons compare to those who are not retarded, and how deaf persons compare to those who are not deaf. In section two you are asked to indicate how you personally compare visually impaired, mentally retarded, and deaf persons to those who are not retarded, visually impaired, and deaf. Here is a sample statement.

SAMPLE

1. Deaf persons are likely to be physically stronger than others.
  1. all people believe
  2. most people believe
  3. some people believe—
  4. very few people believe

If all people believe that deaf persons are physically stronger than others you should circle the number 1 as shown above or if you are using an IBM answer sheet make a heavy dark line on the answer sheet between the two lines after the number as follows:

1. 1. === 2. === 3. === 4. ===

ABS-I-DF

Direction: Section I

In the statements that follow you are to circle the number that indicates how other people compare deaf persons to those who are not deaf. It is important to answer all questions, even though you are not sure of the answer to some of them.

Other people generally believe the following things about the deaf persons as compared to those who are not deaf.

1. Deaf persons have less energy and vitality than others.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe
2. It is almost impossible for deaf persons to lead a normal life.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe
3. Deaf persons have ability to do school work.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
4. Deaf persons generally have as much initiative as others.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
5. Deaf persons can maintain a good marriage.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe

ABS-I-DF

Other people generally believe the following things about the deaf persons as compared to those who are not deaf.

6. Deaf persons should not have children.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe
7. Deaf persons are likely to be faithful to their spouses.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
8. Deaf persons are able to take care of their children.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
9. Deaf persons are likely to obey the law.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
10. Deaf persons make plans for future.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
11. Deaf persons are so by luck or fate.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe
12. Deaf persons like to be with other people.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe

ABS-I-DF

Other people generally believe the following things about the deaf persons as compared to those who are not deaf.

13. Deaf persons are likely to have the ability to be financially self-sufficient.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
14. Rules for deaf persons should be less strict.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
15. Education for deaf persons is as important as for others.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
16. Deaf persons can usually learn to use speech in communication with others.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
17. Deaf persons are usually comfortable with hearing people.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
18. Deaf persons can usually be mainstreamed in regular school by providing special materials.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe



ABS-I-DF

Other people generally believe the following things about the deaf persons as compared to those who are not deaf.

19. Deaf persons can usually benefit from a hearing aid.

1. very few people believe
2. some people believe
3. most people believe
4. all people believe

20. Deaf persons are usually able to continue higher education.

1. very few people believe
2. some people believe
3. most people believe
4. all people believe

ABS-IV-DF

## Direction: Section II

This section contains the same statements about the deaf persons as they were stated in section one, but here you are asked to circle the number that indicates for each of these statements how YOU PERSONALLY compare deaf persons to those who are not deaf.

It is important to answer all questions even though you are not sure of the answer to some of them.

In respect to deaf persons would you expect that:

21. Deaf persons have less energy and vitality than others.
  1. strongly agree
  2. agree
  3. disagree
  4. strongly disagree
22. It is almost impossible for deaf persons to lead a normal life.
  1. strongly agree
  2. agree
  3. disagree
  4. strongly disagree
23. Deaf persons have ability to do school work.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
24. Deaf persons generally have as much initiative as others.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
25. Deaf persons can maintain a good marriage.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree

ABS-IV-DF

In respect to deaf persons would you expect that:

26. Deaf persons should not have children.
  1. strongly agree
  2. agree
  3. disagree
  4. strongly disagree
27. Deaf persons are likely to be faithful to their spouses.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
28. Deaf persons are able to take care of their children.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
29. Deaf persons are likely to obey the law.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
30. Deaf persons make plans for future.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
31. Deaf persons are so by luck or fate.
  1. strongly agree
  2. agree
  3. disagree
  4. strongly disagree
32. Deaf persons like to be with other people.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree

ABS-IV-DF

In respect to deaf persons would you expect that:

33. Deaf persons are likely to have the ability to be financially self-sufficient.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
34. Rules for deaf persons should be less strict.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
35. Education for deaf persons is as important as for others.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
36. Deaf persons can usually learn to use speech.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
37. Deaf persons are usually comfortable with hearing people.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
38. Deaf persons can usually be mainstreamed in regular school by providing special materials.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree

ABS-IV-DF

In respect to deaf persons would you expect that:

39. Deaf persons can usually benefit from hearing aid.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

40. Deaf persons are usually able to continue higher education.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

ABS-I-VIP

## Direction: Section I

In the statements that follow you are to circle the number that indicates how other people compare visually impaired persons to those who are not visually impaired.

It is important to answer all questions, even though you are not sure of the answer to some of them.

Other people generally believe the following things about the visually impaired persons as compared to those who are not visually impaired:

41. Visually impaired persons have less energy and vitality than others.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe
42. It is almost impossible for visually impaired persons to lead a normal life.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe
43. Visually impaired persons have ability to do school work.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
44. Visually impaired persons have as much initiative as others.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
45. Visually impaired persons can maintain a good marriage.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe

ABS-I-VIP

Other people generally believe the following things about the visually impaired persons as compared to those who are not visually impaired:

46. Visually impaired persons should not have children.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe
47. Visually impaired persons are likely to be faithful to their spouses.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
48. Visually impaired persons are able to take care of their children.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
49. Visually impaired persons are likely to obey the law.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
50. Visually impaired persons make plans for the future.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
51. Visually impaired persons are so by luck or fate.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe

ABS-I-VIP

Other people generally believe the following things about the visually impaired persons as compared to those who are not visually impaired:

52. Visually impaired persons like to be with other people.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
53. Visually impaired persons are likely to have the ability to be financially self-sufficient.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
54. Rules for visually impaired persons should be less strict.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
55. Education for visually impaired persons is as important as for others.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
56. Visually impaired persons can participate in social activities with sighted persons.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
57. Visually impaired persons can usually learn to take care of their daily living tasks.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe



ABS-I-VIP

Other people generally believe the following things about the visually impaired as compared to those who are not visually impaired:

58. Visually impaired persons can usually be mainstreamed in regular school by providing special materials.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
59. Mobility training usually will enable visually impaired persons to travel independently.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
60. Physical education and sports should be part of educational curriculum of visually impaired persons.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe

ABS-IV-VIP

Direction: Section II

This section contains the same statements about visually impaired persons as they were stated in section one, but here you are asked to circle the number that indicates for each of these statements how YOU PERSONALLY compare visually impaired persons to those who are not visually impaired.

It is important to answer all questions even though you are not sure of the answer to some of them.

In respect to visually impaired persons would you expect that:

61. Visually impaired persons have less energy and vitality than others.
  1. strongly agree
  2. agree
  3. disagree
  4. strongly disagree
62. It is almost impossible for visually impaired persons to lead a normal life.
  1. strongly agree
  2. agree
  3. disagree
  4. strongly disagree
63. Visually impaired persons have ability to do school work.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
64. Visually impaired persons have as much initiative as others.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree

ABS-IV-VIP

In respect to visually impaired persons would you expect that:

65. Visually impaired persons can maintain a good marriage.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

66. Visually impaired persons should not have children.

1. strongly agree
2. agree
3. disagree
4. strongly disagree

67. Visually impaired persons are likely to be faithful to their spouses.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

68. Visually impaired persons are able to take care of their children.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

69. Visually impaired persons are likely to obey the law.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

70. Visually impaired persons make plans for the future.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

ABS-IV-VIP

In respect to visually impaired persons would you expect that:

71. Visually impaired persons are so by luck or fate.
1. strongly agree
  2. agree
  3. disagree
  4. strongly disagree
72. Visually impaired persons like to be with other people.
1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
73. Visually impaired persons are likely to have ability to be financially self-sufficient.
1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
74. Rules for visually impaired persons should be less strict.
1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
75. Education for visually impaired persons is as important as for others.
1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
76. Visually impaired persons can participate in social activities with sighted persons.
1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree

ABS-IV-VIP

In respect to visually impaired persons would you expect that:

77. Visually impaired persons can usually learn to take care of their daily living tasks.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

78. Visually impaired persons can usually be mainstreamed in regular school by providing special materials.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

79. Mobility training usually will enable visually impaired persons to travel independently.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

80. Physical education and sports should be part of educational curriculum of visually impaired persons.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

ABS-I-MR

Direction: Section I

In the statements that follow you are to circle the number that indicates how other people compare mentally retarded persons to those who are not mentally retarded. It is important to answer all questions, even though you are not sure of the answers to some of them.

Other people generally believe the following things about the mentally retarded persons as compared to those who are not mentally retarded:

81. Mentally retarded persons have less energy and vitality than others.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe
82. It is almost impossible for mentally retarded persons to lead a normal life.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe
83. Mentally retarded persons have ability to do school work.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe
84. Mentally retarded persons have as much initiative as others.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
85. Mentally retarded persons can maintain a good marriage.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe

ABS-I-MR

Other people generally believe the following things about the mentally retarded persons as compared to those who are not mentally retarded:

86. Mentally retarded persons should not have children.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe
87. Mentally retarded persons are likely to be faithful to their spouses.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
88. Mentally retarded persons are able to take care of their children.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
89. Mentally retarded persons are likely to obey the law.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
90. Mentally retarded persons make plans for the future.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
91. Mentally retarded persons are so by luck or fate.
  1. all people believe
  2. most people believe
  3. some people believe
  4. very few people believe

ABS-I-MR

Other people generally believe the following things about the mentally retarded persons as compared to those who are not retarded:

92. Mentally retarded people like to be with other people.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
93. Mentally retarded persons are likely to have the ability to be financially self-sufficient.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
94. Rules for mentally retarded persons should be less strict.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
95. Education for mentally retarded persons is as important as for others.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
96. The intelligence level of most mentally retarded persons can be increased through education.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
97. Mentally retarded persons can learn almost anything but at a slower rate.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe



ABS-I-MR

Other people generally believe the following things about the mentally retarded persons as compared to those who are not retarded:

98. Mentally retarded persons can usually complete elementary school.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
99. Mentally retarded persons can learn to develop personal hygiene and good health habits.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe
100. Most mentally retarded persons can learn social skills to get along with other people.
  1. very few people believe
  2. some people believe
  3. most people believe
  4. all people believe

ABS-IV-MR

## Direction: Section II

This section contains the same statements about the mentally retarded persons as they were stated in section one, but here you are asked to circle the number that indicates for each of these statements how YOU PERSONALLY compare mentally retarded persons to those who are not mentally retarded.

It is important to answer all questions even though you are not sure of the answer to some of them.

In respect to mentally retarded persons would you expect that:

101. Mentally retarded persons have less energy and vitality than others.
  1. strongly agree
  2. agree
  3. disagree
  4. strongly disagree
102. It is almost impossible for mentally retarded persons to lead a normal life.
  1. strongly agree
  2. agree
  3. disagree
  4. strongly disagree
103. Mentally retarded persons have ability to do school work.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
104. Mentally retarded persons have as much initiative as others.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree

ABS-IV-MR

In respect to mentally retarded persons would you expect that:

105. Mentally retarded persons can maintain a good marriage.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

106. Mentally retarded persons should not have children.

1. strongly agree
2. agree
3. disagree
4. strongly disagree

107. Mentally retarded persons are likely to be faithful to their spouses.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

108. Mentally retarded persons are able to take care of their children.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

109. Mentally retarded persons are likely to obey the law.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

110. Mentally retarded persons make plans for the future.

1. strongly disagree
2. disagree
3. agree
4. strongly agree

ABS-IV-MR

In respect to mentally retarded persons would you expect that:

111. Mentally retarded persons are so by luck or fate.
  1. strongly agree
  2. agree
  3. disagree
  4. strongly disagree
112. Mentally retarded persons like to be with others.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
113. Mentally retarded persons are likely to have the ability to be financially self-sufficient.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
114. Rules for mentally retarded persons should be less strict.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
115. Education for mentally retarded persons is as important as for others.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
116. The intelligence level of most mentally retarded persons can be increased through education.
  1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree

ABS-IV-MR

In respect to mentally retarded persons would you expect that:

117. Mentally retarded persons can learn almost anything but at slower rates.
1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
118. Mentally retarded persons can usually complete elementary school.
1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
119. Mentally retarded persons can learn to develop personal hygiene and good health habits.
1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree
120. Most mentally retarded persons can learn social skills to get along with other people.
1. strongly disagree
  2. disagree
  3. agree
  4. strongly agree

## ABS

This part of the booklet deals with many things. For the purpose of this study, the answers of all persons are important.

Part of the questionnaire has to do with personal information about you. Since the questionnaire is completely anonymous or confidential, you may answer all of the questions freely without any concern about being identified. It is important to the study to obtain your answer to every question. Please read each question carefully and do not omit any questions. Please answer by circling the answer you choose.

121. Please indicate your age as follows:

1. Under 20 years of age
2. 21-30
3. 31-40
4. 41-50
5. 50-over

122. Are you

1. student
2. teacher

123. Please indicate your sex.

1. Female
2. Male

## ABS

This part of the questionnaire deals with your experiences or contacts with handicapped persons. Perhaps you have had much contact with handicapped persons, or you may have studied about them. On the other hand, you may have had little or no contact with handicapped persons, and may have never thought much about them at all.

124. Some handicapped conditions are listed below. In respect to these various handicaps, with which one have you had the most actual experience?

1. blind and partially blind
2. deaf, partially deaf, or speech impaired
3. crippled or spastic
4. mental retardation
5. social or emotional disorders

125. The following questions have to do with the kinds of experiences you have had with the category of handicapped person you indicated in the previous question. If more than one category of experience applies, please choose only one answer.

1. I have read or studied about handicapped persons through reading, movies, lectures, or observations
2. A friend or relative is handicapped
3. I have personally worked with handicapped persons as a teacher, counselor, volunteer, child care, etc.
4. I, myself, have a fairly serious handicap
5. No experience

126. Considering all of the times you have talked, worked, or in some other way had personal contact with the category of handicapped persons indicated in question 129, about how many times has it been altogether?

1. No experience
2. Up to 20 occasions
3. Between 21 and 100 occasions
4. Between 101 and 500 occasions
5. More than 501 occasions.

## ABS

127. Have you had any experience with mentally retarded persons? Considering all of the times you have talked, worked, or in some other way had personal contact with mentally retarded persons, about how many times has it been altogether?
1. No experience
  2. Up to 20 occasions
  3. Between 21 and 100 occasions
  4. Between 101 and 500 occasions
  5. More than 501 occasions
128. How have you generally felt about your experiences with mentally retarded persons?
1. No experience
  2. I definitely disliked it
  3. I did not like it very much
  4. I liked it somewhat
  5. I definitely enjoyed it
129. Have you had any experience with visually impaired persons? About how many times?
1. No experience
  2. Up to 20 occasions
  3. Between 21 and 100 occasions
  4. Between 101 and 500 occasions
  5. More than 501 occasions
130. How have you generally felt about your experience with visually impaired persons?
1. No experience
  2. I definitely disliked it
  3. I did not like it very much
  4. I liked it somewhat
  5. I definitely enjoyed it
131. Have you had any experience with deaf persons? About how many times?
1. No experience
  2. Up to 20 occasions
  3. Between 21 and 100 occasions
  4. Between 101 and 500 occasions
  5. More than 501 occasions



ABS

132. How have you felt about your experience with deaf persons?

1. No experience
2. I definitely disliked it
3. I did not like it very much
4. I liked it somewhat
5. I definitely liked it

بسم الله الرحمن الرحيم

جامعة الملك عبد العزيز

**كلية التربية**

قسم علم النفس

.. مكة المكرمة

**● 重要提示**

## مقیاس

## الانجازات للطلوكة

• المص .. الاكلاء .. المتخلفين مقلبا •

## تأليف

## جان جوردن

مجلسی غفری

## ترجمة

**محمد عبد الكريم المرزوقي**

• مكة المكرمة ١٤٠٠ هـ •

بسم الله الرحمن الرحيم

؟

الأخ الكريم :

السلام عليكم ورحمة الله وبركاته ..

" الاستفتاء " المرفق يقبس اتجاهات الناس حول " المعموديين " كالعالم والمتخلفين عقلية .. والهدف من توزيعه علمي بحث .. وتلك للحصول على الدكتوراه من جامعة ولاية مينشيجان في أمريكا ..

ان تعاونك معي في ارجاعه وكذلك في الاجابة على الاسئلة يدققة ومنايه سوف يساعدني في الحصول على اجابة دقيقة يمكن الاعتماد عليها .. في تفسير نتائج هذا " الاستفتاء " .

وفي الوقت الذي أشكرك فيه على تعاونك أحب أن ألفت انتباهك الى مجموعة الملاحظات التالية :-

١- فخلا لاكتتب اسمك علي هذا الاستفتاء .

٢- ستلاحظ أن الاستفتاء طويل .. وهو شيء نعتذر منه .. خصوصا أنك بحاجة الى الوقت الذي تعطيه فيه .. ولكن طبيعة الاطروحة .. تقتضي ذلك لانها تهدف الى المقارنة بين اعتقادك الشخصي أي مايمثل اتجاهك الخاص نحو المعموديين .. ثم اعتقادك الشخصي فيما يعتقد الاغبيون حول المعموديين .. وأيضا تهدف الاطروحة " الى مقارنة بين اتجاهات الناس حول كل اماعة على حده ( مثلا المم ) ثم مقارنة هذا الاتجاه نحو " المم " باتجاه نفس الشخص حول " الاكفاء " وهكذا .. ومن هنا يلاحظ أن الاستفتاء يتكون من عشرين مؤالا ... الاسئلة الخامسة عشر الاولى تتكرر بنفس العبارات والفرق هو تغير نوع الاماعة ..... ثم كل اماعة لها خمسة أسئلة خاصة بها .

يتألف هذا الاستفتاء من ثلاثة أقسام .. كل قسم يتألف من جزئين .. يلحق بهذه الاقسام جزء أخير يتضمن بعض الاسئلة الشخصية من المجيب على هذا الاستفتاء ..

أرجو أن تجد في قراءة هذا الاستفتاء المتعة وكذا الرغبة في الاجابة عليه ...

ولك شكرى وتقديرى ...

محمد عبدالكريم المرزوقي

- ٢ -

**مجلس الاتجاهات السلوكية**  
**الاكفاء ... المتخلفون عقليا ... الصم**  
 =====

**توجيهات :**

يحتوي هذا الاستطلاع على مجموعة جمل ... تشرح " صمور " أو امتداد  
 الناس نحو شيء ما .. يتكون هذا الاستطلاع من جزئين لكل قسم ---  
 أقسامه .. ويتمثل " بالاكفاء " والمتخلفون عقليا .. والصم .. فمسمى  
 الجزء الاول هناك مجموعة جمل .. والمطلوب منك أن تضع علامة ( / )  
 أمام الجملة التي تعتقد أنها تمثل رأي " الآخرين " حول " الكفيف " .  
 بالمقارنة مع " الصمور " ، " المتخلف عقليا " بالمقارنة مع غير المتخلف  
 عقليا .. والاصم بالمقارنة مع غير " الاصم " . . .  
 وفي الجزء الثاني يؤدي نفس العمل .. والفرق أن الجملة تمثل  
 رأيك الخاص واعتقادك الشخصي حول " الكفيف " ، " المتخلف عقليا " و " الاصم " .

**مثال :**

- ١- الشخص الاصم يتمتع بقوة جديدة تفوق الآخرين ( غير الصم ) .
  - ١ . كل الناس يعتقدون ذلك .
  - ٢ . معظم الناس يعتقدون ذلك .
  - ٣ . بعض الناس يعتقدون ذلك .
  - ٤ . قلة من الناس تعتقد ذلك .
- إذا كنت تعتقد أن كل الناس يعتقدون أن الشخص الاصم يتمتع بقوة  
 جديدة تفوق غير الاصم فإن الاجابة رقم ( ١ ) هي الاجابة الصحيحة  
 كما هو موضح أعلاه .

**تعليمات :**

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- ١- الكفيف : يقصد به هنا هو " الانسان الذي لا يسم على الاطلاق في كل شيء  
 مهيئه " .
- ٢- المتخلف عقليا : هو الانسان الذي تقل نسبة ذكائه من ٧٠ في مقاييس  
 الذكاء المعتبرة ، أي الشخص غير القادر على الدراسة  
 في المدارس العادية ( ابتدائي .. متوسط .. ) ، والشخص  
 المتخلف عقليا .. يسمى " الابله " في التعبير الشعبي  
 الشائع .. وهو يختلف من " المحتون " ومادة يلتحقون  
 هؤلاء الافراد في معاهد الامل الفكرية ..
- ٣- الاصم : يقصد به هنا " الشخص " الذي لا يسمع الا بصعوبة بالغة  
 أو الشخص الذي لا يسمع .. على الاطلاق .. .

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## مقياس الاتجاهات السلوكية

## المعم

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## توجيهات الجزء الأول :

ضع علامة صح ( ✓ ) أمام الرقم الذي تعتقد أنه يمثل رأى ..  
 الآخرين فى المعم بالمقارنة مع غير المعم . انه يكون مهما أن نحسب  
 على جميع الاسئلة حتى ولو وجد سؤال أو أكثر من سؤال غير متأكد  
 من اجابته .

١- المعم عادة أقل طاقة وحيوية من غير المعم ( الآخرين )

- أ - كل الناس يعتقدون ذلك .
- ب - معظم الناس يعتقدون ذلك .
- ج - بعض الناس يعتقدون ذلك .
- د - قلة من الناس يعتقدون ذلك .

٢- من الصعب جدا على " المعم " أن يمارسون حياة عادية ( كثيرهم ممن  
 غير المعم )

- أ - كل الناس يعتقدون ذلك .
- ب - معظم الناس يعتقدون ذلك .
- ج - بعض الناس يعتقدون ذلك .
- د - قلة من الناس يعتقدون ذلك .

٣- يمكن للمعم أن يؤدوا العمل المدرسى .. يحتاج ..

- أ - قلة من الناس يعتقدون ذلك .
- ب - بعض الناس يعتقدون ذلك .
- ج - معظم الناس يعتقدون ذلك .
- د - كل الناس يعتقدون ذلك .

٤- بغلة عامة المعم قادرين على المبادرة بنفس القدر الذى يملكه الآخرون

- أ - قلة من الناس يعتقدون ذلك .
- ب - بعض الناس يعتقدون ذلك .
- ج - معظم الناس يعتقدون ذلك .
- د - كل الناس يعتقدون ذلك .

٥- المعم يستطيعون ممارسة الحياة الزوجية .. يحتاج ..

- أ - قلة من الناس يعتقدون ذلك .
- ب - بعض الناس يعتقدون ذلك .
- ج - معظم الناس يعتقدون ذلك .
- د - كل الناس يعتقدون ذلك .

٦- يحب على المعم ألا يتجنبوا أطفالا

- أ - كل الناس يعتقدون ذلك .
- ب - معظم الناس يعتقدون ذلك .
- ج - بعض الناس يعتقدون ذلك .
- د - قلة من الناس يعتقدون ذلك .

- ٤ -

٧- من المحتمل جدا أن يكون المم أوفياء لزوجاتهم

- أ - قلة من الناس يعتقدون ذلك .
- ب - بعض الناس يعتقدون ذلك .
- ج - معظم الناس يعتقدون ذلك .
- د - كل الناس يعتقدون ذلك .

٨- المم لديهم القدرة على العناية بأطفالهم .

- أ - قلة من الناس يعتقدون ذلك .
- ب - بعض الناس يعتقدون ذلك .
- ج - معظم الناس يعتقدون ذلك .
- د - كل الناس يعتقدون ذلك .

٩- من المحتمل جدا أن يخضع المم للقوانين .

- أ - قلة من الناس يعتقدون ذلك .
- ب - بعض الناس يعتقدون ذلك .
- ج - معظم الناس يعتقدون ذلك .
- د - كل الناس يعتقدون ذلك .

١٠- المم يخططون للسياحة .

- أ - قلة من الناس يعتقدون ذلك .
- ب - بعض الناس يعتقدون ذلك .
- ج - معظم الناس يعتقدون ذلك .
- د - كل الناس يعتقدون ذلك .

١١- المم متحمسة للحظ أو القدر .

- أ - كل الناس يعتقدون ذلك .
- ب - معظم الناس يعتقدون ذلك .
- ج - بعض الناس يعتقدون ذلك .
- د - قلة من الناس يعتقدون ذلك .

١٢- المم يفعلون الاختلاط بالآخرين .

- أ - قلة من الناس يعتقدون ذلك .
- ب - بعض الناس يعتقدون ذلك .
- ج - معظم الناس يعتقدون ذلك .
- د - كل الناس يعتقدون ذلك .

١٣- المم يملكون القدرة على الاعتماد على أنفسهم في شؤونهم المالية .

- أ - قلة من الناس يعتقدون ذلك .
- ب - بعض الناس يعتقدون ذلك .
- ج - معظم الناس يعتقدون ذلك .
- د - كل الناس يعتقدون ذلك .

١٤- القواعد والقوانين والانظمة يجب أن تكون أقل تشددا بالنسبة للمم .

- أ - قلة من الناس يعتقدون ذلك .
- ب - بعض الناس يعتقدون ذلك .
- ج - معظم الناس يعتقدون ذلك .
- د - كل الناس يعتقدون ذلك .

- ٥ -

- ١٥- تعليم المم لا يقل أهمية عن تعليم غير المم .
- أ - قلة من الناس يعتقدون ذلك .  
 ب - بعض الناس يعتقدون ذلك .  
 ج - معظم الناس يعتقدون ذلك .  
 د - كل الناس يعتقدون ذلك .
- ١٦- المم عادة يمكن لهم تعلم الكلام ومحادثة الآخرين .
- أ - قلة من الناس يعتقدون ذلك .  
 ب - بعض الناس يعتقدون ذلك .  
 ج - معظم الناس يعتقدون ذلك .  
 د - كل الناس يعتقدون ذلك .
- ١٧- المم عادة يشعرون بالارتياح حينما يكونون مع الأشخاص غير المم .
- أ - قلة من الناس يعتقدون ذلك .  
 ب - بعض الناس يعتقدون ذلك .  
 ج - معظم الناس يعتقدون ذلك .  
 د - كل الناس يعتقدون ذلك .
- ١٨- يمكن للمم الدراسة بنفس المدارس التي يدرس بها غير المم حينما يرودون بعض الآلات الخاصة .
- أ - قلة من الناس يعتقدون ذلك .  
 ب - بعض الناس يعتقدون ذلك .  
 ج - معظم الناس يعتقدون ذلك .  
 د - كل الناس يعتقدون ذلك .
- ١٩- المم عادة يستخدمون من الآلات التي تساعد على السمع .
- أ - قلة من الناس يعتقدون ذلك .  
 ب - بعض الناس يعتقدون ذلك .  
 ج - معظم الناس يعتقدون ذلك .  
 د - كل الناس يعتقدون ذلك .
- ٢٠- المم عادة يملكون القدرة على مواصلة التعليم الجامعي .
- أ - قلة من الناس يعتقدون ذلك .  
 ب - بعض الناس يعتقدون ذلك .  
 ج - معظم الناس يعتقدون ذلك .  
 د - كل الناس يعتقدون ذلك .

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مقياس الاتجاهات السلوكية  
" المصمم "

القسم الثاني :

توجيهات :

هذا القسم يحتوى على نفس الجمل السابقة فى القسم الاول .. ولكن المطلوب هنا هو أن تضع علامة صح ( ✓ ) على الرقم الذى يمثل اعتقادك الشخصى فى مقارنة المصمم مع غير المصمم ..  
انه يكون لهما أن يجب على كل الاسئلة ، حتى تلك التى ليست متأكدا منها .. فيما يتعلق بالمصمم هل تعتقد :

٢١- المصمم عادة أقل طاقة وحيوية من غير المصمم .

أ - أوافق بشدة على ذلك .

ب - أوافق .

ج - لا أوافق .

د - لا أوافق بشدة .

٢٢- من الصعب جدا على المصمم أن يمارس حياة عادية كغيرهم من غير المصمم .

أ - أوافق بشدة .

ب - أوافق .

ج - لا أوافق .

د - لا أوافق بشدة .

٢٣- يمكن للمصمم أن يؤدى العمل المدرسى بنجاح .

أ - أوافق بشدة .

ب - أوافق .

ج - لا أوافق .

د - لا أوافق بشدة .

٢٤ - بغية عامة المصمم قادرين على المساهمة بنفس القدر الذى يملكه الآخرون .

أ - أوافق بشدة .

ب - أوافق .

ج - لا أوافق .

د - لا أوافق بشدة .

٢٥- المصمم يستطيعون ممارسة الحياة الزوجية بنجاح .

أ - لا أوافق بشدة .

ب - لا أوافق .

ج - أوافق .

د - أوافق بشدة .

٢٦ - يحصل على المصمم ألا يتجنبون أطلائعا .

أ - لا أوافق بشدة .

ب - لا أوافق .

ج - أوافق .

د - أوافق بشدة .



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- ٢٧- من المحتمل جدا أن يكون المم أولئك لزوجاتهم .
- أ - لا أوافق بشدة .
  - ب - لا أوافق .
  - ج - أوافق .
  - د - أوافق بشدة .
- ٢٨- المم لديهم القدرة على العناية بطفولهم .
- أ - لا أوافق بشدة .
  - ب - لا أوافق .
  - ج - أوافق .
  - د - أوافق بشدة .
- ٢٩- من المحتمل جدا أن يضح المم للقوانين .
- أ - لا أوافق بشدة .
  - ب - لا أوافق .
  - ج - أوافق .
  - د - أوافق بشدة .
- ٣٠- المم يخطئون للمختل .
- أ - لا أوافق بشدة .
  - ب - لا أوافق .
  - ج - أوافق .
  - د - أوافق بشدة .
- ٣١- المم خجعة للمحيط أو القدر .
- أ - أوافق بشدة .
  - ب - أوافق .
  - ج - لا أوافق .
  - د - لا أوافق بشدة .
- ٣٢- المم يغلطون الاختلاط بالآخرين .
- أ - لا أوافق بشدة .
  - ب - لا أوافق .
  - ج - أوافق .
  - د - أوافق بشدة .
- ٣٣- المم يملكون القدرة على الاعتماد على أنفسهم في شؤونهم المالية .
- أ - لا أوافق بشدة .
  - ب - لا أوافق .
  - ج - أوافق .
  - د - أوافق بشدة .
- ٣٤- القواعد والقوانين والانظمة يجب أن تكون أقل تشدد بالنسبة للمم .
- أ - لا أوافق بشدة .
  - ب - لا أوافق .
  - ج - أوافق .
  - د - أوافق بشدة .

- ٨ -

- ٣٥- تعليم المم لا يقل أهمية عن تعليم غير المم .
- أ - أوافق بشدة .
  - ب - أوافق .
  - ج - لا أوافق .
  - د - لا أوافق بشدة .
- ٣٦- المم عادة يمكن لهم تعلم الكلام .. واستعمله في محادثتهم ..
- أ - لا أوافق بشدة .
  - ب - لا أوافق ....
  - ج - أوافق .
  - د - أوافق بشدة .
- ٣٧- المم عادة يتعمرون بالارتياح عندما يكونون مع الأشخاص غير للمم .
- أ - لا أوافق بشدة .
  - ب - لا أوافق .
  - ج - أوافق .
  - د - أوافق بشدة .
- ٣٨- يمكن للمم الدراسة بنفس المدارس التي يدرس فيها غير المم ، حينما يعودون ببعض الآلات الخاصة .
- أ - لا أوافق بشدة .
  - ب - لا أوافق .
  - ج - أوافق .
  - د - أوافق بشدة .
- ٣٩- المم عادة يستفيدون من الآلات التي تساعد على السمع .
- أ - لا أوافق بشدة .
  - ب - لا أوافق .
  - ج - أوافق .
  - د - أوافق بشدة .
- ٤٠- المم عادة يملكون القدرة على مواصلة التعليم الجامعي .
- أ - لا أوافق بشدة .
  - ب - لا أوافق .
  - ج - أوافق .
  - د - أوافق بشدة .

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## مقياس الاتجاهات السلوكية

" الاكفاء - جمع كفيف "

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الجزء الاول :توجيهات :

- ضع علامة صح ( ✓ ) أمام الرقم الذي تعتقد أنه يمثل رأى الآخرين  
فى " الاكفاء " - جمع كفيف - بالمقارنة مع المبحرين .  
انه يكون مهما أن تجيب على جميع الاسئلة حتى ولو وجد سؤال  
أو أكثر من سؤال غير متأكد من اجابته .  
الآخرون - بحفة عامة - يعتقدون بالاشياء التالية فيما يتعلق  
بالاكفاء بالمقارنة مع المبحرين .  
٤١- الاكفاء عادة ت أقل طاقة وحيوية من المبحرين .  
١- كل الناس يعتقدون ذلك .  
٢- معظم الناس يعتقدون ذلك .  
٣- بعض الناس يعتقدون ذلك .  
٤- قلة من الناس يعتقدون ذلك .  
٤٢- من الصعب جدا على الاكفاء أن يمارسون حياة عادية كالمبحرين .  
١- كل الناس يعتقدون ذلك .  
٢- معظم الناس يعتقدون ذلك .  
٣- بعض الناس يعتقدون ذلك .  
٤- قلة من الناس يعتقدون ذلك .  
٤٣- يمكن للاكفاء أن يؤدوا العمل المدرسي بنجاح .  
١- قلة من الناس يعتقدون ذلك .  
٢- بعض الناس يعتقدون ذلك .  
٣- معظم الناس يعتقدون ذلك .  
٤- كل الناس يعتقدون ذلك .  
٤٤- بحفة عامة " الاكفاء " قادرين على المبادرة بنفسى القدر الذى  
يملكه المبحرين .  
١- قلة من الناس يعتقدون ذلك .  
٢- بعض الناس يعتقدون ذلك .  
٣- معظم الناس يعتقدون ذلك .  
٤- كل الناس يعتقدون ذلك .  
٤٥- الاكفاء يستطيعون ممارسة الحياة الزوجية بنجاح .  
١- قلة من الناس يعتقدون ذلك .  
٢- بعض الناس يعتقدون ذلك .  
٣- معظم الناس يعتقدون ذلك .  
٤- كل الناس يعتقدون ذلك .  
٤٦- يجب على " الاكفاء " ألا ينجبون أطفالا .  
١- كل الناس يعتقدون ذلك .  
٢- معظم الناس يعتقدون ذلك .  
٣- بعض الناس يعتقدون ذلك .  
٤- قلة من الناس يعتقدون ذلك .

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٤٧- من المحتمل جدا أن يكون الاكفاء أوفياء لواجباتهم .

- ١- قلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

٤٨- الاكفاء لديهم القدرة على العناية بأطفالهم .

- ١- قلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

٤٩- من المحتمل جدا أن يخضع " الاكفاء " للقوانين .

- ١- قلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

٥٠- الاكفاء يخططون للمستقبل .

- ١- قلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

٥١- " العمى " أو " فقد البصر " نتيجة لحظ أو القدر .

- ١- كل الناس يعتقدون ذلك .
- ٢- معظم الناس يعتقدون ذلك .
- ٣- بعض الناس يعتقدون ذلك .
- ٤- قلة من الناس يعتقدون ذلك .

٥٢- الاكفاء يغلطون الاحتياط بالآخرين .

- ١- قلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

٥٣- الاكفاء يملكون القدرة على الاعتماد على أنفسهم في شؤونهم المالية .

- ١- قلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

٥٤- القواعد والقوانين والأنظمة يجب أن تكون أقل تشددا بالنسبة للاكفاء .

- ١- قلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

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## ٥٥- تعليم " الاكفاء " لايقل أهمية عن تعليم " المبحرين "

- ١- قلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

## ٥٦- الاكفاء يستطيعون المشاركة في النشاطات الاجتماعية مع الانحاض المصغر.

- ١- ذلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

## ٥٧- الاكفاء لديهم القدرة على تعلم وممارسة نشاطات ومتطلبات الحياة اليومية .

- ١- قلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

## ٥٨- يمكن للاكفاء الدراسة بنفس المدارس التي يدرس بها المصغرون حينما

يتردون بأدوات خاصة تساعدهم على ذلك .

- ١- قلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

## ٥٩- التدريب على الحركة والتنقل عادة يساعد " الاكفاء " على الحفر

بدرجدهم دون الحاجة الى مرافق .

- ١- قلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

## ٦٠- في المناهج التربوية لتعليم الاكفاء يجب الاهتمام في التربية الحديثة

وبعض النشاطات التربوية .

- ١- قلة من الناس يعتقدون ذلك .
- ٢- بعض الناس يعتقدون ذلك .
- ٣- معظم الناس يعتقدون ذلك .
- ٤- كل الناس يعتقدون ذلك .

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## مقياس الاتجاهات السلوكية

## " الاكفاء "

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الجزء الثاني :توجيهات :

هذا القسم يحتوى على نفس الجمل السابقة فى الجزء الاول .. ولكن المطلوب هنا هو أن تضع علامة صح ( / ) على الرقم الذى يمثل اعتناء الشخص فى مقارنة الاكفاء مع المصيرين .  
انه يكون مهما فى أن تجيب على كل الاسئلة ، حتى تلك التى لم تتأكد منها .. . فيما يتعلق بالاكفاء هل تعتقد :

٦١- الاكفاء عادة أقل طاقة وحيوية من المصيرين .

١- أوافق بشدة .

٢- أوافق .

٣- لا أوافق .

٤- لا أوافق بشدة .

٦٢- من الصعب جدا على " الاكفاء " أن يمارسوا حياة عادية كالمصيرين

١- أوافق بشدة .

٢- أوافق .

٣- لا أوافق .

٤- لا أوافق بشدة .

٦٣- يمكن للاكفاء أن يؤدوا العمل المدرسى بنجاح .

١- لا أوافق بشدة .

٢- لا أوافق .

٣- أوافق .

٤- أوافق بشدة .

٦٤- صفة عامة " الاكفاء " قادرين على المبادرة بنفس القدر الذى

يملكه المصيرين .

١- لا أوافق بشدة .

٢- لا أوافق .

٣- أوافق .

٤- أوافق بشدة .

٦٥- الاكفاء يستطيعون ممارسة الحياة الزوجية بنجاح .

١- لا أوافق بشدة .

٢- لا أوافق .

٣- أوافق .

٤- أوافق بشدة .

٦٦- يح على " الاكفاء " ألا ينحسروا أطفالا .

١- أوافق بشدة .

٢- أوافق .

٣- لا أوافق .

٤- لا أوافق بشدة .

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٦٧- من المحتمل جدا أن يكون الاكفاء أوفياء لزوجاتهم .

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .

٦٨- الاكفاء لديهم القدرة على العناية بأطفالهم .

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .

٦٩- من المحتمل جدا أن يخضع " الاكفاء " للقوانين .

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .

٧٠- الاكفاء يحفظون للمستعمل .

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .

٧١- " العمى " أو " فقدان البصر " نتيجة للحظ أو القدر .

- ١- أوافق بشدة .
- ٢- أوافق .
- ٣- لا أوافق .
- ٤- لا أوافق بشدة .

٧٢- الاكفاء يخلطون الاختلاط بالآخرين -

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .

٧٣- الاكفاء يملكون القدرة على الاعتماد على أنفسهم في شؤونهم المالية .

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .

٧٤- الفزاعد والقوانين والانظمة يجب أن تكون أقل تشددا بالنسبة للاكفاء .

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .

- ١٤ -

٧٥- تعليم " الاكفاء " لايقل أهمية من تعليم المبتدئين .

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .

٧٦- الاكفاء يستطيعون المشاركة في النشاطات الاجتماعية مع الأشخاص المبتدئين .

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .

٧٧- الاكفاء لديهم القدرة على تعلم وممارسة نشاطات ومتطلبات الحياة اليومية .

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .

٧٨- يمكن للاكفاء الدراسة بنفس المدارس التي يدرس بها المبتدئون حينما يرودون

أدوات خاصة تساعد على ذلك .

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .

٧٩- التدريب على الحركة والتنقل عادة يساعد " الاكفاء " على السفر بوحدهم

دون الحاجة الى مرافق .

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .

٨٠- في المساهم التربوية لتعليم الاكفاء يجب الاهتمام في التربية البدنية

وبعض النشاطات الرياضية .

- ١- لا أوافق بشدة .
- ٢- لا أوافق .
- ٣- أوافق .
- ٤- أوافق بشدة .



- ١٥ -

## مقياس الاتجاهات السلوكية

## " المتخلفون عقليا "

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الجزء الاول :

مع علامة صح (✓) أمام الرقم الذي تعتقد أنه يمثل رأي الأخرين  
في المتخلفين عقليا .. بالمقارنة مع الاسوياء - أي غير المتخلفين  
عقليا - .

انه يكون مهما أن تحب على جميع الاسئلة حتى ولو وجد مؤال أو أكثر  
من مؤال غير متأكد من اجابته .

الآخرون - صفة عامة - يعتقدون بالاثباء السالبة فيما يتعلق بالمتخلفين  
عقليا بالمقارنة مع الاسوياء .

٨١- المتخلفون عقليا عادة أقل طاقة وحيوية من الاسوياء .

١- كل الناس يعتقدون ذلك .

٢- معظم الناس يعتقدون ذلك .

٣- بعض الناس يعتقدون ذلك .

٤- قلة من الناس يعتقدون ذلك .

٨٢- من الصعب جدا على " المتخلفين عقليا " أن يمارسوا حياة عادية كالاسوياء .

١- كل الناس يعتقدون ذلك .

٢- معظم الناس يعتقدون ذلك .

٣- بعض الناس يعتقدون ذلك .

٤- قلة من الناس يعتقدون ذلك .

٨٣- يمكن للمتخلفين عقليا أن يؤدوا العمل المدرسي بنجاح .

١- قلة من الناس يعتقدون ذلك .

٢- بعض الناس يعتقدون ذلك .

٣- معظم الناس يعتقدون ذلك .

٤- كل الناس يعتقدون ذلك .

٨٤- صفة عامة " المتخلفون عقليا " فادرس على المبادرة بنفس القدر

الذي يملكه الاسوياء .

١- قلة من الناس يعتقدون ذلك .

٢- بعض الناس يعتقدون ذلك .

٣- معظم الناس يعتقدون ذلك .

٤- كل الناس يعتقدون ذلك .

٨٥- المتخلفون عقليا يستطيعون ممارسة الحياة الزوجية بنجاح .

١- قلة من الناس يعتقدون ذلك .

٢- بعض الناس يعتقدون ذلك .

٣- معظم الناس يعتقدون ذلك .

٤- كل الناس يعتقدون ذلك .

٨٦- يحب على المتخلفين عقليا ألا ينحبوا أطفالا .

١- كل الناس يعتقدون ذلك .

٢- معظم الناس يعتقدون ذلك .

٣- بعض الناس يعتقدون ذلك .

٤- قلة من الناس يعتقدون ذلك .

- ١٦ -

- ٨٧- من المحتمل جدا أن يكون المتخلفين عقليا أوفياء لروحانيتهم .
- ١- قلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .
- ٨٨- المتخلفون عقليا لديهم القدرة على العناية بأطفالهم .
- ١- قلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .
- ٨٩- من المحتمل جدا أن يخضع " المتخلفين عقليا " للفحوصات .
- ١- قلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .
- ٩٠- المتخلفون عقليا يخطئون للمستقبل .
- ١- قلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .
- ٩١- السخف العقلي يتيح للحظ أو القدر .
- ١- كل الناس يعتقدون ذلك .
  - ٢- معظم الناس يعتقدون ذلك .
  - ٣- بعض الناس يعتقدون ذلك .
  - ٤- قلة من الناس يعتقدون ذلك .
- ٩٢- المتخلفون عقليا يخطئون الاختلاط بالآخرين .
- ١- قلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .
- ٩٣- المتخلفون عقليا يملكون القدرة على الاعتماد على أنفسهم في شؤونهم المالية .
- ١- قلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .
- ٩٤- السواعد والفحوصات والأنظمة يجب أن تكون أقل شدة بالنسبة للمتخلفين عقليا .
- ١- قلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .

- ١٧ -

- ٩٥- تعليم " المتخلفين عقليا " لا يقل أهمية عن تعليم الأسوياء .
- ١- قلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .
- ٩٦- مستوى ذكاء المتخلفين عقليا يمكن تحسينه عن طريق التعليم .
- ١- قلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .
- ٩٧- المتخلفون عقليا يمكن أن يتعلموا أى موضوع ولكن نسبة بطيئه .
- ١- ثلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .
- ٩٨- المتخلفون عقليا عادة يستطيعون اسهاء تعليمهم فى المرحلة الابتدائية .
- ١- قلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .
- ٩٩- المتخلفون عقليا يمكن لهم تطوير صحتهم واكتساب عادات صحية جيدة .
- ١- قلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .
- ١٠٠- معظم المتخلفين عقليا يمكن لهم تعلم المهارات الاجتماعية والانسجام مع الآخرين .
- ١- قلة من الناس يعتقدون ذلك .
  - ٢- بعض الناس يعتقدون ذلك .
  - ٣- معظم الناس يعتقدون ذلك .
  - ٤- كل الناس يعتقدون ذلك .

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## مقياس الاتجاهات الطروكية

\* المتخلفون عقليا \*

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الجزء الثاني :ترجيحات :

هذا القسم يحتوى على نفس الحمل السابقة فى الجزء الاول .. ولكن المطلوب هنا هو أن تضع علامة صح (✓) على الرقم الذى يمثل اعتمادك الشخصى فى مقارنة المتخلفين عقليا مع الاسوياء .

انه يكون مهما فى أن تحب على كل الاشئلة ، حتى تلك التى ليس مأكدا منها ... فيما يتعلق بالمتخلفين عقليا هل تعتقد :

١-١ المتخلفون عقليا عادة أقل طاعة وحيوية من الاسوياء .

١- أوافق بشدة .

٢- أوافق .

٣- لا أوافق .

٤- لا أوافق بشدة .

١-٢ من الصعب جدا على المتخلفين عقليا أن يمارسوا حياة عادية كالاسوياء .

١- أوافق بشدة .

٢- أوافق .

٣- لا أوافق .

٤- لا أوافق بشدة .

١-٣ يمكن للمتخلفين عقليا أن يؤدوا العمل المدرسى بنجاح .

١- لا أوافق بشدة .

٢- لا أوافق .

٣- أوافق .

٤- أوافق بشدة .

١-٤ جملة عامة المتخلفون عقليا قادرين على التبادلة بنفس المعدر الذى يملكه

الاسوياء .

١- لا أوافق بشدة .

٢- لا أوافق .

٣- أوافق .

٤- أوافق بشدة .

١-٥ المتخلفون عقليا يستطيعون ممارسة الحياة الروحية بنجاح .

١- لا أوافق بشدة .

٢- لا أوافق .

٣- أوافق .

٤- أوافق بشدة .

١-٦ يجب على المتخلفين عقليا ألا يتزوجوا أطفالا .

١- أوافق بشدة .

٢- أوافق .

٣- لا أوافق .

٤- لا أوافق بشدة .

- ١٩ -

- ١٠٧- من المحتمل جدا أن يكون المتخلفين عقليا أوفياء لزوجاتهم .
- ١- لا أوافق بشدة .
  - ٢- لا أوافق .
  - ٣- أوافق .
  - ٤- أوافق بشدة .
- ١٠٨- المتخلفون عقليا لديهم القدرة على العناية أطفالهم .
- ١- لا أوافق بشدة .
  - ٢- لا أوافق .
  - ٣- أوافق .
  - ٤- أوافق بشدة .
- ١٠٩- من المحتمل جدا أن يخضع المتخلفين عقليا للقوانين .
- ١- لا أوافق بشدة .
  - ٢- لا أوافق .
  - ٣- أوافق .
  - ٤- أوافق بشدة .
- ١١٠- المتخلفون عقليا يحفظون للمستقبل .
- ١- لا أوافق بشدة .
  - ٢- لا أوافق .
  - ٣- أوافق .
  - ٤- أوافق بشدة .
- ١١١- الحلف العقلي نتيجة للحط والعدو .
- ١- أوافق بشدة .
  - ٢- أوافق .
  - ٣- لا أوافق .
  - ٤- لا أوافق بشدة .
- ١١٢- المتخلفون عقليا يفعلون الاختلاط بالآخرين .
- ١- لا أوافق بشدة .
  - ٢- لا أوافق .
  - ٣- أوافق .
  - ٤- أوافق بشدة .
- ١١٣- المتخلفون عقليا يملكون القدرة على الاعتماد على انفسهم في شؤونهم المالية .
- ١- لا أوافق بشدة .
  - ٢- لا أوافق .
  - ٣- أوافق .
  - ٤- أوافق بشدة .
- ١١٤- الشواهد والقوانين والانظمة يجب أن تكون أقل تشددا بالنسبة للمتخلفين عقليا .
- ١- لا أوافق بشدة .
  - ٢- لا أوافق .
  - ٣- أوافق .
  - ٤- أوافق بشدة .

- ٢٠ -

- ١١٥- تعليم المتخلفين عقليا لا يقل اهمية عن تعليم الاموياء .
- ١- لا اوافق بشدة .
  - ٢- لا اوافق .
  - ٣- اوافق .
  - ٤- اوافق بشدة .
- ١١٦- مستوى ذكاء المتخلفين عقليا يمكن تحسينه عن طريق التعليم .
- ١- لا اوافق بشدة .
  - ٢- لا اوافق .
  - ٣- اوافق .
  - ٤- اوافق بشدة .
- ١١٧- المتخلفون عقليا يمكن ان يتعلموا أى موضوع ولكن بنسبة ضئيلة .
- ١- لا اوافق بشدة .
  - ٢- لا اوافق .
  - ٣- اوافق .
  - ٤- اوافق بشدة .
- ١١٨- المتخلفون عقليا عادة يستطيعون انهاء تعليمهم فى المرحلة الابتدائية .
- ١- لا اوافق بشدة .
  - ٢- لا اوافق .
  - ٣- اوافق .
  - ٤- اوافق بشدة .
- ١١٩- المتخلفون عقليا يمكن لهم تطوير صحتهم واكتساب عادات صحية جيدة .
- ١- لا اوافق بشدة .
  - ٢- لا اوافق .
  - ٣- اوافق .
  - ٤- اوافق بشدة .
- ١٢٠- يمكن المتخلفين عقليا يمكن لهم تعلم المهارات الاجتماعية والاسهام مع الآخرين .
- ١- لا اوافق بشدة .
  - ٢- لا اوافق .
  - ٣- اوافق .
  - ٤- اوافق بشدة .

- ٢١ -

## مقياس الاتجاهات السلوكية

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هذا الجزء من الاستفتاء يعامل مع أشياء كثيرة .. ولتحقيق الهدف من هذه الدراسة .. أرجو مشاركة الجميع في الإجابة على الأسئلة لأنها ضرورية ومهمة ... بعض هذه الأسئلة يتعلق ببعض المعلومات الشخصية ز هذه المعلومات ليست للنشر ، كما أن اسم المجيب غير معروف للباحث .  
ملا ائراً الأسئلة بعناية ، ثم مع علامة مع (✓) على الإجابة التي تختارها لكل سؤال :

١٢١- كم عمرك ؟

- ١- أقل من عشرين سنة .
- ٢- من ٢١ - ٣٠ سنة .
- ٣- من ٣١ - ٤٠ سنة .
- ٤- من ٥٠ فما فوق ...

١٢٢- ما هي مهنتك ؟

- ١- طالب .
- ٢- عضو هيئة التدريس في الكلية .

١٢٣- اذا كنت طالبا في الجامعة متى أى سنة دراسية أنت ؟

- ١- السنة الأولى
- ٢- السنة الثانية
- ٣- السنة الثالثة
- ٤- السنة الرابعة

١٢٤- اذا كنت عموا في هيئة التدريس في كلية التربية .. فملا أحبب مما يلي :-

أ - هل تحمل الدكتوراه ؟

- ١- نعم
- ٢- لا

ب - ما هو حفل احتفالك ؟

١٢٥- ممل أم ..

- ١- ذكر
- ٢- أنثى

- ٢٢ -

هذا الجزء الأخير من الاستفتاء يتعلق بتجاربك الخاصة أو احتكاكك المباشر مع الأشخاص المعوقين ..  
ربما تكون لك تجربة أو احتكاك مع المعوقين .. أو ربما تكون قد قرأت عنهم ومن جهة أخرى ربما لم تتوفر لك هذه التجربة أو ذلك الاحتكاك .. بل ربما لم يسبق لك أن تفكر حول "المعوقين" .  
١٢٦- في الفقرات التالية تحديد لبعض أنواع "الإعاقات" .. من أى نوع من أنواع " الإعاقات " التالية كانت لك تحارب حقيقية .. أو احتكاك مباشر ...

- ١- كفيف أو " أعمى " .
  - ٢- أحمى .. أو يجمع بصعوبة .
  - ٣- أعرج .. أو شخص مصاب بالشلل الكلى أو العرشى .
  - ٤- متخلف عقليا .
  - ٥- مضطرب نفسيا أو اجتماعيا .
- ١٢٧- الأسئلة التالية تتعلق بنوع التحارب أو الاحتكاك بالمعوق الذى ..  
أثرت اليه فى احاسيتك على السؤال السابق .. اذا كان هناك أكثر من فترة تمثل تحاربك فى الفقرات التالية ( مثلا تعرف صديق معوق وتعمل مع المعوقين فى نفس الوقت ) فمثلا اختار فترة واحدة والتي تمثل أهمها فى رأيك .
- ١- تعلمت أشياء حول المعوقين من خلال " القراءة " " السينما " " المحاضرات " أو " الملاحظات العامة " .
  - ٢- أمرت صديقا أو قريبا من عائلتي لديه إعاقة ( كفيف .. أو أحمى أو متخلف عقليا ) .
  - ٣- عملت الآن - أو سبق لى أن عملت - مع الأشخاص المعوقين كمدرس أو مشرف نفسى .. أو متطوع ... الخ .
  - ٤- أنا شخصا لدى نوع من الإعاقات .
  - ٥- ليست لى أية تحارب شخصية مع هؤلاء المعوقين .
- ١٢٨- اذا كانت لك تحارب مع بعض المعوقين ، وحسب احاسيتك للسؤال (١٢٦) والتي حددت فيها نوع المعوق الذى تم لك التعامل معه .. مكان المهم هنا هو معرفة المدة الزمنية أو الوقت الذى أمضيته مع هؤلاء متحدثا أو عاملا أو ممارسا أى نوع من الاحتكاك معهم .. فكم مرة حدث لك هذا الاحتكاك :

- ١- ليست لدى أى تحارب أو احتكاك مع المعوقين .
  - ٢- عشري مرة .
  - ٣- من ٢١ - ١٠٠ مرة .
  - ٤- من ١٠١ - ٥٠٠ مرة .
  - ٥- أكثر من ٥٠١ مرة .
- ١٢٩- هل لديك أية تحارب أو احتكاك مباشر مع شخص ( أو أشخاص ) متخلف عقليا .. كم مرة حدث لك هذا " الاحتكاك " ، عاملا أو متحدث معهم
- ١- ليست لدى أية تحارب أو احتكاك معهم .
  - ٢- ٢٠ مرة .
  - ٣- من ٢١ - ١٠٠ مرة .
  - ٤- من ١٠١ - ٥٠٠ مرة .
  - ٥- أكثر من ٥٠١ مرة .



- ٢٢ -

١٣٠- ماهو شعورك - وبصفة عامة - حول تحاربك مع الشخص المتخلف عقليا .

- ١- ليس لدى أية تحارب .
- ٢- لم ارتح لهذه التحارب على الاطلاق .
- ٣- لم ارتح لها كثيرا .
- ٤- ارتحت لهذه التحارب والى حد ما .
- ٥- استمتع جدا بهذه التحارب .

١٣١- هل لديك أية تحارب مع شخص كفيف ( أو اكثر من واحد ) ، وما عدد المرات التي تم لك فيها الاتصال أو الاحتكاك مع هذا الشخص أو ... الأشخاص ؟

- ١- ليس لدى أية تحارب .
- ٢- ٢٠ مرة .
- ٣- من ٢١ - ١٠٠ مرة .
- ٤- من ١٠١ - ٥٠٠ مرة .
- ٥- أكثر من ٥٠١ مرة .

١٣٢- ماهو شعورك الخاص - وبصفة عامة - حول تحاربك مع " الاكهلاء " ؟

- ١- ليس لدى أية تحارب .
  - ٢- لم ارتح لهذه التحارب على الاطلاق .
  - ٣- لم ارتح لها كثيرا .
  - ٤- ارتحت لهذه التحارب والى حد ما .
  - ٥- استمتع جدا بهذه التحارب .
- ١٣٣- هل لديك أية تحارب مع " النجم " ؟

- وما عدد " المرات " التي حطبت لك فيها هذه الحواري ؟ -
- ١- ليس لدى أية تحارب .
  - ٢- ٢٠ مرة .
  - ٣- من ٢١ - ١٠٠ مرة .
  - ٤- من ١٠١ - ٥٠٠ مرة .
  - ٥- أكثر من ٥٠١ مرة .

١٣٤- ماهو شعورك الخاص - وبصفة عامة - حول تحاربك مع " المم " ؟

- ١- ليس لدى أية تحارب .
- ٢- لم ارتح لهذه التحارب على الاطلاق .
- ٣- لم ارتح لها كثيرا .
- ٤- ارتحت لهذه التحارب والى حد ما .
- ٥- استمتع بهذه التحارب .

انتهى الاستفتاء ...

وتمت ...

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