

MUSLIM STUDENT ATTITUDES TOWARD U.S. SOCIETY
AS A CONTROLLING VARIABLE IN THE
ACQUISITION OF ENGLISH

By

PAUL GORDON MCCLURE

Bachelor of Arts
Indiana State University
Terre Haute, Indiana
1970

Master of Arts
Aquinas Institute of Theology
St. Louis, Missouri
1985

Submitted to the faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
MASTER OF ARTS
May, 1989

thesis
1989.
M128m
Cop. 2

MUSLIM STUDENT ATTITUDES TOWARD U.S. SOCIETY
AS A CONTROLLING VARIABLE IN THE
ACQUISITION OF ENGLISH

Thesis Approved:

Carol Lynn Meder

Thesis Adviser

Davi Sheeey

Richard P. Battenizer

Norman N. Durham

Dean of the Graduate College

ACKNOWLEDGEMENTS

I would like to extend my thanks to all the Muslim students at Oklahoma State University who participated in this project by responding to the rather lengthy and detailed questionnaire. Further thanks and gratitude go to those who agreed to participate in the second phase of the project by submitting themselves to taking the English proficiency test. Without their cooperation obviously I would not have been able to complete the project.

I feel a particular debt of gratitude to Tariq Jangda who provided invaluable assistance in dealing with computers, data entry, and analysis. His patient and reassuring attitude played a big role in helping me see things through to their completion. Special thanks also go to Dr. Sheorey and Dr. Batteiger for their encouragement and suggestions as members of my committee.

It is impossible to mention all who played key roles but I would certainly be remiss if I failed to mention Mohammed Ghamraoui and Abdul Ghaffar Mohti for their patience with me as their roommate during dark days when I felt overwhelmed by multifarious details relating to this project. They volunteered their time, energy and suggestions and always provided support and encouragement.

The key person who never ceased to amaze me with her ability to strike through details and get to the heart of what needed to be done and guided me through to a clear perception of what should come next was Dr. Carol Moder. I am deeply appreciative of her unselfish sharing of time, enthusiasm, energy, creativity, and extensive knowledge.

It has at times been difficult to know which 'voice' to use throughout this work. As an American, I stand outside the cultural heritage of many of my Muslim brothers and sisters. In most cases therefore I have referred to 'them' and 'us'. However, as a Muslim I share the heritage of all that comes with Islam. I have taken pains to explain that Islam is not just a religion but a whole cultural, social, and political system. Islam is a total way of life and takes precedence over any and every other loyalty, including nationality.

With some misgivings, I have chosen not to include the customary blessings upon the Prophet Muhammed that are very much a part of any Muslims speech or writing. I made this decision in light of the fact that most readers will be Westerners who are not accustomed to this practice.

Finally, I should state that I may have made errors of judgement or interpretation regarding Islam. It is clear that Islam is perfect since it is the only religion that God Himself has said is acceptable to Him. Imperfections come from individual Muslims who practice Islam imperfectly. I am

one of those imperfect ones who must rely on the Mercy and Goodness of God. My allegiance and my submission is to Allah (God) and to His Prophets, the last of whom is Muhammad. I testify that there is no god but Allah and that Muhammed is His Servant and Messenger.

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
Genesis and Goals of the Study	1
II. LITERATURE REVIEW	6
Language Acquisition	6
Motivation--Integrative vs. Instrumental	10
Acculturation	13
English or Englishes?	17
III. MUSLIM EXPERIENCE AND WESTERN ATTITUDES	20
The Muslim Experience on U.S. Campuses	20
Western Attitudes Toward Islam	39
IV. METHOD	42
Pilot Study	42
The Survey	45
The Population	47
Construction of Religiosity Variable	49
Religious Duty	50
Religious Attitude	51
General Proficiency Test	53
Construction	53
Administration of General Proficiency	55
Rationale for NR	60
Conclusion	68
V. RESULTS AND DISCUSSION	71
The Survey Population	71
Demographics - High and Low	
Religiosity Groups	73
Undergraduate-Graduate	73
Average Age and Native Language	74
Country of Origin	75
Length of Time in the United States	76
TOEFL Test Scores	78
Motivation	79

Chapter	Page
Comparing High and Low Religiosity Groups.	85
T-Test for Significance	89
Analysis of Covariance	90
Conclusions	91
 VI. SUMMARY AND RECOMMENDATIONS	 93
Summary	93
Recommendations	97
For Educators	97
For Muslims	101
For Future Research	103
 REFERENCES	 105
 APPENDIX A	 112
 APPENDIX B	 122
 APPENDIX C	 156
 APPENDIX D	 164

LIST OF TABLES

Table	Page
I. Country of Origin	75
II. Time in the United States	77
III. Instrumental Motivation Score	81
IV. Scores for Mosque Orientation	83
V. Scores for Integrative Behavior	85
IV. Comparison - High/Low Religiosity Groups	86

CHAPTER I

INTRODUCTION

Genesis and Goals of the Study

This study was triggered by wondering whether or not Muslim students who have a negative reaction to the society here in the U.S. tend to shelter themselves from that society by grouping together for protection from the process of acculturation. If in their eyes there is a perceived threat to their own self-identity as Muslims, acculturating to how things are done here socially would be unwelcome. In the 17 March 1989 edition of the As-Siddique Mosque Newsletter (Stillwater) a summary of the previous week's khutbah (sermon at the Friday Prayer) states:

Social conduct forms an important part of Islamic Teaching. One can become a good and true Muslim when one observes faithfully the social code of Islam.

If one can become "a good and true Muslim" by observing the social code faithfully, the reverse must also be true: one can become a bad Muslim by not observing the social code faithfully. It does not stand to reason that one would set aside the values that have formed and shaped one's actions, goals, ethical and moral judgements for the sake of being a

good language learner and 'doing what the Romans do while in Rome.'

Focusing on what can be identified as the religious reasons for feeling threatened by U.S. society, the researcher runs the risk of doing a disservice to Islam. Islam cannot be divided into sacred and secular. Nevertheless, for the purpose of this study it seems practical and expedient to look at definite aspects of Islamic duties or obligations that are directly related to what is understood in the West as religious obligations. The Muslim reader will understand the matter being referred to as Ibadaat or worship. However, even such acts can and do take on a very definite 'secular' tone. For example, in Islam sexual intercourse within the marriage bonds carries with it a reward in the next life. Likewise study itself, when properly motivated, is worship. Even the study of English. By focusing on acts of worship, the researcher does not intend to imply that these and only these constitute the religion of Islam. They will, along with attitudes toward such acts, serve as a measure of religiosity in this study.

This study will specifically focus on how attitudes rooted in the religious convictions and practices of Muslim students can be a factor in the acquisition of English. The researcher will attempt to show that Muslim students who are practicing Islam will be less likely to interact with the local society and therefore have fewer opportunities to hear

and practice English usage in everyday contexts. Their motivation for learning English is instrumental, being centered on their need for a level of English proficiency that will enable them to further their career goals. This in turn will be reflected in a lower general proficiency than those Muslim students who are more cavalier in their practice of Islam or who have abandoned it altogether. The latter group will be more likely to desire interaction with the local society and will thus become more acculturated, resulting in a higher level of general English proficiency. In line with their desire to become more acculturated, their motivation for learning English will be more integrative.

As the researcher hopes to show, this situation can be viewed in the context of cultural interaction. As always in cross-cultural situations, there is an abundance of variables that can lead to misunderstandings and a breakdown of communication. Each culture bears responsibility for changing the situation. For both groups, Westerners and Muslims, there are deep feelings of antipathy and suspicion that are rooted in the historical interaction of Islam and the West. Political, cultural and religious misunderstanding have been mutual. However, steps can be taken by both sides to minimize the effects of long-held negative stereotypes. The encounters initiated at English Language Institutes and prolonged at institutions of higher learning in this country provide a forum for efforts toward mutual understanding.

One of the first assumptions that must be questioned on the side of language educators in particular is the superiority of integrative motivation over instrumental motivation. There is no reason we cannot accept our students needs and desires as they are and utilize them in designing and creating courses that meet their goals, not our own. In fact, it is our responsibility to be aware of the obligations inherent in our contracts with the students and their sponsoring organizations, whether private or public, to do just that. Our power over them should not blind us to the fact that they are at the same time our guests and should be accorded the usual courtesies a guest is entitled to.

In the course of this study of male Muslim students at Oklahoma State University the researcher will seek to show that Muslim students who are religious are motivated instrumentally, that they do interact less with Americans and that they measure lower on a general English proficiency test. The respondents to a general survey from the target population will be ranked according to religiosity. A high religiosity group and a low religiosity group will then be compared by their ranking on a general English proficiency test administered subsequent to the survey. The high religiosity group will be expected to score lower on the general proficiency than the low religiosity group. Then, using information gathered from the general survey, an attempt will be made to determine the level of instrumental vs. integrative

motivation and the extent of interaction with the local society. The high religiosity group should display a decidedly more instrumental motivation than the low religiosity group.

CHAPTER II

LITERATURE REVIEW

In discussing the effect of affective variables on the process of language acquisition, it is necessary to have a background understanding concerning language acquisition itself, the role of motivation in language learning and the place cultural considerations play.

Language Acquisition

A general review of language acquisition theory as it relates to the concerns of this study will necessarily lead us to the work of Krashen, since his theories most readily fit into the concepts which concern us here. His distinction between acquisition and learning involves a fundamental distinction between the role of conscious study about the second language (grammar and rules) as opposed to a more informal and more immediate learning that may be said to be subconscious, that is, acquisition.

According to Krashen (1977), acquisition is more like the process we all used in learning our native language. It cannot be said that as children we learned our language by learning the rules about usage, grammar, syntax, semantics,

etc. Rather, we learned directly by hearing the language and processing it for meaning. As we advanced in our comprehension of the meaning our ability to use the language increased. This is direct learning, sometimes referred to as simply 'picking up' the language (p.10). In other words we learned to internalize the language in such a way that we do not need to consult rules about proper usage. We can simply tell from how it 'feels', a kind of intuitive judgement, whether or not something is right. This, according to Krashen, is more central and important in attaining competence in a language than learning about the language, which is more peripheral and conscious. That is the kind of learning we do in structured classes that involve looking at the rules of grammar, spelling, pronunciation and so on. As children we can already be said to know the language before we undertake actual study about the language in the classroom.

As adults, a similar process is involved in learning a second language. We have two simultaneous processes going on at the same time--the subconscious and central acquisition of the language and the conscious effort to learn about the rules of the language. However, just as when we were children learning our first language, it is acquisition that is responsible for fluency. Our utterances are initiated by acquisition. Learning about the language has only one function and that is as an editor or Monitor, processing language in order to make sure it complies with the rules we

have learned about the language. The role of formal and conscious rule learning is limited and subservient to the more important process of acquisition.

The concept of the Monitor plays a crucial role in Krashen's explanations of language acquisition. The Monitor may be thought of as the 'locale' where the things learned about language are gathered and the instrument through which utterances are processed to bring them in line with what has been learned. However, the Monitor does not contribute to input. Rather, it is language input that is processed through the Monitor. Not only that, individuals vary in their actual use of the Monitor. Since it takes time to first process a proposed utterance through the Monitor, it slows the process of language use and may at times not be possible before the actual production of language. For example, spoken language, depending upon the context, may not allow actual use of the Monitor whereas written use of the language lends itself to more Monitor use. Even in contexts where maximum Monitor usage is possible, individuals vary in how much they actually employ it.

Most germane, however, to our concerns here is Krashen's theory regarding input. He explains that we acquire language only when we have available input that is comprehensible and at the same time a little beyond our current level of language mastery. That means there are structures used in the comprehensible input that are not yet mastered by the language

learner linguistically. We manage to understand this input by means of extra-linguistic information: context, knowledge of the world, gestures, body language, etc. This runs counter to our assumption that we first learn structures and then practice using them in communication which results in improved fluency. Rather we acquire by 'going for meaning' first (p.21) and as a result we then acquire structure.

Not only does this theory require that we have input, but that that input be a step beyond what has already been linguistically mastered. Much therefore depends on the proper input. Affective variables become important in that they may determine the amount of input that is allowed to reach the language acquisition device.

The Affective Filter hypothesis was first proposed by Dulay and Burt (1977) to explain how affective variables relate to the second language acquisition process. Their work is consistent with Krashen's theories of acquisition/learning, monitor use and the input hypothesis. The theory hypothesizes that second language learners

...whose attitudes are not optimal for second language acquisition will not only tend to seek less input, but they will also have a high or strong Affective Filter--even if they understand the message, the input will not reach that part of the brain responsible for language acquisition, or the language acquisition device. Those with attitudes more conducive to second language acquisition will not only seek and obtain more input, they will also have a lower or weaker filter. They will be more open to the input, and it will strike more forcefully (Krashen, 1982, p 31).

In other words, the theory recognizes that input is of primary importance but that affective variables can either impede or facilitate the availability and use of input.

The implication of these theories on pedagogical goals is that first schools and teachers need to provide a generous supply of comprehensible input and, secondly, provide situations that encourage a low affective filter.

Motivation--Integrative vs. Instrumental

Krashen (1981) has pointed out that attitudinal factors are relevant to second language acquisition in two basic ways. First, they may encourage or discourage openness to input and secondly they may motivate or impede students from actually using the input they have received. For example, if the second language learner does not respect the ideas or opinions expressed to him by native speakers, there is little openness to the language used to express those ideas. If there is little or no interest in the content, there will be little motivation to carry on the conversation. Actually using the situation for an exchange of ideas and thus utilizing the received input will be minimal.

Dulay and Burt (1977) in their formulation of the Affective Filter hypothesis likewise point out that a student who does not display openness to input from native speakers may be said to have a strong socio-affective filter that impedes the flow of the input from reaching the language

acquisition device. This means that some or even much of the input the student receives from native speakers is not allowed to really enter into the consciousness of the student where it can be processed, analyzed, and utilized in future language exchange in the second language.

As one among many possible affective variables, motivation has received considerable attention. In trying to determine how motivation affects openness to input and willingness to use that input, Wallace Lambert, Richard C. Gardner and others at McGill University in the late 1950's and 1960's began to examine its influence on second language acquisition. It was determined that the motivational factor has two components--an integrative orientation and an instrumental orientation. Integrative motivation indicated that the learner was interested in learning the language in order to interact with the target culture and become native-like. Instrumental motivation, on the other hand, was determined to be a desire to acquire the target language in order to meet certain personal goals such as enhancing employment opportunity or social status within one's own native socio-cultural context.

Empirical studies concerning integrative motivation related to second language proficiency by Gardner and Lambert (1959) and Gardner (1960) indicated that there is a positive correlation between integrative motivation and proficiency. In the 1959 study it was found that integrative motivation was

a stronger predictor of French achievement than instrumental motivation (using a group of 75 eleventh grade students in Montreal). The 1960 study confirmed these results using a group of 83 tenth grade students of French. A positive correlation between integrative motivation and second language proficiency was also found by Spolsky (1969) in a study of students learning English as a second language in the United States.

It is far from accurate to automatically assume that instrumental motivation is inferior to integrative motivation. First of all, a positive correlation of integrative motivation with language proficiency is limited to an environment where one has access to the target language environment outside of the classroom. In a study of foreign language learning in the U.S. (Gardner and Lambert, 1972) and a study dealing with the learning of English in Japan (Oller and colleagues, reported in Oller 1977), no significant relationship between attitude and proficiency was found.

Secondly, in some situations instrumental motivation has been found to be a good predictor of second language acquisition. If the learning of the second language is perceived to be tied to the attaining of cherished goals (increased social status; entry into a privileged educated elite of power and influence) and is viewed as a necessity, instrumental motivation correlates well with achievement. Lukmani (1972) studied female Marathi speakers in Bombay who

took a cloze English proficiency test. These women were from a relatively traditional and therefore non-Westernized segment of Bombay society. However, their scores on the test correlated well with instrumental motivation rather than integrative motivation. Lukmani concluded that their proficiency was more related to instrumental motivation than integrative motivation. In another study by Gardner and Lambert (1972) in the Philippines, where English is the ex-officio language of business and education but does not seem to enter other spheres of life closer to the home, it was found that instrumental rather than integrative motivation correlated with overall English proficiency. However, there was a clear relationship between integrative motivation and speaking and listening skills.

Acculturation

The more social and psychological distance between the second language learner and the culture of the second language environment, the less likely is the acquisition of that language (Stauble, 1980). This is perfectly understandable in terms of the other areas already discussed (acquisition/learning theory, input hypothesis, affective filter hypothesis and integrative/instrumental dichotomy). Acquisition for the second language learner is bound up with context, both at the level of the social group and individually. This is one of the factors related to making input understandable in spite of

linguistic forms not yet mastered. Received input may not actually reach the language acquisition device if the affective filter is high. The affective filter may be high if the language learner does not especially care to interact with the target culture, thus displaying instrumental rather than integrative motivation, or fails to understand the culture due to negative stereotyping or lack of comprehension of nonverbal signs and symbols. Cultural factors therefore can and do strongly affect the affective filter.

There are numerous factors that lead to cultural misunderstanding, but two mentioned by Laray M. Barna in his article 'Stumbling Blocks in Interpersonal Intercultural Communications' (see Appendix D) are of particular importance. First, to understand a situation in another cultural context, one must be able to understand the special 'hum and buzz' of that culture. He states:

People from different cultures inhabit different sensory worlds. Each sees, hears, feels, and smells only that which has some meaning or importance for him. He abstracts whatever fits into his personal world and interprets it through the frame of reference of his own culture (p.2).

This obviously will affect his comprehension of linguistic data and impede the flow of input from reaching the language acquisition device. For example, a student who is insulted by being offered something in the left hand will not be able to interpret that his host is trying to be polite. Rather, even though he 'knows' it's different here in the U.S., he will have to struggle with a negative reaction that may take time

and effort to be processed through his 'cultural monitor.'

Secondly, Barna mentions the role of stereotypes as in fact basic expressions of the function of a culture, making the world and our experience in it predictable. We cling to stereotypes that are familiar to us in spite of the demonstration or availability of 'truth' that undermine those stereotypes. He states that

Stereotypes persist because they sometimes rationalize prejudices or are firmly established as myths or truisms by one's own national culture. They are also sustained and fed by the tendency to selectively perceive only those pieces of new information (even contrary evidence) which correspond with the image (p.3).

Stereotypes are powerful precisely because the holder of the stereotypes remains oblivious to their presence and power in day-to-day behavior. There is the added difficulty that they remain present and affect behavior even when they have been intellectually 'learned away.' The result is the infamous statement that goes something like: I have nothing against Blacks (insert target of prejudice here--Arabs, Jews, Southerners, Catholics, foreigners). Some of my best friends are Black.

When cultural factors are an active force in creating difficulty interacting with the target culture, it is natural to seek the moral support of those who are having the same difficulty. Members of the second language learner's home culture/home language form groups for the sake of social interaction, emotional support and simply survival in the

alien target culture environment. Giles and Byrne (1982:35), as quoted by Brumfit, propose that members of such groups

...will most likely not achieve native-like proficiency in the dominant group's language when:

1. ingroup identification is strong and language is a salient dimension of ethnic group membership;
2. insecure inter-ethnic comparisons exist (e.g. awareness of cognitive alternatives to inferiority);
3. perceived ingroup vitality is high
4. perceived ingroup boundaries are hard and closed;
5. weak identification exists with few other social categories, each of which provides inadequate group identities and an unsatisfactory intragroup status (p. 35).

These make it clear that culture and language are very intricately bound and in fact reach a point where they cannot successfully be separated from each other (Dunnett, Dubin, and Lezberg, p. 52). The cultural environment becomes encoded within the language, which in turn continues to maintain and guard the values of that culture as they evolve to meet the contingencies of everyday reality.

There is such an admixture of cause and effect in the relationship of language and culture that ultimately it becomes impossible to determine which is cause and which is effect. It is not surprising then to find that Larsen and Smalley (1972) believe that one must become a member of the target language community in order to become bilingual, undergoing 'dealienation', 'redomestication', and finally joining the target community as a 'neodomic.' Schumann (1978) has postulated that acculturation is so important in

the process of second language acquisition that "Second language acquisition is just one aspect of acculturation, and the degree to which the learner acculturates to the target language group will control the degree to which he acquires the target language" (p. 34). However, if one chooses not to acculturate or, for reasons that transcend specifically cultural considerations, does not feel that acculturation is an option, this path is not open.

Germane to this study is a consideration of the role of culture shock. Smalley (1963) pointed out that both culture shock and the more enduring culture stress that follows the initial disorientation of culture shock may be instrumental in producing a situation that involves rejecting aspects of the target culture. This diverts attention and energy away from the learning of the second language. Homesickness as it periodically occurs can invest symbols of home with inflated importance and engender such negative evaluations of the comparable aspects of the target culture that the very idea of acculturation becomes infused with negativity. The language, as an expression or a property of the target culture, likewise becomes a part of this dynamic. Everything connected with the culture becomes tainted and inferior seen in contrast to the 'goodness' and 'rightness' of the home culture/language.

English or Englishes?

Language is indeed the carrier of culture and vice versa.

It belongs to the culture in a unique way and thus is the birthright of those in that culture. However, in the past few decades English has become the lingua franca in the rapidly shrinking global village. It is the key to information access which in turn is the key to power and control. Other languages have served this role in the past: French, Spanish, Arabic, Latin and Sanskrit. But in the modern twentieth century the rapid and unprecedented capabilities provided by technological advances have created a situation in which everything is unique and a first. As a consequence, English has become a global and international language that no longer need maintain close ties to the culture of those who are native speakers.

Thus Assunta Martin (1981) points out that local or indigenous Englishes, varieties that accommodate themselves to the identity of the speakers, have become living languages in their own right and the historically prevailing attitude that English belongs to its native speakers is no longer a tenable position in light of the fact that non-native users of English outnumber native users by 100 million. She continues by pointing out that this drastically alters the importance of the distinction between integrative and instrumental motivation. In fact, the TESL profession has suffered from a prejudicial ethnocentric bias in both research and methodology that favors the integratively motivated student and has resulted in nonrealistic perspectives on the teaching of

English within the Third World context. Her conclusion is that, given the current worldwide importance of English and the number of local Englishes that have developed, it is no longer appropriate to assume that an integratively motivated student is superior or to be expected. The TESL profession needs to adjust programs and goals so that the instrumental needs of the vast majority of students are adequately met. English is no longer 'tied' exclusively to American/British/Australian culture.

The principal factors that become involved in the study of religiosity as a variable in the acquisition of English for Muslim students are the very issues just summarized from the literature. Issues concerning instrumental and/or integrative motivation in the case of Muslim students also relate to the level of acculturation to the local society. A low level of interaction with Americans may mean that the Affective Filter is so high that it is impossible for integrative motivation to actually occur. Or, due to strong instrumental motivation, there is simply no interest in going through the process of making friends, developing emotional bonds, learning new behavior patterns that in fact will be liabilities upon the return to home and the 'real' world. In that 'real' world, the English the student has will suffice. The question is, how can educators insure that his English suffices here without imposing unrealistic (integrative) motivations on a student who in fact is instrumentally motivated?

CHAPTER III

MUSLIM EXPERIENCE AND WESTERN ATTITUDES

The Muslim Experience on U.S. Campuses

Since religion and cultural identity are so closely intertwined, in an alien environment religious practices can become even more important to maintain a sense of identity. Interpersonal tensions can be aggravated by the external environment, especially if it is felt that that environment is hostile and/or ignorant of how one feels. That can be the case with Muslim students who come to the United States to study. It is true that the religious obligations one is subject to as a Muslim are important, but for the student who is feeling overwhelmed by an alien environment, these obligations take on a psychic urgency they have never had before.

The thrust of Muslim spirituality lends itself to a clear and precise spelling out of what to non-Muslims looks like an overly complex and legalistic burden of obligations. From the outside, as is often the case in matters of religious practice, it may not look like anyone could take it seriously. But the student does--for religious, cultural and psychological reasons. He is aware that his obligations underscore other factors such as physical appearance, manner of dress and language

that make him appear different. This adds to his sense of being alien, foreign.

One of the first concerns a Muslim student may have is the fulfillment of the obligation to pray five times each day. In Islam these prayers are an extremely serious obligation. They involve a ritual performance that, although actually very simple and brief, does place a certain burden on the Muslim who is living outside of a Muslim social environment.

First, the prayers (actually salaat--a word that is not precisely translatable into English; the concept implied with the English word prayer more appropriately refers to what is called du'a in Arabic, involving petition, intercessions, and the like) each have a set time period within which they must be observed. These time periods change as the seasons change since they depend on the position of the sun. At home, the student may not have to pay so much attention to knowing when the exact prayer times are since the muezzin (the one who announces adhan or the call to prayer publicly, usually over loudspeaker systems from the mosques) can be easily heard. But while here, the student must obtain and consult a prayer time schedule. This is not a difficult matter. The difficulty may arise when the time period during which one of the prayers is to be observed is filled with classes, meetings, or other academic duties. At home it would be no problem to take a few minutes to step outside or to the back of the room to perform the prayer. On most campuses this would be considered bizarre and inappropriate behavior, first because

we have a different understanding of prayer (best done privately to avoid being labeled fanatic, hypocrite, or something like that), and secondly because the required postures one must assume to fulfill the ritual obligation are not familiar to non-Muslims and can be embarrassing to both the observer and the observed. This poses a real dilemma for the Muslim student. For the first time in his life he may find himself in a situation where it is not considered right to do what is right. The student must decide to do what God has ordered him to do or to defer to the sensitivities of the non-Muslim environment he finds himself in and suffer the consequent punishment from God. It is said in the Sunnah (the second source of Revelation which, in conjunction with the Qur'an, are the authoritative sources of God's message through Prophet Muhammed) that one of the first things a person will have to account for on Judgement Day will be each and every prayer that he was obliged to observe during his lifetime. There will be a strict accounting; in view of the fact that even illness does not relieve one of this obligation, the excuse that 'people around me might not have liked it' will probably hold more fire than water on that Day.

Besides the difficulty due to classes and other academic obligations, the Muslim student has to find the inner resources to remain faithful to the daily prayers. At home this may not have been necessary because of all the built-in supports in a Muslim environment. In fact, at home the student may have observed the five prayers more as a matter of routine and 'what

everybody else was doing' rather than out of a conscious decision to give God His due praise. His new situation can in fact be a good thing, forcing the student to do some inner exploring he has never needed to do before. But, for those who have difficulty attaining the self-discipline necessary, a new element of guilt is introduced that can preoccupy and color all other activities. Blame can be shifted outward to the new host society in an attempt to resolve the guilt and create or strengthen further negative feelings about the society. In fact it is possible that much of the negativity that Muslim students feel about American society is rooted in or fueled by the attempt to resolve an inner conflict of this nature.

A second difficulty brought on by the obligation to pray the five daily prayers is the need to be ritually pure in order to perform the prayer. This normally involves a ritual ablution called Woodoo (or Wudu). One must wash hands, face, forearms up to the elbow, top of the head, ears and feet to the ankles. Again, this is not overly complex or elaborate nor is it time consuming. However, if a Muslim student is caught on campus and has not observed the current prayer during its allotted time period, it adds to the already mentioned difficulty of actually performing the prayer because it means he must go to a bathroom for the ablution. It is not customary on most campuses to go into a bathroom and find someone going through what must look like a modified sponge bath. In fact, to the uninitiated observer it must seem quite odd to find someone with his feet

(one at a time, of course) in the sink. The Muslim student doesn't particularly enjoy the idea of advertising his differentness to peers from whom he hopes to gain respect. Many Muslim students, if they know they are going to have to perform one of the prayers while they are on campus, pick out of the way bathrooms at what is judged to be less than peak time (not during the 10 minute passing period between classes) and do what they must do as quickly as possible, hoping that no one 'catches' them at it. These frequent episodes serve to reinforce an awareness of differentness that does not encourage the Muslim student to feel that he is part of what's going on around him. They can be daily reminders that he is indeed outside of his element, so to speak.

Besides the daily obligation to perform the ritual prayers, there is a weekly obligation to perform one of the prayers in community. Most non-Muslims are aware that Muslims 'have church on Friday', that is, on Friday Muslims do something similar to what Christians do on Sunday. That is correct. However, besides picking an awkward day like Friday to do this, Muslims also have picked an awkward time of the day on Friday--the early afternoon. This is the grand weekly reminder to the Muslim that he is not in a congenial environment to fulfill his spiritual obligations. He must set aside about one hour after lunch (in Stillwater this is 1:30 to 2:30) that he can have free to fulfill this obligation. Class schedules being what they are, this is often difficult. Besides that, he may not find anyone who is appreciative of this

difficulty. Here again the student finds a situation that would be unthinkable in his home country, even those countries that are thought of as being relatively secularized, such as Turkey. Remaining faithful to his spiritual obligations again involves a commitment that runs counter to acculturation to the local society, even temporarily.

Even if a student has opted to slack up on his spiritual obligations in the matter of fidelity to the daily prayers and the weekly Friday Prayer, every year there comes the time of fasting. If a student never goes to the mosque during the rest of the year, he may well feel a strong desire to do so during Ramadan. He has fond memories of this time of the year from the earliest days that he can remember. It is a time of communal sharing, special activities at the mosque, special foods. In fact everything about this month is special at home. Government offices in many Muslim countries are only open for half the day. School schedules are lightened. Restaurants and public gathering places close during the day time. It is a month set aside for prayer, meditation and reflection on God and the Judgement Day and to thank God for sending down the Qur'an during this time. Every Muslim, even a very Westernized and perhaps agnostic Muslim, has a special place in his heart for this time of the year. It has a quality about it that is just short of magical. But while in the U.S. the Muslim student may discover that no one knows or even cares about Ramadan. Well-meaning Americans may equate it with something like the Catholic Lent since that

involves some kind of fasting and penance, but even that misses the point by a mile.

What then is special about Ramadan? Why is it such an important time for a Muslim? It is simply that God has ordered in the Qur'an that Muslims must spend this lunar month fasting from dawn to sunset. This means total abstinence from food, liquid of any kind (including water), smoking and sexual intercourse. There are no mitigations except for serious illness or pregnancy, and the days missed due to these legitimate excuses must be made up at a later date before the arrival of the next Ramadan. When the month is finished there is, as one might imagine, a festival--one of only two truly Islamic religious feasts. However, as with virtually every other precept of Islam the observance of this command has taken on an all-encompassing importance. When God gives an order in the Qur'an, it is not to be taken lightly--individually or collectively.

In a Muslim environment, the whole society is organized in such a way that Muslims find support and encouragement to obey the precepts of God. Thus, the government itself in many countries is obligated to announce the exact arrival of Ramadan as well as its closing. Each day as dawn approaches there may be special town criers passing through the streets and lanes to announce the arrival of dawn so that those who are sleeping have time to awaken and take some form of food and drink before the onset of the fast. In the evening, the end of the fast is announced publicly in a similar manner or with the shooting of

cannon or some other method to announce that one may break the fast. To willfully take even one bite of food or one swallow of water after the fast begins or before it ends nullifies that day's fast and brings on stringent penances such as a 60 day fast for every day of Ramadan that was not properly observed. Government sponsored radio and TV programs of a religious nature are aired. There is a total response to this order of God. To not observe the fast of Ramadan will merit very serious punishment in the next life. If there is a time when a Muslim misses home, family and the support of a Muslim social structure this is definitely the time.

Reviewing the above basic and simple obligations that a Muslim is subject to, it is easy to see how a practicing Muslim would not necessarily feel motivated to participate in and become involved with the local society. Besides these fundamental active ritual requirements (things that must be done), there are some passive obligations that Muslims are bound to observe that likewise discourage a relaxed and easy interaction with American society. At the same time these factors encourage the formation of a core community that will ease or buffer the difficulties that are encountered while living in a basically unbelieving (from the Muslim perspective) environment. One naturally wants to be around those who encourage and support the resolve to live a virtuous and good life. How often have our parents warned us about hanging around with the wrong crowd? After all, we tend to imitate the attitudes and behavior of those with whom we

associate. Dietary restrictions against the use of alcohol and the consumption of pork and the requirements of social modesty are the chief among what I am referring to as passive obligations.

The prohibition against the use of alcohol in Islam is radical. It does not arise out of a puritanical desire to be 'better than thou' or out of a perverse fear of sensuality, but simply out of a desire to obey the explicit order of God in the Qur'an. It is, like many other things in Islam, clear and simple.

God has stated in the Qur'an that the benefits of alcohol are outweighed by its liabilities; it is therefore forbidden for believers to drink it, manufacture it, sell it, transport it, store it, or encourage or condone its use in any way. There is no place for its use in a Muslim household or society. This is not the situation in the States or in the West in general. In fact, the use of alcohol is so intrinsically woven into the fabric of Western society that we are often blind to its role in our lives. Its use has been viewed as a sign of culture, privilege and even a right. In such a society the Muslim certainly feels that he needs to be cautious. An innocent faculty gathering where alcohol is taken for granted is not a welcome situation, for example, for a Muslim graduate student. He must make a decision to compromise his identity and self-respect as a Muslim and attend the function as expected by his department, or risk being viewed as snobbish and/or uninterested.

in bettering himself in the eyes of those who make decisions concerning his academic career. In his own home he avoids the use of mouthwash or colognes because of their alcoholic content. Should he then attend a gathering where the care he normally exercises to obey God's commandments is compromised? The prohibition of the use of pork in any form likewise predisposes the Muslim who is living in the States to be cautious. It's relatively easy to avoid actually eating pork. Stay away from ham, bacon, pork chops, pork steak, and pork sausage. But what about the shortening used in Betty Crocker cake mixes? Check the ingredients: animal shortening. Which animals? Unidentified, it could be pork. How about bread, cookies, canned soup? What about that soup in the Student Union cafeteria or those nice big donuts in the bake shop? Then there's the matter of the buns for that Big Mac at McDonald's. As a consequence of the possibility that pork could be in just about any food product, those foreigners you may have seen in the aisles at the IGA reading product labels are not really taking this opportunity to practice their English reading skills. They're trying to figure out if what they want to purchase has pork hidden in it somewhere under a pseudonym like lard. One might argue that this spurs them on to expand their vocabulary. Unfortunately, the words learned are not exactly the most useful in conversation or essay writing.

Leaving food products behind for a while, it seems that we Americans have found ingenious ways to put pork in just about everything. For example, Vaseline Intensive Care lotion, Coast,

Safeguard, and Ivory soap, Ultra Brite, Crest and Gleem toothpaste, SOS and Brillo soap pads all contain pork or some kind of pork byproduct. If Muslims have a mind to, they can become outright paranoid. That, of course, should not happen, because in Islam one must first know that one is disobeying the commandment of God and, secondly, have the intention to do so. At the same time, one is obliged to exert a reasonable effort to be informed about things that are forbidden. There is no need to become paranoid. In order to become informed, Muslims have banded together to pool information. Most mosques provide lists of products and or companies whose products are known to contain pork (see Appendix H). Committees are formed to phone the main offices of various companies to find out. A Muslim cannot sit back and claim the safety of ignorance. For example, fast food chains such as McDonald's will provide information about the shortening used in their bread products regionally. As can be seen from this one simple area, the obligation to be informed in order to observe the prohibitions of Islam encourages the formation of a community that stands outside the target culture.

The obligation to be modest (and, it should be needless to say, chaste) is another point where Muslims may look puritanical in their external behavior--as in the case of alcohol. However, in fact Muslims are motivated to observe modesty for reasons quite different than an avoidance reaction to what may be sensual. There is no tendency to equate pleasure with sin. This once again is simply a case of observing the barriers established

by God. In a practicing Muslim environment one will not find the uncontrolled mixing of the sexes; both men and women will be dressed in a manner that does not reveal or accentuate the 'invitingness' of the human form. Sexuality is strictly channeled into the marriage relationship and is controlled by the basic social unit, the family. A truly Islamic government will provide the support the family needs for the explicit purpose of strengthening the society in a manner consonant with God's orders. When Muslim students come to this country they are shocked by the free and open mixing of the sexes, the manner of dress (often referred to by them as 'going naked'), and the general disregard for the most basic rules of modesty as they have learned and experienced them in a Muslim environment. For example, common bathrooms and showers in dormitories are the cause of agony for both male and female Muslim students. In Islam it is forbidden to show the naked (literally) body to anyone, same sex or not. Finding themselves in a situation that would be unthinkable at home has been the cause of many excruciatingly embarrassing situations. To avoid repeating such situations, showers are carefully planned for a time when one is least likely to encounter others. Many residence hall contracts have been broken because of this point alone--often resulting in a refusal by the Housing Office to release the student from a lease even if the student does not live in the dorm. How such unethical and barbaric behavior can be condoned is beyond the Muslim student's understanding. Further, how he can be punished

for refusing to endure such a situation becomes crucial evidence gleaned from his own experience of the 'evils of Westerners.' This becomes just one more thing in a rapidly growing collection of his own first-hand experience that proves beyond the shadow of a doubt that indeed the West is still the enemy of Muslims, the abode of unbelievers, a Reageanesque 'Evil Empire.' If Muslim students do not find a way to break through the rather awesome evidence of their own experiences and achieve some kind of understanding of Americans and our own cultural approach to things, they can go around for years in a kind of sustained state of shock. If such is the case, one cannot assume that the student is very much inclined to want to socialize even to a limited extent. From every angle he can perceive only threats to his values, his beliefs, his way of life, his culture and civilization.

Given the above, it should come as no surprise that Muslim student groups can and do form 'collectives' in which they feel less threatened and are thus enabled to come to a somewhat more reasonable 'modus vivendi' with their new environment. It is precisely this formation of groups to encourage one another in Islamic behavior that enables the students to circumvent to a large extent acculturation with the local society.

Universities with a large enough Muslim student population form Muslim Student Associations (MSA) for the overt purpose of promoting and encouraging fidelity to Islam religiously and culturally. If the members of the group can, they rent an

apartment that is used as a mosque for the daily prayers, the weekly Friday Prayer, lectures and study groups. Some groups, in Stillwater, are large enough and have enough resources to purchase facilities that become the hub of the Islamic community in a broader geographic area and even attain a certain reputation abroad as students graduate and return to their countries. Other groups are too small to either rent an apartment or purchase buildings; if they form as an on-campus group, they can usually use campus facilities at least for the Friday Prayer and meet in one another's apartments for other activities that would normally be carried out in a mosque.

Such organizations of Muslim students at campuses across the country have affiliated under a national MSA committee which in turn gave birth to the Islamic Society of North America (ISNA). ISNA in turn assists and supports regional and national activities of MSA chapters (such as the annual winter convention held during the Christmas vacation with top ranking scholars from Muslim countries coming to address the students regarding their particular problems and concerns). Besides this work, ISNA has initiated a broader outreach to native-born Americans with the message of Islam. One might say that the MSA (first chapter formed in 1963) and ISNA (established in 1982) were born out of the Muslim insistence on remaining Muslim, religiously and culturally, and give indication of the increased numbers of Muslim students coming to study in the United States.

Often a Muslim student's first encounter with the US is via

an intensive English language program. Here the student is especially vulnerable to his own fears and apprehensions about American society and especially sensitive to situations that may allay, alter or confirm those fears. In short, this initial contact may serve to 'imprint' an attitudinal behavior pattern that will be with him the rest of his stay in the country. Unfortunately, many intensive English language programs show very little sensitivity to his special needs as a Muslim. This is often done out of what might be called an overzealous desire to immerse the student in English and speed him along the way to mastery of the language (a la communicative competence style) coupled with a lack of understanding about Islam. However, for the student who has minimal facility in a strange language and feels that he is in a threatening environment and may already be worried about simple tasks like finding out where the bathroom is, concerns about his religious duties may be impossible to explain. His most fundamental concern, uncertainty about the direction of qiblah (the obligatory direction one must face when performing the prayers), may serve as a graphic illustration of his sense of disorientation and helplessness.

Many intensive English language programs incorporate 'incentives' to fraternize and socialize with Americans. A Muslim student who is consciously aware of his religion as more than simply a religion (the Arabic word din, usually translated as 'religion', in fact implies something much broader than the English word implies and may better be translated as 'way of

life') may well feel that he will be immune to what we call culture shock if he can 'build' his life around mosque activities and the local Muslim community. To the faculty, this student's stubborn resistance to mixing freely with Americans may be interpreted negatively and bring on stronger encouragement to join in. If the student is already suspicious that there are attempts afoot to weaken his Islam or even to convert him to Christianity, he may interpret such encouragement as evidence that his suspicions are in fact well founded. All parties involved become frustrated and expend a lot of psychic energy best utilized in more productive ways.

The above situations need not occur. Often, even usually, they occur simply because of a lack of information about Islam. One of the things that hits Muslim students very hard, whether in an intensive English language program or in the regular academic environment, is the lack of awareness, understanding or just simple acknowledgement or acceptance of the very existence of Islam as a religion, culture and civilization. There are constant reminders of the blindness of American society to Islam. It is so breath-taking that the student cannot help but feel puzzled or mystified as to how a whole society that is known to be the most developed on the globe at the moment can in good faith allow such a hiatus to continue. There are many secular situations where it seems to the Muslim that anything associated with Islam, including Muslims themselves, have been willfully blotted out of the history of the world. One must wonder how ar

why such situations exist. Three such situations will be presented for your consideration. One involves making an airline reservation and requesting meals that do not contain anything with pork or alcohol. The second involves a situation in a hospital and the third involves a lecture in class. These situations are not hypothetical; they actually happened. What is worse, almost every Muslim student has similar experiences he can share. They are, therefore, not atypical, isolated events.

As mentioned above, Muslims are commanded by God in the Qur'an to avoid alcohol and pork. This is an all-inclusive prohibition. The only exception that can be considered is if the Muslim finds that observing the prohibition will result in death. In that case, in order to preserve life and without the intention to disobey God's command, one not only may but should do what is necessary to preserve life. To avoid being put in a needlessly uncomfortable situation (Islam is not a world-denying ascetical religion afraid of legitimate pleasure), Muslims ought to use their heads. That involves planning ahead. In the case I want to mention, a Muslim student had completed his studies in Stillwater. During his time here he had been both an exemplary student and a very active member of the mosque community. While making his flight reservation with TWA, he requested that his inflight meals be Islamic. The reservations clerk paused, apparently checking something on the computer or in an information book, and finally responded that she was sorry but the airline did not have Islamic meals. However, she added, she

could mark him down for Muslim meals if that would be OK. The student responded that that was exactly what he wanted and thanked her. After hanging up, he shared with his Muslim brothers the humor of the situation. The reservations agent had not known that Islam refers to the religion and Muslim refers to the one who follows that religion. Such confusion about these and other terms related to Islam are quite common amongst Westerners.

The second situation involves a Muslim student who had a sudden attack of appendicitis. After waking from the anaesthetic he began to worry about his prayer obligation. Never having been hospitalized before and therefore not knowing exactly what he should do to fulfill his obligation, he ended up phoning a scholar that he trusted in Detroit. The scholar informed him that he could fulfill his obligation by approximating the prescribed postures using slight head movements and hand movements that correspond to the normal body postures. If he had been at home, the nurse could easily have informed him with a minimum of hassle.

The third situation is especially revealing in that it illustrates a kind of dilemma that touches on several different factors. In a lecture concerning the development of the scientific method, the lecturer credited the ancient Greeks with the fundamental concepts that eventually gave us the scientific approach to the investigation of the world around us. From the ancient Greeks, the lecturer jumped to the European use and

development of the method, chronicling dates and names that led up to modern times and the full flowering of what we now call science. Strangely, however, the whole period of use and development of this method in the Islamic world was entirely glossed over. Nor was any mention made of the fact that it was from Muslims that the West received the knowledge that led to the awakening from what is commonly called the Dark Ages. A Muslim student, the only International student who was present for this lecture, felt as if his very identity and his proud heritage had been excised and thrown from the chronicles of history. Being quite shaken and honestly perplexed as to why the lecturer, himself a scientist, would ignore such a crucial part of the story, the student started to ask the lecturer if he had forgotten to mention this part. Then he thought to himself that perhaps the lecturer intentionally left out this information due to prejudice or worse. Could a learned man who had devoted his life to a scientific discipline (biology) truly be unaware of the facts? Would the lecturer think a question about this would be impertinent coming from a lowly student--an Arab student at that? Not sure what the right thing to do was, the student felt it safer for him to simply keep his silence. He left the class, however, in an agitated and perplexed mood. The rest of the semester (perhaps longer) the student will periodically find the memory and others similar to it surfacing and carrying with them a gnawing feeling that threatens his own self-worth.

Religion and cultural identity are closely intertwined,

especially for the Muslim student who finds himself in a land where he feels that he is misunderstood, ignored, and possibly hated. This inevitably has an effect on the nature and quality of his interaction with the local society. It is a situation that is difficult for an American to understand since we are not accustomed to think of religion as something so all pervasive that it serves as the focal point of individual and social self identity. To get some insight into our own difficulties, it may be helpful to review the historical formation of the Western response to Islam.

WESTERN ATTITUDES TOWARD ISLAM

Islam has challenged Western values ever since it came into existence in the seventh century. In those days what is now known as the West was in fact Christendom. Charles Le Gai Eaton, a European Muslim, gives a very insightful analysis informed by both his Western heritage and his Muslim awareness of those early days of the appearance of Islam. He says in Islam and the Destiny of Man:

From the time when Christianity came into possession of the Roman Empire until the seventh century, it would have been reasonable to suppose that nothing could stop the universal expansion of the Christian message. In the seventh century, Islam stopped it. Palestine and other lands of the Near East, together with Christian Egypt, had been devoured by a monster which appeared without warning out of the Arabian sands; the foundations of the world had been shaken and the shadow of darkness had come down upon the heart of Christendom, the Holy Land (p.9).

In the shock of such events, Christians felt as if they were

facing a force of demonic origin. The Prophet Muhammed was thought to have been a renegade priest (some stories even claiming that he had been a Cardinal) who, impelled by greed and sensual desires, pretended to be a Prophet. Pope Innocent III identified him as the anti-Christ. In his Inferno (Canto XXVIII), Dante places Muhammed in the eighth circle of hell where he is portrayed as being punished for the sin of seminator di scandalo e di scisma (promoting scandal and schism) by being split eternally from chin to the part that breaks wind. Islam itself was considered a heresy, a cleverly composed imitation of Christianity itself. St. Francis, that gentle figure who is portrayed now as a kind of proto-ecologist and who busied himself being meek and gentle, betook himself to the territory of the Infidels (Muslims) during the Crusades in order to attain the crown of martyrdom. The Infidels refused to oblige him, preferring rather to listen to his preaching and returning him to the Christian troops under safe escort with gifts. The figure Muhammed and the nature of Islam are consistently pictured as evil, frightening, despicable, violent and ignoble from 720 when Muslims crossed the Pyrenees and all Western Europe lay open to the Treaty of Carlowitz in 1699 when Europe could finally breathe easy. The nightmare of Islam took root in the Western psyche through these hundreds of years of confrontation.

The West is no longer Christendom. In fact religion has taken a back seat in our modern secular society. We are not accustomed to thinking of religion serving such a central role

an individual's self-identity nor in the affairs of states or governments. But the image of Islam and of the Prophet of Islam are still a part of the collective unconscious of the West. The sins of promoting scandal and schism are translated now into their secular equivalents--fomenting terrorism and trying to destroy civilization. Imam Khomeini is the new nightmare of the West, but he fits the pattern long ago established by the figure of Mohammed. The Muslim student who comes to the U.S. to study is aware of this situation. He has his own animosities about the West and the West's refusal to acknowledge or understand him and his religion and his world. He is aware of the animosities of the West and has a sharp eye for the impact of stereotyped thinking.

For the practicing Muslim student the result is a certain distancing from the local people and events. Acculturation is targeted toward the international community at the mosque. The academic setting becomes the only place of encounter with the local society. The highly structured world of academia, segmented into 50 minute capsules, allows great selectivity; the necessary 'dosage' varies from semester to semester according to the prescription that will most readily enable the student to return to his country and utilize what he gained, what he came for in the first place: an education. Acquiring English is secondary and necessary only insofar as it is the vehicle for attaining this goal.

CHAPTER IV

METHOD

The purpose of this study is to answer three basic questions. First, are Muslim students who are religious more instrumentally motivated than Muslim students who are less religious? Second, do the more religious Muslim students interact less with Americans than the less religious Muslim students? And third, the most important question to be answered do Muslim students who are more religious attain a lower level of proficiency than Muslim students who are less religious? The following will describe the procedures involved in surveying the Muslim student population at OSU and the construction of variables that would help ascertain answers to the three questions.

Pilot Study

Before the survey was distributed to the target population, 15 Muslim students were asked to take a preliminary form of the survey and give feedback from which a final version would be written. The preliminary survey was divided into three sections. The first section consisted of 40 statements to which the student was asked to respond on a scale of 1 to 5, 1 labeled 'strongly

disagree' and 5 'strongly agree'. The second section consisted of 5 statements to which the student was asked to respond on a scale of 1 to 5, with 1 labeled 'always/yes' and 5 'never/no'. The rationale for this distinction was that the 40 questions in the first section were thought to more clearly register attitude and the five questions in the second part actual practice. This was later revised and became one section with all questions worded in such a manner that the labels 'strongly disagree' and 'strongly agree' on the extreme ends of the scale (1 and 5 respectively) were appropriate responses.

The third part of the preliminary survey was composed of 24 points of demographic data. It remained substantially the same in the survey actually distributed except for the addition of Farsi as a possible response along with Arabic, Malay, Turkish, Urdu and Other in Item 2 (Native language) and the addition of 'haven't taken TOEFL yet' as a possible response for Item 11 (My most recent TOEFL test was:).

Besides combining sections one and two of the preliminary survey, the following statements were reworded as indicated:

Preliminary: The world would be a better place if more people were religious.

Final: The world would be a better place if more people were Muslims.

Preliminary: I do not care to attend a church service even if it is only to see what it is like.

Final: I would not attend a church service even if it is

only to see what it is like.

Preliminary: I would not study English if it were not an international language.

Final: I would still want to study English even if it were not an important international language.

Preliminary: It is better to avoid being places where alcohol is served.

Final: I avoid being in places where alcohol is served.

In addition to the above revisions, the following questions were added to part one in the final version of the survey:

Added: My family has encouraged me to learn English.

Added: It is very important for my career that I attain a high level of English proficiency.

Added: I want my children to know English.

Added: I make certain that I say all five prayers each day.

In the process of revising, one interesting mistake was made. The statement "I make certain that I say all five prayers each day" was repeated in the final version of the survey as item 19 and item 31, both of which appear on the same page. A majority of the respondents at least made note of the duplication, many of them making comments about the motivation of the researcher and surmising 'reasons' pertinent to the study. Many answered only one of the questions (#19), leaving the second (#31) blank.

One final change that was made from the preliminary survey was the addition of a comment sheet that appeared between parts

one and two of the survey. The 15 respondents who piloted the survey all felt that it would be helpful if those who received the survey form had a place where they could write out comments and/or reactions to the questions concerning religious attitudes and behavior. In fact, those who responded to the survey did make many comments, some of which are very lengthy (see Appendix B). Many noted the repeated statement that appears as Item 19 and Item 31 and expressed concern and/or suspicion that they were being 'tricked' or that this was a deliberate ploy motivated by desire to catch them in a different response to the same item. Some merely commented that the item had been repeated.

The 15 students who participated in the pilot study were asked to time how long it took them to complete the preliminary survey since there was some fear on the part of the researcher that it would be too long and therefore discourage the recipient from completing and returning the survey. The average time spent on the preliminary survey was 15.8 minutes. The 15 respondents did not feel that that was too long and reported that it went fast once they sat down to work with it.

The Survey

The final version of the survey was designed to determine the attitudes of Muslim students at OSU about the local society, determine religious attitudes and practices and give an idea of the extent of their interaction with the local society. The first part of the survey focuses on religious attitude and

practice with 50 statements. For example, the statements concerned attitudes about the function and role of the mosque, the importance and regularity of observing the prayer times, attitudes about how to deal with alcohol in a society where it is readily available and the importance of avoiding pork. The respondent registered his agreement or disagreement with the statement on a Likert-type scale with a range of 1 to 5. The low end (1) indicated that he strongly disagreed with the statement. The high end of the scale (5) indicated that he strongly agreed with the statement. The intermediate possibilities indicated: simple agreement (3); between strongly disagree and agree (2); between strongly agree and agree (4).

The second part focuses on demographic data and contains 24 items with the appropriate response to be indicated with a checkmark. At the time the questionnaire was drawn up, exactly what demographic data would be helpful at a later stage of the study seemed uncertain, so relatively comprehensive information was requested. The 22 items include information concerning level of study, native language, length of time in the US, major field of study, country of origin, most recent TOEFL score, age and marital status. Items 21 and 22 were optional and depended on whether or not the respondent was willing to take part in the second phase of the study. The exact nature of this second phase was not indicated at that point. If the respondents had seen at that time that the second phase actually consisted of a general English proficiency test, they may have been less eager to

participate than if it was left open-ended.

Between part one (pages 1-3) of the survey and part two (pages 4-6) an unnumbered page was placed inviting comments, suggestions and criticisms since it was felt that some of the respondents would have reactions to the survey (especially the statements in part one) that they would feel a need to express. The page was unnumbered since the survey already seemed to be rather large and might be intimidating.

A cover letter explaining the general nature of the study along with an instruction sheet that provided examples of how to mark the items accompanied the survey. In the letter and at the beginning of each section the respondents were assured that all responses would be confidential.

After the appropriate revisions were completed, the survey was distributed on two successive Fridays at the mosque (Masjid Al-Siddique) in Stillwater immediately after the Friday Prayer. Muslim students who cannot or do not attend the Friday Prayer were approached on campus via personal contact, assisted by other Muslim students who delivered the survey to their non-mosque attending Muslim friends. In all, 330 surveys were distributed. Completed surveys were returned either personally at the mosque, on campus or via campus mail. A total of 153 were returned.

The Population

The targeted subjects were Muslim students and faculty at OSU. Only male Muslims were approached for two reasons. First,

they are greater in number at OSU and secondly because there were certain obstacles to approaching female Muslims who observe the social proscriptions concerning male-female interaction in their private lives, in particular if they are married and accompanying their student husbands.

It was feared that it would be difficult to reach non-practicing and/or non-religious Muslims since they are obviously less likely to be found at the mosque. This posed a certain problem since it was necessary to get a range in religiosity in order to conduct the study. However, Muslim students who had non-practicing or non-religious Muslim friends were especially eager to be helpful by taking copies of the survey to these individuals.

From the 153 students who took the survey the goal was to target the groups at the high and low end of a religiosity scale. These respondents would be asked to take a general English proficiency test in order to see if in fact those who were more religious scored lower than those who were less religious.

After ranking all respondents by religiosity, those who had agreed to participate in phase two of the study, had given their names and addresses and were in the top or bottom fourth according to religiosity were contacted. The result was that not enough students in the appropriate high/low religiosity categories had given their names and several who had did not want to take the proficiency test or else agreed to take it but never followed through on actually doing it. The final result was that

the researcher contacted any students who had given name and phone number to take the proficiency. The group of 62 Muslim students who participated in phase two of the study were therefore not necessarily conveniently ranked according to the high/low religiosity categories.

In view of these later developments, it became necessary that this group of 62 be further subdivided in order to allow a greater span between the high religiosity and low religiosity participants. All 62 were ranked according to religiosity scores. The lowest score was 28 and the highest 75. This was the same range for religiosity for all 153 respondents who had completed the survey.

The subjects of the final target group of 40 were picked by selecting the 20 lowest and 20 highest on the religiosity scale. This made the range for high religiosity from 70 to 75 and for low religiosity from 30 to 54. The breakdown is as follows:

330 -- received the survey.

153 -- completed the survey, part one of the study.

62 -- took the proficiency test, part two of the study.

40 -- sample used for statistical analysis and conclusions.

Construction of Religiosity Variable

Originally, the following variables were extracted from the survey: religious duties (RD), religious attitudes (RA),

attitudes concerning women (WO), and attitudes concerning the mosque (MO). Each of these were composite scores from selected items on part one of the survey that were felt to relate to the named variable. From these another variable was formed by combining RD, RA, and WO to form a composite variable called DAC (for religious duty, religious attitude and women). The 153 respondents were then ranked from high to low according to the variable DAO since it was felt that this would be a good measure of religiosity.

Some explanation for this procedure needs to be made, especially in light of the fact that later in the study these measures had to be modified. It was felt that attitudes about religion and whether or not the respondent was actually doing what he thought a good Muslim should be doing needed to be separated. Thus, RD was seen to be a measure of whether or not the student was actually praying--probably the focal religious duty upon which others rest. RA, on the other hand, was thought to indicate actions and/or attitudes informed by religious convictions, whether or not the student was practicing Islam. These two scales were composites of the following statements which are numbered in the order in which they were found in part one of the survey.

RD (Religious Duty)

5. Attending the Friday prayer is a very serious obligation.

19. I make certain that I say all five prayers each day.
41. I am careful to say the daily prayers at the proper time.

RA (Religious Attitude)

9. I avoid being in places where alcohol is served.
16. It is important to find a university where there is a strong Muslim community.
20. The world would be a better place if more people were Muslim.
27. I make it a habit to read the labels of food products.
29. It is OK to drink alcohol if you don't get drunk.
49. It is OK to keep a dog inside the house as long as it is clean.

The score on these two scales was combined with the score on attitudes concerning women (WO) since maintaining a sexually segregated society is strongly emphasized in Islam and sometimes devolves into an undue focus on the role of women in society. The following items composed the WO scale:

2. I think it is OK for men and women to attend

the same classes.

13. Women should not work in public places with men.
15. I think it is OK to date a member of the opposite sex.
17. I think dancing with a woman is OK.
34. I feel uncomfortable in a class with a female teacher.

The score on the above three variables (RD, RA, and WO) was not combined with the score on attitudes toward the importance of the mosque and mosque attendance to form the variable by which to measure overall religiosity (DAO). It was felt that the items for the MO variable might be misleading as far as a true measure of religiosity because of the unusual circumstances the students find themselves in in Stillwater. There is only one mosque and it has a largely Sunni orientation. From personal experience, the researcher was aware that many Muslims in Stillwater do not feel especially comfortable attending that mosque for various reasons. Thus, these Muslims form their own groups and are indeed good practicing Muslims. In their respective home countries, where they may be much more comfortable in a mosque, their answers would probably be quite different than here where there is only one. The following items formed the MO variable:

1. I think it is very important that I attend the daily prayers at the mosque.

22. I attend all daily prayers at the mosque.
36. I attend most of the lectures at the mosque.
38. Most of my friends are the brothers at the mosque.
46. The mosque is the focus of my life here in Stillwater.

Unfortunately, the researcher was not aware that there were some major problems involved in using DAO as a measure of general religiosity. First, there were not enough items included in each variable to make them statistically significant. Secondly, the combination of items used to form DAO in fact do not measure one variable only. Running a Cronbach Coefficient Analysis indicated that there were in fact several different variables being touched upon so there was no internal consistency in the scale. This was discovered later on in the study after all respondents had been ranked by the DAO scale and selected for participation in phase two of the study.

From this point on the DAO scale will be referred to as OR (Old Religiosity Scale) in order to simplify later reporting in the study that in fact utilizes another religiosity scale which will be called NR (New Religiosity Scale).

General Proficiency Test

Construction

A cloze general English proficiency exam was constructed.

It was felt that a cloze exam, widely considered as an integrative measure of the general proficiency of non-native users of English (Oller and Conrad 1971; Stubbs and Tucker 1974) would be the most practical way of measuring general proficiency given the time parameters of this study. It would also allow for more practical and efficient scoring and lessen the subjective factor involved in arriving at a measure of proficiency.

Three major points were considered in selecting appropriate passages for the cloze proficiency. First, the passage needed to be relatively straightforward, not containing material that was obviously culturally biased or too colloquial in nature. Secondly, it needed to be coherent and complete, not requiring extra-textual information for comprehension of the story-line.

Finally, the passage needed to be long enough to allow the first and last lines to be complete and yet allow 50 words to be deleted in the text between those lines with a deletion rate of not less than every sixth word.

Four possible passages were selected and put in the appropriate format. To determine which ones would be most appropriate, they were administered to four native English speaking graduate students encountered at random in the coffee room of the English Department at OSU. After consulting with each graduate student who had taken the tests, two passages were eliminated because they contained difficult or unusual words or were culturally biased. The two remaining tests were then administered to four English 1113 classes (Freshman Composition

for native speakers) to determine how long native speakers spent on the test. The tests were scanned but not scored, simply to determine if the students were grossly misunderstanding the passages or having special difficulty with the overall coherence of the story line. No special difficulty was shown by the American students who took the tests. It was apparent from the responses that the story line was complete enough to allow entrance into the passage and supply words that were consistent with the original words deleted, either the exact word or an acceptable replacement. Education in the United States, which became part one of the general cloze proficiency, took an average of 14.4 minutes to complete. Levanthal's Apartment, which became part two of the general cloze proficiency, took an average of 10.6 minutes to complete. The deletion rate, determined by the length of the selected passage, was set at 7 for part one and 6 for part two. The readability index for part one, determined using the Grammar Check computer program, was 7.19 (readers need a 7th grade level of education to understand) and for part two 5.51 (readers need a 6th grade level of education to understand). It was decided that these two passages would be suitable to use as a general English proficiency test. See Appendix E for the complete text of the cloze test.

Administration of General Proficiency

The test was administered in small groups or individually to the 62 Muslims who made themselves available. A oral review of

the printed instructions preceded each administration of the test.

The place of administration varied according to the desire of those who agreed to take the test. Some groups met in classrooms reserved for the occasion or in the mosque library. Place of individual administration ranged from meeting the subject in his apartment to arrangements with the staff of the Writing Center to use that facility. In all cases, the test was proctored.

The concurrent validity of the cloze test was established by administering the cloze test to a group of 20 Pakistanis who were in a special one year training program at OSU. These Pakistanis were all teachers in various technological fields in their own country. During their year at OSU, they audited classes in their fields, took an English course and at the end of the year were given a TOEFL test. One week after the TOEFL they took the cloze test as a group. This allowed the researcher to eliminate the time variable between taking the TOEFL and taking the cloze. Using the exact scoring method, the cloze scores correlated with the TOEFL scores ($n = 20$, $df = 18$) with $r = .80$ and $p < .01$.

Since OR as a measure of religiosity proved to be problematic, a new religiosity variable (NR) was constructed by using the following items from part one of the survey. They are numbered as they are found in the survey (Appendix A):

1. I think it is very important that I attend the daily prayers at the mosque.

5. Attending the Friday Prayer is a very serious obligation.
9. I avoid being in places where alcohol is served.
15. I think it is OK to date a member of the opposite sex.
16. It is very important to find a university where there is a strong Muslim community.
17. I think dancing with a woman is OK.
19. I make certain that I say all five prayers each day.
20. The world would be a better place if more people were Muslim.
22. I attend all daily prayers at the mosque.
25. I don't mind if people know that I am Muslim.
27. I make it a habit to read the labels of food products.
29. It is OK to drink alcohol if you don't get drunk.
36. I attend most of the lectures at the mosque.
41. I am careful to say the daily prayers at the proper time.
46. The mosque is the focus of my life here in Stillwater.

These questions were selected as best reflecting a composite score for the religiosity of the respondent after consulting with

several Muslims at the mosque in Stillwater. The OR scale had the following items that are not contained in the NR scale:

2. I think it is OK for men and women to attend the same class.
13. Women should not work in public places with men.
34. I feel uncomfortable in a class with a female teacher.
49. It is OK to keep a dog inside the house as long as it is clean.

The researcher's informants explained that there is nothing in Islam that explicitly forbids men and women from attending the same class nor women from working as long as appropriate dress and manners are observed. Item 34 likewise was felt to not be a good measure of religiosity since anyone who has been raised in a society that is segregated may feel uncomfortable in a class with a female teacher, regardless of whether or not that individual is religious. The last item referring to dogs, although acknowledged as having its roots in Islamic custom, was felt to be more a measure of social custom now than an explicit measure of religiosity. Even a highly secularized Muslim or one who has left Islam entirely may well retain a repugnance for the Western habit of keeping dogs in the home.

Besides the above mentioned items that were in the OR scale but not in the NR scale, there are five items that are in the NR

scale that were not in the OR scale. They are:

1. I think it is very important that I attend the daily prayers at the mosque.
22. I attend all daily prayers at the mosque.
25. I don't mind if people know that I am Muslim.
36. I attend most of the lectures at the mosque.
46. The mosque is the focus of my life here in Stillwater.

Most of these items (1, 22, 36, and 46) appeared in the MO variable that the researcher originally avoided out of the feeling that these items were 'unfair' to those who are not associated with the Sunni majority who make up the mosque. However, the informants pointed out that these were items that would be essential in determining the religiosity of the majority Sunni.

On the Likert-type scale of 1 to 5 used on the questionnaire, a response of 1 indicated a low level of religiosity and 5 indicated a high level of religiosity with the intervening choices (2, 3, or 4) indicating points between these extremes. Three of the questions (15, 17, and 29) are inverted so that the values for 1 and 5 were reversed. In scoring the responses, these values were flipped so that in all cases 5 indicated high religiosity and 1 indicated low religiosity with appropriate changes for the intermediate choices. Thus, theoretically the highest possible score for religiosity was 75

(a response of 5 on each of the 15 questions used to form the religiosity variable) and the lowest possible was 15 (a response of 1 on each of the 15 questions). In actual fact, the highest score on religiosity was the highest possible, 75 (4.8% of the respondents in the final study), and the lowest score was 30 (1.6% of the respondents), somewhat higher than the theoretical lowest possible score of 15.

Rationale for NR

Item 1: I think it is very important that I attend the daily prayers at the mosque.

This item obviously relates to religiosity but may be somewhat confusing to the respondent because of the unusual situation of having only one mosque available. If he feels that attending the daily prayers in a mosque is important normally, he may feel that while in his present situation it is difficult or even impossible. Besides feeling uncomfortable in the only available mosque due to various factors (different sect, nationality, or interpretation than those in the majority at the mosque), the mosque may be relatively distant from his apartment or dorm and/or his academic schedule and duties may present time conflicts.

Nevertheless, there is a strong emphasis in Islam on praying all the prayers as a group or in community. It is related in the Hadith that a prayer performed with a group carries 27 times more

reward than a prayer that is performed alone. However, it is noteworthy that this is not a general obligation upon all Muslims. It is an obligation on those who do not have a valid excuse. It is therefore an obligation on the community, not the individual.

Item 5: Attending the Friday prayer is a very serious obligation.

This item is likewise obviously significant to religiosity. A Muslim will be especially eager to manipulate his class schedule so that he is able to attend the Friday Prayer. From the Hadith there is a story of a man who missed the Friday Prayer three times in a row. The consequence of this was that his hair turned black. Obviously the moral of the story is that the Friday Prayer is a very serious obligation on each individual believer, unlike the obligation to pray the daily prayers in a group which is a communal obligation.

Item 9: I avoid being in places where alcohol is served.

This is an item on which a certain amount of variation can be expected depending upon the student's adherence to orthodox abhorrence of having anything at all to do with alcohol. Due to the near omnipresence of alcohol in U.S. society, it is almost impossible to actually avoid all places or situations where alcohol is found. For example, the IGA sells alcohol. However,

one needs to eat, so some adjustment to local circumstances has to be made. The usual American understanding of 'where alcohol is served' may mean a bar or restaurant. The Muslim understanding will be much broader than that and is directly related to clear statements from the Qur'an itself ordering that the consumption, sale, production, or endorsement of the use of alcohol--even to the point of avoiding the presence of those using alcohol--is forbidden.

Item 15: I think it is OK to date a member of the opposite sex.

Dating and the free mixing of the sexes is not approved by Islam. Again, this is a factor directly related to clear Qur'anic statements and is thus not 'just' a matter of culture or sociological patterns. One respondent who was completing the survey asked the researcher what 'to date' meant. Such a question illustrates that what might at a certain level be a linguistic problem can in fact have roots that are deeper, especially if the need to name a concept or idea or activity has never arisen since it doesn't exist in the ordinary experience of the individual concerned.

Item 16: It is important to find a university where there is a strong Muslim community.

News of Islamic communities located near various universities is spread by word of mouth and/or compiled by

various organizations in the Middle East. Often, though not always, whether or not there is a Muslim community and a mosque near a university plays a big role in a Muslim student's selection of where he will study in the U.S. In some cases, of course, other circumstances intervene and make it impossible for the student to attend the university he wants. Nevertheless, in the initial planning stages, this can be a big factor in his selection of a university. The more religious students will be more concerned about this than the student who takes a lax religious attitude. It often becomes the reason for transferring from one university to another after the student arrives in the States and discovers how difficult it is to practice Islam if there is not a supportive community.

Item 17: I think dancing with a woman is OK.

Like dating, this item is determined by Islamic attitudes that are formed and shaped by religious principles. It can be assumed that a Muslim who is religious would not even consider dancing with a woman unless perhaps it would be with his wife in the privacy of his own home.

Item 19: I make certain that I say all five prayers each day.

There is no question that a practicing Muslim will be very conscientious about this obligation. In fact, if at all possible he will try to pray this prayer with others at the mosque as

previously mentioned.

Item 20: The world would be a better place if more people were Muslim.

A practicing Muslim will most likely agree with this statement unless in his own mind he questions whether this statement means simply that the world would be better off if there were more people who are nominally Muslim.

Item 22: I attend all daily prayers at the mosque.

Whether one is able to do this or not depends upon academic obligations, but a Muslim who is very religious will make every conceivable attempt to have a class schedule that will allow him to attend at least four of the five prayers. Unlike item 1 on this scale, this item seeks to measure the actual practice of the respondent rather than just his attitude concerning whether he should attend all daily prayers at the mosque.

Item 25: I don't mind if people know that I am Muslim.

The committed Muslim will in fact be very proud of the fact that he is Muslim. Some, however, out of fear that Americans will look down on him and/or think that he is a terrorist or something such thing may not be eager to advertise this. This is an item that the researcher did not feel would be especially significant to religiosity originally. However, the informants from the

mosque who helped select and test the new items that should make up the religiosity variable (NR) were very strong in insisting that this should be considered an important one.

Item 27: I make it a habit to read the labels of food products.

Avoiding pork and its by-products is not necessarily an easy task. As mentioned in an earlier chapter, pork can be found in almost anything.

Item 29: It is OK to drink alcohol if you don't get drunk.

It would be very surprising to find a Muslim agreeing with this statement since it involves saying that something that has been categorically forbidden by God is in fact conditionally OK. According to Islamic thinking only God can establish what is haram (forbidden) and halal (clean or pure or allowed). To have an opinion or make a statement contrary to what God or the Prophet have stated involves a fundamental act of rebellion against Islam. The scholars in fact explain that to do so knowingly means that one has left the fold of Islam and become a kafir (rejector of the truth, unbeliever). Thus, even a Muslim who does indulge in the use of alcohol will not state that the use of alcohol is OK. He will acknowledge that it is a sin with the awareness that at least it is a lesser sin than trying to falsely justify his actions by saying that alcohol is OK.

For the benefit of the non-Muslim reader, it may help to indicate the strength of this prohibition of alcohol in Islam by pointing out that many Muslims avoid the use of perfumes that are alcohol based and refuse medication that has alcohol. At the same time, as has been previously pointed out, if one is in a life or death situation and life may be preserved by using something that is haram, one may do so as long as there is no intent to sin and the activity or action ceases as soon as alternatives that are halal are available.

Item 36: I attend most of the lectures at the mosque.

In the mosque in Stillwater, as in most mosques, there is a regular program of lectures on topics relevant to Islam, the lives of Muslims in a non-Muslim environment, political and social developments in Muslim countries, etc. Those who regularly attend these lectures will most likely have a higher religiosity score than those who do not. However, those who do not attend most or even any of the lectures at the mosque are not necessarily less religious. For reasons already mentioned, they may find themselves uncomfortable at this particular mosque.

Item 41: I am careful to say the daily prayers at the proper time.

The committed Muslim should not only be certain that he observes the five daily prayers but that he observes them in

their proper time frames. A prayer cannot be anticipated (performed before the beginning of its proper time). Likewise, prayer that has been missed cannot be made up. However, if a prayer or several prayers are missed, the Muslim is still under the obligation to perform them. Whether or not those prayers are accepted by God as fulfillment of the obligation is up to God. Indeed, that is also the case even for prayers that are performed in their proper time frame. Due to inattention or distraction during the performance of a prayer, one's prayers--even if performed during the proper time frames--cannot necessarily be guaranteed.

The centrality of the importance of the five daily prayers in Islam cannot be over-emphasized. According to Islamic theology the first thing that an individual will be judged on when called before God after this life will be his or her fidelity to salaat. To get an idea of the precision with which the salaat time frames are calculated, see Appendix G for a sample prayer schedule for Stillwater.

Item 46: The mosque is the focus of my life here in Stillwater.

Those who center their lives on the mosque and its various activities will naturally be more religious than those who find other things that get in the way, keeping in mind, of course, that there are certain variables that may make a person who is very religious feel uncomfortable at the mosque.

For a more thorough understanding of how the respondents reacted to these items, the written comments and/or explanations of why they responded as they did to particular items are found in Appendix B. The reader may gain insight from browsing through those pages.

A Cronbach Alpha Coefficient was run to check the internal compatibility of the 15 questions chosen to measure religiosity (NR) to determine if statistically they were measuring the same variable. The result was a coefficient of 0.8696 which was deemed acceptable.

Conclusion

The researcher observed a variety of responses from those who participated in this study. In general, there was an eagerness to be of help and delight that someone was taking an interest in them as Muslims. At the same time there was a strong undercurrent of suspicion or mistrust of the real motives for this study. In light of the history of misunderstanding of Muslims by Westerners and the polite contempt they are often held in, this was not surprising even though the researcher himself is a Muslim. It was unfortunate that one item was repeated in part one of the survey since this may have fueled such suspicions. That, however, should not be interpreted in too negative a manner since it is not at all unusual in the West for a certain level of suspicion to be maintained in the face of surveys, research, and psychological probing conducted by 'experts' who live in a world

of abstractions.

Particularly impressive was the number of respondents who chose to write lengthy comments. The suggestion by those who took the preliminary survey in the pilot study to include a blank sheet of paper was certainly wise. I realize that the motivation for many was to explain why they responded as they did to certain items out of a concern that their responses not be interpreted in a manner that would be disparaging to Islam. There is ample evidence also in the written comments that Muslims are eager to express themselves and explain their religion to Americans. Muslims are keenly aware of their negative image in the States and in the West in general.

In some of the written comments, what may look like rather harsh approaches to presenting Islam to Americans and a simple assumption that if only the right method could be adopted, Americans would become Muslims on a wholesale scale simply reflects the unspoiled trust that most Muslims have in human nature and the high regard for the purity of their religion which places knowledge as the key to salvation. Americans are not understood and are often thought of in terms that Americans may see as exaggerated charges of immorality and materialism simply because of the sharp contrast of appearances that exist between Western society and Muslim society. Yet, if Muslims are not manipulated by situations of gross injustice, Americans are still highly respected.

The numerous comments exhibit a yearning to communicate with

and be understood by Americans. Yet there is little that would lead one to believe that these comments are motivated by a desire to 'go native.' In fact the very motives for trying to explain their responses are what might be called instrumental--a desire to explain, share, help Americans understand them as Muslims. The opportunity this survey afforded them to talk about something that is a deep part of their identity is not often given to them. It is for this reason that suspicion in general was overcome by the pleasure of asking them to say something about what is most important in their lives and therefore central to their identity: their religion.

CHAPTER V

RESULTS AND DISCUSSION

The Survey Population

The 153 respondents who returned the survey constitute 46.4% of the population that received the survey (330). One of the anticipated problems was a possible difficulty in getting a wide enough range on religiosity to form a high and low group. Muslims seem particularly reticent to acknowledge failure to actually carry out the precepts and practices of Islam thinking that this will reflect badly on the religion. It is the researcher's opinion that many of those who took the survey responded in a manner that may reflect what they think they should do rather than what they actually do regarding their religious practice. This is further complicated by the fact that many of the cultures the respondents represent--as opposed to what might be thought of as the pan-culture of Islam-- maintain standards regarding what is private and what is public that are quite different than the standards regarding those areas in the West. A survey may be held by many of these cultures as being intrusive. It must be pointed out that this is not necessarily an attitude built on Islamic principles. Rather such an attitude tends to be an

accommodation of long-standing social and cultural views that predate Islam by borrowing selectively from Hadith and Qur'an as seeming support. For example, some students known to the researcher consider themselves to be communist or some variation thereof, supporting a secularized political system, yet still think of themselves as Muslim.

The figures for religiosity seem to support the possibility that the respondents were guarded in their reactions to the survey. The maximum possible score for religiosity was 75 and the minimum possible was 15. The average score of the survey population on religiosity was 60.46, a score that one might well think of as being relatively high. The lowest actual score of all respondents on religiosity was 28 (only one respondent) while the highest possible score was made by five respondents. The high range for religiosity (a score of 70 or above) is only 10% of the possible range while the low range (a score of 54 or below) is fully 65% of the theoretical range and 43% of the actual range. Nevertheless, 25.49% of all respondents ranked in the high range and 26.79% ranked in the low range.

The average age of the general population was 28.2, higher than both the high religiosity group (27.2) and the low religiosity group (26.3). The youngest reported age was 18 (3 respondents and the oldest 50 (2 respondents). The most frequently reported age was 23 (19 respondents) followed by 22 (13 respondents) which in turn was followed by 24 (12

respondents).

Of the total number of respondents, 56% reported being single (85), 42% reported being married (64) with 4 not responding. Thirty-five (55%) of the married respondents reported that their wives are living with them.

Six countries account for 74.5% of the respondents. The largest representation was from Pakistan (32%), followed by Palestine with 15%. Only 17.4% of those who reported their nationality as Palestinian actually came from Palestine (4 respondents), the remainder coming from Jordan (3 respondents), Kuwait (7 respondents), Lebanon (4 respondents), and one each respectively from Qatar, Saudi Arabia, the United Arab Emirates, and Syria.

The country with the third largest representation was Lebanon (10.5%), followed in fourth place by Malaysia (7.8%) with fifth and sixth place shared by Syria and Saudi Arabia, each with 4.6%. The remainder of the respondents were from the following countries: Bangladesh (5), Cameroon (1), Egypt (1), India (1), Indonesia (6), Iran (5), Iraq (1), Jordan (2), Kuwait (1), Libya (2), Oman (1), Singapore (1), Sudan (1), Tunisia (3), Turkey (2), and Yemen (3).

Demographics - High and Low Religiosity Groups

Moving from the general population, the following discussion focuses on the target group of 40 respondents who represent the high and low spectrums on the religiosity score.

Undergraduate-Graduate

There were 20 respondents in each group. In the high religiosity group 13 (65%) of the respondents were undergraduates and in the low religiosity group 11 (55%) were undergraduates. From these undergraduates, 10 (77%) in the high religiosity group reported a field of engineering or engineering technology as their major and 9 (82%) in the low religiosity group. The remaining 3 (23%) in the high religiosity group and 2 (18%) in the low religiosity group reported Business, Education, Hotel and Restaurant Management, and Other as their majors.

In the high religiosity group 4 (20%) were graduate students; 8 (40%) of the low religiosity group were graduate students. Two in the high religiosity group reported studying in engineering fields and six in the low religiosity group. The remaining two in the high religiosity group reported Education and Agronomy, respectively, as their majors while the remaining two in the low religiosity group reported Business and Biology, respectively, as their majors.

Of those who reported that they were in an Intensive English Program, three (15%) were in the high religiosity group and only one (5%) in the low religiosity group.

Average Age and Native Language

The average age of the high religiosity group was 27.15

years with the youngest respondent being 19 and the oldest 44. The low religiosity group had an average age of 26.3 years with the youngest respondent being 18 and the oldest 44.

In the high religiosity group 45% and in the low religiosity group 30% were native Arabic speakers. Forty percent of the low religiosity group and 25% of the high religiosity group were native Urdu speakers. There were no Malay speakers in the low religiosity group whereas the high religiosity group had 25%. The high religiosity group had no Farsi or Bengali speakers but the low religiosity group had 15% native Farsi speakers and 5% Bengali. Both high and low religiosity groups had 5% Turkish speakers. One respondent in the low religiosity group (5%) reported being a native speaker of Indonesian.

Country of Origin

The figures on country of origin don't seem to be particularly significant other than to notice that there are no Malaysians, Syrians or Jordanians in the low religiosity group while there are no Tunisians in the high religiosity group. Several countries seem to be equally represented in each group while twice as many Pakistanis fall in the low religiosity group as in the high religiosity group. See Table I on the following page.

TABLE I
COUNTRY OF ORIGIN

Country	Respondents High R--Low R		% of Group High R--Low R	
Malaysia	4	0	20%	00%
Pakistan	4	8	20%	40%
Lebanon	3	3	15%	15%
Bangladesh	2	1	10%	05%
Syria	2	0	10%	00%
Saudi Arabia	1	1	05%	05%
Turkey	1	1	05%	05%
Indonesia	1	1	05%	05%
Kuwait	1	1	05%	05%
Jordan	1	0	05%	00%
Tunisia	0	1	00%	05%

Length of Time in the United States

Length of time in the U.S. appears in Table II. These figures show a surprising difference between the high and low religiosity groups. Comparable figures in the low religiosity group, though not as dramatic, don't seem to bear out the assumption that the longer Muslim students stay in the U.S., the less religious and/or more acculturated they become. If that assumption were to be borne out in the figures, one would

expect to find a very large number of the low religiosity group to be those who have been here the longest. In fact, only 35% report having been in the U.S. more than 3 years, a figure 15% lower than the high religiosity group. The anticipated low percentage for those who have been in the U.S. less than 6 months is fully 20% higher than the comparable figure for the high religiosity group.

TABLE II
TIME IN THE UNITED STATES

Time in U.S.	Respondents		% of Group	
	High R	Low R	High R	Low R
6 months or less	1	5	05%	25%
6 months to 1 year	4	2	20%	10%
1 to 3 years	5	6	25%	30%
more than 3 years	10	7	50%	35%

Without further study, anything that might be said to try to interpret these figures can only be speculation. It could be that, rather than acculturating and modifying or abandoning Islamic religious practices as the parents sometimes fear when their children come to the U.S., Muslim students may in fact 'discover' Islam for the first time and become more religious than if they had stayed at home and never encountered a non-Islamic environment that forced them to personally deal with their religion. Charles Le Gai Eaton (Islam and the Destiny

of Man) does mention that the freedom of expression found in the United States can serve to free Islam from some of the political and social repression that has to a large extent drained Islam of its vitality. Could it be that many from the 25% figure for 'new arrivals' in the low religiosity group who stay for 3 years or more move into the high religiosity group and account for the surprising 50% figure for 'long-timers' there?

Whatever conclusions are arrived at, it is important to realize that much further research is needed before anything definitive could be said. Most likely, those who are religious when they arrive in the U.S. remain religious and those who are not religious remain less religious. The process of self discovery could very well account for what may appear to be changes in religiosity.

TOEFL Test Scores

All TOEFL scores were self reported except for the Pakistani group of 20 who took the TOEFL one week prior to taking the cloze proficiency. Their TOEFL scores were reported by the English Language Institute of OSU and correlated with their cloze proficiency scores to establish concurrent validity. Also, except for the Pakistani group, the time the respondents took the TOEFL varies from six months or less prior to taking the proficiency to three or more years prior to taking the proficiency.

The average TOEFL score for the high religiosity group was 514.75 with the range spanning between 407 for the lowest reported score and 587 for the highest. For the low religiosity group, the average TOEFL score was 552.45 with the range spanning between 507 for the lowest and 610 for the highest.

Motivation

In order to try to determine whether or not the respondents were instrumentally or integratively motivated, the researcher chose to use a composite score on items 24, 26 and 50 from part one of the survey. The items are enumerated as in the survey where they read as follows:

24. I would like to spend more time with Americans.
26. I want to return to my country as soon as I can.
50. It is important for my career that I attain a high level of English proficiency.

High scores in response to statements 50 and 26 would indicate strong instrumental motivation whereas high scores in response to statement 24 would register integrative motivation. By combining the scores the respondents gave for items 26 and 50 and subtracting the response for item 24, a composite score was obtained to indicate the strength of instrumental versus integrative motivation. By combining variables that are both instrumental and integrative, a more accurate indication may

be given.

The reader should bear in mind that the actual intention of the respondent cannot be ascertained and that in dealing with the construction of integrative/instrumental measures it is likely that ethnocentric biases come into play that posit interpretations to the responses that were not necessarily meant. For example, to indicate that one would not like to return to one's country as soon as possible may, in the culture of the respondent, indicate a kind of betrayal to family and country (biting the hand that feeds) that is especially despicable. Besides that, the respondent may not be thinking at all in terms of returning home to stay, but rather for a visit. Monetary factors that may weigh heavily in an average American's decision may not be a factor at all for many international students who come from very wealthy families and could easily consider spending a week or less at home and then returning to Stillwater.

In the same vein, with the proliferation of many Englishes in the various international communities, it is likely that the vast majority of the respondents will feel that attaining a high level of proficiency in English does not necessarily equate with acculturation and the adoption or admiration of specifically American behavior patterns and values. Nevertheless, with the above cautions in mind, this construction of an instrumental motivation scale may indicate how the respondents can be categorized on the integrative-

instrumental continuum.

The composite score for the high religiosity group on this instrumental motivation variable was 122 (mean score = 6.1) with individual scores ranging from 4 to 8. For the low religiosity group, the same variable measured 91 (mean score = 4.55) with individual scores ranging from a low of 1 to a high of 8. The highest and lowest possible composite scores are +9 and -3. The higher score for the high religiosity group on this variable indicates a stronger instrumental motivation than is found in the low religiosity group. Table III on the following page gives the responses by group for easier comparison.

TABLE III
INSTRUMENTAL MOTIVATION SCORE

Individual Score	Respondents		% of Group	
	High R	Low R	High R	Low R
1	0	1	---	05%
2	0	3	---	15%
3	0	2	---	10%
4	2	2	10%	10%
5	5	7	25%	35%
6	5	2	25%	10%
7	5	1	25%	05%
8	3	2	15%	10%

A second method of judging instrumental or integrative motivation, in particular for those who rated low on the above measure of instrumental motivation, involved compiling the responses to items 38 and 46 from part one of the survey which read as follows:

38. Most of my friends are the brothers at the mosque.

46. The mosque is the focus of my life here in Stillwater.

This will be called Mosque Orientation. As a means of indicating the strength of instrumental/integrative social orientation, it should be taken with some caution since it is entirely possible that a very religious Muslim who in fact does practice in an exemplary manner for various reasons already mentioned previously may not be comfortable at the mosque or with the specific group of brothers at the mosque. Sectarian and ideological differences come into play. Likewise, a very religious Muslim may not report the mosque as being the center of his life here or anywhere else because he may interpret this statement in a way not intended by the author, i.e. Allah should be the center of a Muslim's life and not the mosque or the brothers at the mosque.

The researcher anticipated that the high religiosity group would score higher on this variable than the low religiosity group (highest possible score = 10, lowest possible score = 2). In fact they scored 188 (a mean score of

9.4) on this second criteria for judging instrumental or integrative motivation with individual scores ranging from a low of 8 to a high of 10. The low religiosity group score for Mosque Orientation was 79 (a mean score of 3.95) with individual scores ranging from a low of 1 to a high of 7. This shows a vast difference between the two groups. The lowest individual score of 8 from the high religiosity group is higher than the highest individual score from the entire low religiosity group. The following table gives the figures for the two groups on Mosque Orientation.

TABLE IV
SCORES FOR MOSQUE ORIENTATION

Individual Score	Respondents		% of Group	
	High R--Low R	High R--Low R	High R--Low R	High R--Low R
1	0	1	---	05%
2	0	6	---	30%
3	0	2	---	10%
4	0	2	---	10%
5	0	3	---	15%
6	0	3	---	15%
7	0	3	---	15%
8	2	0	10%	---
9	8	0	40%	---
10	10	0	50%	---

As a check on the Mosque Orientation score, especially in the case of low scores, it was decided to look at the responses to statement 28 which reads as follows:

28. I seldom speak English outside the classroom. The responses were inverted on this question so that the high score of 5 would indicate a great deal of use of English outside the classroom and a 1 would indicate very little use of English outside the classroom.

The researcher anticipated that this statement would indicate if in fact the respondent was actually engaging in integrative behavior which, of course, would necessitate the use of English. It was anticipated that a low score on statement 28, henceforward called Integrative Behavior, would confirm that a low score on Mosque Orientation would be more likely to indicate integrative motivation. This should be reflected in integrative behavior, i.e. social interaction in the local environment with native speakers and/or other international students who do not speak the respondents native language. On the other hand, if the Mosque Orientation score was high, one would assume that the Integrative Behavior score would likewise be high.

The high religiosity group had an Integrative Behavior score of 58 with a mean score of 2.9. Individual scores ranged from a high of 5 to a low of 1, which is in fact the maximum possible range. The low religiosity group had an Integrative Behavior score of 69 with a mean score of 3.45.

Individual scores covered the maximum range of 1 to 5.

TABLE V
SCORES FOR INTEGRATIVE BEHAVIOR

Individual Score	Respondents		% of Group	
	High R	Low R	High R	Low R
5	3	5	15%	25%
4	5	6	25%	30%
3	1	3	05%	15%
2	9	5	45%	25%
1	2	1	10%	05%

Comparing High and Low Religiosity Groups

Table VI on the following page brings together the mean scores for both groups on Instrumental Motivation, Mosque Orientation, Integrative Behavior, the TOEFL and the general English proficiency (referred to as Cloze) scored according to exact word replacement. Again, bear in mind that the Instrumental Motivation and Mosque Orientation variables are composed of more than one statement from the questionnaire part of the survey whereas Integrative Behavior reflects a reading on only one statement from the same section. It is also important to bear in mind that the TOEFL was taken by the respondents at different times and that the scores were self reported, with the exception of the Special Pakistani Group.

TABLE VI
COMPARISON - HIGH/LOW RELIGIOSITY GROUPS

	Mean Instrumental Motivation	Mean Mosque Orient.	Mean Integrative Behavior	Mean Cloze Exact	Mean TOEFL
High Religiosity	6.10	9.40	2.90	46.85	514.75
Low Religiosity	4.55	3.95	3.45	53.30	552.45

Judging from the above figures, the following can be said:

1.) The difference in the mean between the Instrumental Motivation score for the high and low religiosity groups confirms the hypothesis that those Muslim students who are more religious will be more instrumentally motivated. The 6.10 figure for the high religiosity group indicates that, as a group, they are aware that attaining a high level of English proficiency is important for their careers (statement 50) and that they do wish to return to their country as soon as possible (statement 26). At the same time, they do not indicate a very strong desire to spend more time with Americans (statement 24). In contrast, the low religiosity group score, 4.55, indicates a significantly lower figure on the integrative/instrumental continuum--1.55 points closer to the integrative pole than the high religiosity group.

2.) In a similar way, the scores for Mosque Orientation support the hypothesis that one can expect a lower level of interaction with the local society from the more religious Muslim students. Perhaps it would be more accurate to say that one can expect a higher level of group cohesiveness amongst the religious students, thus presumably leaving less time for social interaction with the local society. The mean for the high religiosity group, 9.4, reflects an even closer approach toward the instrumental end of the integrative/instrumental continuum than the Instrumental Motivation scores, with a difference between the two means being 5.45. This indicates that those in the high religiosity group do indeed have a much stronger social orientation with the brothers at the mosque (statement 38) and tend to focus their social life on the activities at the mosque (statement 46).

As mentioned earlier, a low score on Mosque Orientation may not necessarily mean that those in this group actually socialize more with Americans. It is entirely possible that they remain in their own language group and spend most of their time socializing with others who are also Muslims, but less religious.

The third measure, Integrative Behavior, should give some indication whether these students in fact do socialize more with Americans or other International students who do not speak their native language. If this is the case and they do

mingle more with the local society, this should be indicated by a lower reading on this variable since the values for this statement have been transposed to make a high score indicate more usage of English outside the classroom.

The results on the Integrative Behavior score do indicate a higher reading for the low religiosity group than for the high religiosity group, but not as much as expected. The high religiosity group had a mean score of 2.9 and the low religiosity group had a mean score of 3.45 making a difference of 0.55. We can conclude from this that the low religiosity group members do use English more than the members of the high religiosity group in social environments other than the mosque. It must be remembered that the mosque itself is an international community and as such must use English as a lingua franca. Not all the brothers speak Arabic. There are Malay, Farsi, Urdu, and Turkish native speakers as well at the mosque and if they wish to communicate across languages, English becomes the medium. At the same time, the various language groups at the mosque do tend to group according to language. Malay speakers fraternize with Malay speakers, Urdu speakers with Urdu speakers, Arabic speakers with Arabic speakers, and so on. Nevertheless, English is a vital medium of communication for functions involving the whole community.

3.) The scores on the cloze proficiency are crucial to this study. If the hypothesis is correct, we can expect to find that the test scores on the cloze proficiency will be

lower for the high religiosity group than for the low religiosity group. In fact, the average score on the cloze using the exact scoring method for the high religiosity group was 46.85. The range was 50, with a low of 17 and a high of 67. The average score for the low religiosity group was 53.3 with a range of 30, the low being 42 and the high 72.

Here we have figures that fit the expectation that the high religiosity group would get lower scores on the cloze than the low religiosity group. However, that is offset somewhat by the fact that they also started out with lower TOEFL scores on the average than the low religiosity group. It will be recalled also that in the high religiosity group there were three respondents who reported being in the Intensive English Program at OSU while in the low religiosity group there was only one respondent in the Intensive English Program. The lower TOEFL's for the three respondents as well as their lower scores on the cloze may account for some of this disparity.

T-Test for Significance

A T-test was run to determine whether the difference between the mean scores for the high religiosity group and the low religiosity group on the cloze test were significant or not. The results, $df = 38$, $T = -1.9023$, $P < .05$ on a one tailed test, show that the difference in mean scores on the cloze is in fact significant. The researcher therefore

concludes that religiosity is significant in determining the dependent variable and the cloze test score. The hypothesis that Muslim students who are more religious have a lower proficiency than Muslim students who are less religious is confirmed by the results of the T-test. It is good to bear in mind that the statistical relationship does not imply a cause and effect relationship. In other words, being religious does not 'cause' proficiency to be lower but rather tends to predispose the respondent to attaining a lower proficiency score.

Analysis of Covariance

In order to try to control for the differences in TOEFL scores and the length of time spent in the United States, an analysis of covariance was run on the high religiosity group and the low religiosity group with the cloze test score as the dependent variable and religiosity, time in U.S., and TOEFL score as independent co-variables. The result of the analysis of covariance was significant: $F = 5.85$, $df = 39$ and $P > .0023$. Thus the level of religiosity of a student does correlate with level of proficiency when the other two covariables are taken into account.

Doing an analysis of covariance adjusting only for length of time in the U.S. and then another analysis of covariance adjusting only for TOEFL scores yielded the following results:

Time in U.S. --- $F = 5.86$, $df = 39$ with $P > .0008$.

TOEFL score --- $F = 2.06$, $df = 39$ with $P > .1421$.

Thus time in the U.S. plays a much more significant role in conjunction with religiosity than the TOEFL score (level of proficiency) at time of arrival.

Conclusions

The three questions that have guided this study can be answered in the following way:

- 1.) Are Muslim students who are religious motivated instrumentally or integratively?

Muslim students who are religious do tend to orient themselves toward the mosque and as such have little time or inclination to establish social contacts with those who are not so oriented. This is confirmed by the high mean score on the Mosque Orientation scale (9.4) compared with the much lower mean score for the less religious group (3.95).

- 2.) Do Muslim students who are religious interact less with Americans than those who are less religious?

On the basis of their strong mosque orientation, it is likely that they do interact less with Americans than Muslim students who are less religious. However, from the evidence gathered here, that cannot be conclusively stated. Judging from the Integrative Behavior scale which dealt with how much the respondent uses English outside of the classroom, there

was a difference of only .55 on a scale with a high of 5 and a low of 1, the high group registering a mean of 2.9 and the low group a mean of 3.45. This measure, however, does not allow us to conclude that the difference in scores indicates more interaction with Americans since interaction with international students who do not speak the respondents native language would necessitate the use of English as a lingua franca.

- 3.) Are Muslim students who are religious less proficient in their English than those who are less religious?

From the group under study, it is clear that the religious Muslim students scored lower on the cloze proficiency (mean 46.85) than the less religious Muslim students (mean 53.30). The T-test confirms that religiosity is a significant factor in this difference. Further, an analysis of covariance indicates that religiosity is also significant if taken as a covariable along with TOEFL score and time in the U.S. Of the two covariables, time in the U.S. and the TOEFL score, time in the U.S. is much more significant since when the TOEFL score is taken alone the analysis of covariance indicated it was not significant.

CHAPTER VI

SUMMARY AND RECOMMENDATIONS

Summary

In seeking to determine if religiosity is a controlling variable in the acquisition of English for Muslim students who are studying in the U.S., the researcher administered a survey to the male Muslim student population at OSU. After the construction of a religiosity scale from 15 items on the survey, the respondents were ranked by religiosity. Focusing on those who ranked either high or low on the religiosity scale, the respondents were invited to take a cloze general English proficiency exam constructed by the researcher.

Sixty-two subjects took the proficiency exam. Ranking these subjects by religiosity, they were divided into a high religiosity group and a low religiosity group that was representative of the high and low religiosity for the entire survey population. Thus, the high religiosity group (20 subjects) represented the top fourth of the general population ranked according to religiosity and the low religiosity group (20 subjects) represented the bottom fourth of the general population ranked according to religiosity.

An instrumental motivation variable was constructed from

the survey questions to determine if the high and low religiosity groups differed from one another on the integrative/instrumental continuum. The result was that the high religiosity group scored higher than the low religiosity group. The researcher concluded that the subjects in the high religiosity group are more strongly instrumentally motivated than the subjects in the low religiosity group.

A second variable, called Mosque Orientation, was constructed from responses to two items in the survey. The high religiosity group which had expressed stronger instrumental motivation than the low religiosity group also scored higher on the Mosque Orientation variable than the low religiosity group. In fact, the differences in the scores were dramatic. The mean for the high religiosity group was only .6 from the maximum possible score while the mean for the low religiosity group was very near the bottom end of the scale. This confirmed the scores for the two groups on the Instrumental Motivation variable, the high religiosity group scoring high and the low religiosity group scoring low. It also indicated that the members of the low religiosity group were at least more open or available to integrative type behavior than the high religiosity group. Nothing definitive can be said about integrative behavior since what the members of the low religiosity group actually do instead of attending functions at the mosque and fraternizing with others at the mosque is not indicated.

A third measure, Integrative Behavior, utilized the responses to one item on the survey concerning the frequency of English usage outside the classroom. The low religiosity group scored higher than the high religiosity group, although not dramatically. To some extent, those in the low religiosity group seem to use English outside the classroom more than the high religiosity group. This cannot be assumed to be a direct indication of more interaction with Americans since it is quite possible that interaction that requires the use of English means that the subject is speaking and interacting with other international student which means that English must be used as the medium of communication.

The high religiosity group, besides having a stronger instrumental motivation, a very strong orientation to the mosque and to the mosque community and a slightly lower score on the Integrative Behavior variable than the low religiosity group, also had a lower mean score on the TOEFL and, more importantly, a lower mean score on the cloze proficiency exam.

The difference in the mean scores on the TOEFL between the high and low religiosity groups meant that when they first began their programs of study here in the States they began with different levels of proficiency. Already those in the low religiosity group had considerably higher scores than those in the high religiosity group.

However, the key concern for determining whether or not Muslim students who are religious have a lower level of

proficiency than Muslim students who are less religious is the result on the cloze proficiency exam. The high religiosity group in fact scored lower than the low religiosity group. To determine if religiosity played a significant role in the difference in the mean scores between the two groups, a T-test was run. The result, $df = 38$, $T = -1.9023$, $P < .05$, indicates that religiosity is a controlling variable in the proficiency level of Muslim students.

Besides religiosity, the time spent in the U.S. and the TOEFL score at the time of beginning studies here were thought by the researcher to be significant. To determine what role they played along with religiosity, an analysis of covariance was run controlling for both time in the U.S. and TOEFL. Then an analysis of covariance was run controlling for only one at a time. The results indicate that when religiosity, the time spent in the U.S. and TOEFL score are considered together as covariables, they have a significant effect on the dependent variable, the cloze proficiency score. When the covariables are considered one at a time, then the time spent in the U.S. proved to be significant but TOEFL was not.

In conclusion, it can be said that Muslim students who are religious are motivated instrumentally and are likely to interact less with Americans than those Muslim students who are less religious. Also, Muslim students who are religious are in general less proficient in their English than those who are less religious.

These conclusions are somewhat troubling to the researcher. No one should decide that the best way to help Muslim students gain proficiency in English is to devise ways to keep them away from the mosque. There is no cause and effect relationship. Rather, it is clear that Muslim students do not want to acculturate with Western society, at least religious Muslims do not. Like many other groups of international students, they have been placed in a situation that requires them to know English in order to attain their goals in life--career, higher social standing, monetary rewards, etc. They have come here to seek the goals they need in order to fulfill their wants. It is our duty to see that they are adequately meeting their needs while they are here. It is not our role to demand acculturation. However, it is our duty and obligation to attempt to provide the best possible support and assistance when we judge that the student is not meeting his needs adequately. In the case of Muslim students, especially religious Muslim students, one of the overarching concerns will be reducing anxiety, apprehension, and mistrust generated by religious, cultural, or social settings.

Recommendations

For Educators

These remarks will be most germane for faculty and staff at Intensive English Language Programs. They most commonly

are the ones who initially receive international students and therefore have a considerable impact on the expectations of the student concerning the local society and his or her own future in the American academic setting. However, these remarks may, to a greater or lesser extent, be relevant to other academic settings.

First, those students who need to develop their proficiency in order to succeed in their academic work must not be treated with kid gloves. Muslims are not somehow to be pitied but to be accepted as they are. To encourage and provide support for a religious Muslim student in enhancing proficiency, a clear program should be laid out with the student's understanding and consent. Relating any exercises as directly as possible to the student's major field of interest will be helpful. Utilizing religious texts that are translated into English or stories of the early Companions of Prophet Mohammed as texts around which discussions can be centered may stimulate the kind of discussions that provide input and feedback at the $i + 1$ level. Videotapes of Islamic lectures in English could also be utilized as teaching tools. In particular, tapes by Ahmad Deedat and Dr. Jamal Badawi are readily available.

Besides developing materials as the need arises from the resources available through the local Muslim community, the school or teacher can contact the Islamic Society of North America (ISNA) to obtain lists of Muslim text books that are

available. Also, ISNA would be happy to link those interested to ongoing projects developing more and better textbooks that meet Islamic criteria. The teacher and the institution, by showing respect and familiarity with the basic concepts of Islam, will be much more likely to lessen the role of the Affective Filter and open up the students to a great deal of input.

The chief concern of educators should be to help the student find a setting that will be of maximum benefit for the process of learning. This means being aware of situations that tend to influence the Affective Filter. In the case of Muslim students, this simply means becoming more informed about Islam. One way of doing this would be, for example, spending a portion of the weekly staff or faculty meeting covering material that will enable a broader understanding of Muslim students. For instance, if Ramadan is approaching, some time could be spent on determining what Ramadan means for Muslim students who may be away from home for the first time. Perhaps one faculty or staff member can be in charge of giving a brief report at times that are appropriate and serve to keep the rest of the faculty informed.

No source of information about Islam is as good as a Muslim. A liaison from the school can establish contact with the local mosque or Islamic Society in order to keep channels open with the larger Muslim community. Special concerns by either the school or the mosque can then be shared.

Special arrangements for the Friday Prayer should be communicated to the students. If the mosque is some distance away, the students can perform this obligation in a classroom that is not in use or some other area that is free.

In the classroom, the instructor should bear in mind the Muslim convictions concerning the separation of the sexes. Muslims themselves vary on what is deemed acceptable on this point. For group or one-on-one work among the students, the teacher should not force a student to violate his or her convictions. In other words, the instructor should not insist on a Muslim woman working in a group setting with males (for example, peer editing in a writing class or a conversation exercise group) when it is obvious from her manner of dress that she observes the Islamic social mores on this point. The appropriate amount of interaction is more likely to come if it is not demanded by the teacher.

When social activities are planned, the students should be informed that the food being served contains no pork or alcohol. Activities like an international coffee hour that meets regularly and offers the international student a chance to share something with Americans (a desert or some other favorite dish from his or her country) are situations that allow the religious Muslim student to make cautious forays into the local culture in an environment that still allows him or her control. He or she may remain at the periphery of the gathering or plunge into the midst of it. Whichever he or she

does, it will enhance the opportunity to gain linguistic and cultural data. If the Muslim student finds the situation somehow inappropriate, he or she may simply leave.

Utilizing host families, either to maintain contact with the student while he lives in a dorm or an apartment or lives with the host family, can be an excellent learning situation for all parties involved. Unfortunately, most international programs are plagued by a shortage of host families. This can lead to rather loose standards in accepting volunteer host families. Even if there is a shortage, all members of the host family should go through a cultural orientation program to familiarize them with situations that will arise that may lead to miscommunication.

For Muslims

Muslims themselves have a major responsibility for maintaining an attitude and environment that will help them fulfill their needs and meet their goals without compromising Islam. No Muslim can believe that he can or should keep the spiritual treasure of Islam a secret. It is incumbent on every Muslim to share in an appropriate manner the spiritual heritage of Islam. Being in the U.S. can provide a golden opportunity for doing just that. This likewise enables the Muslim to enter American homes, to discuss directly with Americans their concerns and problems, and to get an insight into the culture and the society that would not be possible

otherwise.

The missionary impulse that is inherent in Islam can be used to the advantage of mastering the language. The concern that a Muslim often has about religion and religious matters insures that his or her interest will be strong when engaged in a conversation about religion or trying to explain various Islamic practices to Americans. Integrative motivation does not have a monopoly on inculcating a desire to communicate and to interact with the local society. When the subject is religion, the Muslim may have no match, instrumental motivation or not.

Muslim students, in order to meet the obligation of sharing Islam with others, must organize and learn how to utilize the facilities that an academic institution puts at their disposal. Special speakers can be invited or conferences planned that will deal with subjects that will attract Americans as well as other Muslims. These are ideal situations to gain linguistic and cultural input. Mosque communities can and should sponsor activities to which non-Muslims are invited.

On an organizational level, there is nothing preventing private English Language Institutes from being established where a distinctive Islamic atmosphere prevails. An effort should be made at such schools to employ native English speaking faculty who are trained in TESL and are Muslim. Special programs developing the potential that lies in

Teaching English for Special Purposes should be concentrated on. Admission to such schools would not need to be restricted to Muslims only.

Many American universities, both private and public, maintain extensions abroad. A university from a Muslim country should consider establishing such an extension in the United States. Such an effort could be coordinated with an American university or established independently. American faculty members should be recruited and the venture should include a special effort to attract American students. English would be the medium of instruction; the mission of the extension should include a theological faculty for the study of Qur'an, Shari'ah, and Arabic. The American Muslim community could greatly benefit from such an effort. It should not be forgotten that Islam is anticipated to be the second largest religion in the U.S. by the end of the year 2110, given the current rate of growth (Haddad, 1987). In large metropolitan areas this opens up a vast pool of native speakers who can provide almost limitless linguistic and social interaction.

For Future Research

Further research or duplication of this research should include constructing a new religiosity variable that takes into account a broader range of specifically religious concerns. In particular, items concerning the observance of

Ramadan and plans or thoughts about the Pilgrimage to Mecca should be included.

Other variables, such as integrative and instrumental measures, should utilize more responses than the researcher has done in this study. Literature from other fields, especially Market Research, may have scales that can be adapted for this study. In general, 10 to 15 items are needed to make a more accurate measure. The items should also be shown to have internal compatibility and be statistically valid by running Cronback Alpha Coefficients for each.

A more comprehensive measure of proficiency would be helpful in determining if there are subskills that are more likely to be affected by religiosity. For example, do strong oral-aural skills show a correlation with integrative motivation and strong reading-writing skills correlate with instrumental motivation? Written responses and taped interviews could be used in conjunction with a cloze exam.

REFERENCES

- Abdalati, Hammudah. 1980. Islam in Focus. Indianapolis: American Trust Publications.
- Al-Banyan, Abdullah Saleh. 1980. Saudi Students in the United States. London: Ithaca Press.
- Barattini, Gregory. (no date). The religious traditions of Islam: How they affect teacher and student in the ESL classroom. Unpublished paper.
- Barna, LaRay M. Unknown date. Stumbling blocks in interpersonal intercultural communication. Unknown source. See App. D.
- Bellow, Saul. 1983. The Victim. In Barnet and Stubbs, Practical Guide to Writing (Fourth edition, pp.241-242.) Boston: Little, Brown and Company.
- Bourque, Jane M. 1974. Study abroad and intercultural communication. In Gilbert A. Jarvis (Ed.), The Challenge of Communication (pp. 329-351). Skokie, IL: National Textbook Company.
- Brown, H. Douglas. 1981. Affective factors in second language learning. In James E. Alatis, Howard B. Altman & Penelope B. Alatis (Eds.), The Second Language Classroom: Directions for the 1980's (pp. 111-129). New York: Oxford University Press.

- Brumfit, Christopher. 1984. Communicative Methodology in Language Teaching. New York: Cambridge University Press.
- Chejne, Anwar G. 1983. Islam and the West: the Moriscos. Albany: State University of New York Press.
- Chejne, Anwar G. 1965. Arabic: its significance and place in Arab-Muslim society. Middle East Journal, 19,4: 447-470.
- Condon, J. C. & F. S. Yousef. 1975. An Introduction to Intercultural Communication. Indianapolis: The Bobbs-Merrill Company, Inc.
- Cox, Harvey. 1981. Understanding Islam. Atlantic. January 1981, p. 73 (8).
- Djait, Hichem. 1985. Peter Heinegg (Translator). Europe and Islam. Berkeley: University of California Press.
- Dulay, H. and M. Burt. 1977. Remarks on creativity in language acquisition. In M. Burt, H. Dulay, and M. Finnochiaro (Eds.), Viewpoints on English as a Second Language (pp. 95-126). New York: Regents.
- Dunnett, Stephen C. with Fraida Dubin and Amy Lizberg. 1981. English language teaching from an intercultural perspective. In Gary Athlen (Ed.), Learning Across Cultures (pp. 51-71). Washington DC: National Association for Foreign Student Affairs.
- Eaton, Charles Le Gai. 1985. Islam and the Destiny of Man. Albany: State University of New York Press.
- Faruqi, Ismail. 1986. Toward Islamic English. Ann Arbor, MI: New Era Publications.

- Faruqi, Ismail. 1986. Islamic Da'wah, Its Nature and Demands. Indianapolis, IN: American Trus Publications.
- Gardner, R. and W. Lambert. 1959. Motivational variables in second language acquisition. Canadian Journal of Psychology, 13: 266-272.
- Gardner, R. 1960. Motivational variables in second language learning. In R. Gardner and W. Lambert, Attitudes and Motivation in Second-Language Learning. Rowley, MA: Newbury House.
- Gardner, R. and W. Lambert. 1972. Attitudes and Motivation in Second-Language Learning. Rowley, MA: Newbury House.
- Giles, H. and Jane L. Byrne. 1982. An intergroup approach to second language acquisition. Journal of Multilingual and Multicultural Development 3,1: 17-40.
- Green, Kathleen. 1983. Values clarification theory in ESL and bilingual education. In John W. Oller, Jr. & Patricia A. Richard-Amato (Eds.), Methods that Work (pp. 179-189). Rowley, MA: Newbury House.
- Griswold, William J. 1978. Islam and the West. Exchange, XIV, 1: 44-49.
- Haddad, Y. and A. Lummis. 1987. Islamic Values in the United States. New York: Oxford University Press.
- Hall, Edward T. How cultures collide. Psychology Today. July 1976, 66.

- Hall, Edward T. and William Foote Whyte. 1960. Intercultural communication: a guide to men of action. Human Organization 19,1: 5-12.
- Hamidullah, Muhammad. 1969. Introduction to Islam. Paris: Centre Culturel Islamique.
- Irving, T. B. (Al-Hajj Ta'lim 'Ali). 1988. The Qur'an, translation and commentary. (3rd ed.). Battleboro, VT: Amana Books.
- Judd, Elliot. 1987, February. Teaching English to speakers of other languages. In TESOL Newsletter, 21:2, 15-16.
- Krashen, Stephen D. 1983. The din in the head, input, and the language acquisition device. In John W. Oller, Jr. & Patricia A. Richard-Amato (Eds.), Methods that Work (pp.295-301). Rowley MA: Newbury House.
- Krashen, Stephen D. 1981. Second Language Acquisition and Second Language Learning. New York: Pergamon Press.
- Krashen, Stephen D. 1982. Principles and Practice in Second Language Acquisition. New York: Pergamon Press.
- Krashen, Stephen D. 1977. Some issues relating to the Monitor Model. In H. D. Brown, C. Yorio and R. Crymes (Eds.) On TESOL '77: Teaching and Learning English as a Second Language: Trends in Research and Practice (175-183). Washington: TESOL.
- Lambert, Wallace E. 1972. Language, Psychology and Culture. Stanford: Stanford University Press.

- Larsen, D. N. and W. A. Smalley. 1972. Becoming Bilingual, A Guide to Language Learning. New Canaan, Connecticut: Practical Anthropology.
- Lukmani, Y. 1972. Motivation to learn and language proficiency. Language Learning 22: 261-273.
- Markstein, Linda. 1987. Developing Reading Skills (pp.65-6). New York: Newbury House Publishers.
- Martin, Assunta Davis. 1981. Identifying the New Users of English. Unpublished thesis, OSU.
- Nayar, P.B. 1986. Acculturation or enculturation: foreign students in the United States. In Patricia Byrd (Ed.), Teaching Across Cultures in the University ESL Program (pp. 1-14). Washington DC: National Association for Foreign Student Affairs.
- Nomani, Asra Q. 1987. Passing through. Newsweek. April 20, 1987, pp.22-23.
- Oller, J. 1977. Attitude variables in second language teaching. In M. Burt, H. Dulay and M. Finocchiaro (Eds.), Viewpoints on English as a Second Language (pp. 172-184). New York: Regents.
- Oller, J. and C. Conrad. 1971. The cloze test and ESL proficiency. Language Learning 21: 183-195.
- Parker, O. D. & others. 1976. Cultural clues to the Middle Eastern student. Occasional paper no. 2. (Eric Document Reproduction Service No. ED 136 604).

- Rahman, Fazlur. 1984. Sources of dynamism in Islam. In M. Tariq Quraishi (Ed.), Islam: a Way of Life and a Movement (pp. 51-64). Indianapolis: American Trust Publications.
- Schumann, J. 1978. The acculturation model for second-language acquisition. In R. Gingras (Ed.), Second-Language Acquisition and Foreign Language Teaching (pp.27-50). Arlington, Virginia: Center for Applied Linguistics.
- Smalley, W. A. 1963. Culture shock, language shock, and the shock of self-discovery. Practical Anthropology 10: 49-56.
- Smith, Huston. 1958. The Religions of Man (pp.217-253). New York: Harper & Row.
- Spolsky, B. 1969. Attitudinal aspects of second language learning. Language Learning 19: 271-283.
- Stauble, Ann-Marie. 1980. Acculturation and second language acquisition. In Stephen D. Krashen & Robin. C. Scarcella (Eds.), Research in Second Language Acquisition (pp.43-50). Rowley, MA: Newbury House Publishers.
- Stevick, E. 1976. Memory, Meaning and Method. Rowley, MA: Newbury House.
- Stubbs, Joseph B. and G. Richard Tucker. 1974. The cloze test as a measure of English proficiency. Language Learning 23: 239-241.
- Summary of last week's khutbah. March 17, 1989. As-Siddique Mosque Newsletter. 10,1: 1.

Trifonovitch, Gregory J. 1980. Culture learning/culture teaching. In Kenneth Croft (Ed.), Readings in English as a Second Language (pp.550-558). Cambridge, MA: Winthrop Publishers.

APPENDIX A

SURVEY

Dear Brothers in Islam,

Assalam Alaikum. I am doing some work that involves research with Muslim students. I would appreciate it very much if you would help me by filling out the following questionnaire. A second stage may involve personal interviews with some respondents. All responses will be kept in strict confidence.

After completing the questionnaire, which takes about fifteen minutes, please return it to me in the self-addressed envelope included with the questionnaire. This envelope can be left at any campus mail collection point in the various departmental offices on campus.

If you are interested in the results of my study, please check the area so indicated at the end. I am very grateful for your cooperation and eager to receive your responses. I hope that you too are having a stimulating and successful semester. Wa Salam Alaikum.

Abdul Rahman (Paul McClure)
English Department -- OSU
414 Morrill Hall
Stillwater, OK 74078

P.S. If you have any questions, please feel free to call me at my apartment, 624-8078, or leave a message with the English Department secretary at 624-6138.

QUESTIONNAIRE SURVEY

Instructions: The following statements concern a behavior, an attitude or an opinion. Please indicate the extent of your agreement or disagreement with each statement.

EXAMPLE:

	Strongly Disagree			Strongly Agree	
1. English is an important international language.	1	2	3	4	5

If your level of agreement or disagreement towards the statement is strong, you should circle the appropriate space as shown below:

This would indicate strong agreement 1 2 3 4 5

This would, on the other hand, indicate strong disagreement. 1 2 3 4 5

In the same way, if your agreement is not strong, but you still agree to some extent, you would mark the space as shown here:

This would indicate that you agree, but not enough to say that your agreement is strong. 1 2 3 4 5

This would indicate that you disagree, but not enough to say that your disagreement is strong. 1 2 3 4 5

At the end of page 3 you will find a blank page on which you may write any comments that you feel will help explain your responses or in some way clarify what you mean. Please feel free to ask your own questions or make comments or suggestions on this page.

PART I

Please keep in mind that all responses in this study will be kept in strictest confidence.

	Strongly Disagree			Strongly Agree	
1. I think it is very important that I attend the daily prayers at the mosque.	1	2	3	4	5
2. I think it is OK for men and women to attend the same classes.	1	2	3	4	5
3. I would not attend a church service even if it is only to see what it is like.	1	2	3	4	5
4. I did not experience any problems adjusting to life in the U.S.	1	2	3	4	5
5. Attending the Friday prayer is a very serious obligation.	1	2	3	4	5
6. I would still want to study English even if it were not an important international language.	1	2	3	4	5
7. As a result of living in the U.S., I have a much better understanding of Islam.	1	2	3	4	5
8. I am satisfied with my progress in English.	1	2	3	4	5
9. I avoid being in places where alcohol is served.	1	2	3	4	5
10. I frequently read American daily newspapers.	1	2	3	4	5
11. I seldom eat at restaurants.	1	2	3	4	5
12. It bothers me if I am the only international student in a class.	1	2	3	4	5
13. Women should not work in public places with men.	1	2	3	4	5
14. I feel confident when speaking English with an American.	1	2	3	4	5
15. I think it is OK to date a member of the opposite sex.	1	2	3	4	5

	Strongly Disagree			Strongly Agree	
16. It is important to find a university where there is a strong Muslim community.	1	2	3	4	5
17. I think dancing with a woman is OK.	1	2	3	4	5
18. My view of life has changed since I've been in the U.S.	1	2	3	4	5
19. I make certain that I say all five prayers each day.	1	2	3	4	5
20. The world would be a better place if more people were Muslims.	1	2	3	4	5
21. I am uncomfortable with the lifestyle in the U.S.	1	2	3	4	5
22. I attend all daily prayers at the mosque.	1	2	3	4	5
23. Reading in English seldom gives me any problems.	1	2	3	4	5
24. I would like to spend more time with Americans.	1	2	3	4	5
25. I don't mind if people know that I am Muslim.	1	2	3	4	5
26. I want to return to my country as soon as I can.	1	2	3	4	5
27. I make it a habit to read the labels of food products.	1	2	3	4	5
28. I seldom speak English outside the classroom.	1	2	3	4	5
29. It is OK to drink alcohol if you don't get drunk.	1	2	3	4	5
30. I experience a lot of difficulties when I have to write in English.	1	2	3	4	5
31. I make certain that I say all five prayers each day.	1	2	3	4	5
32. I seldom feel nervous about speaking in English.	1	2	3	4	5
33. I do not experience any problems living in the U.S. now.	1	2	3	4	5
34. I feel uncomfortable in a class with a female teacher.	1	2	3	4	5

	Strongly Disagree			Strongly Agree	
	1	2	3	4	5
35. Life in the U.S. is difficult for a good Muslim.					
36. I attend most of the lectures at the mosque.	1	2	3	4	5
37. I frequently feel that I need to have someone help me if I am writing a report in English.	1	2	3	4	5
38. Most of my friends are the brothers at the mosque.	1	2	3	4	5
39. Americans have a good understanding of Islam.	1	2	3	4	5
40. I can enjoy reading in English for pleasure or relaxation.	1	2	3	4	5
41. I am careful to say the daily prayers at the proper time.	1	2	3	4	5
42. Sometimes I feel like people don't understand me when I speak in English.	1	2	3	4	5
43. One reason I chose OSU was because I knew there was a strong mosque in Stillwater.	1	2	3	4	5
44. I feel that I can understand my professors very well when they lecture.	1	2	3	4	5
45. My family has encouraged me to learn English.	1	2	3	4	5
46. The mosque is the focus of my life here in Stillwater.	1	2	3	4	5
47. I want my children to know English.	1	2	3	4	5
48. When people read what I have written in English, they have no problem understanding what I mean.	1	2	3	4	5
49. It is OK to keep a dog inside the house as long as it is clean.	1	2	3	4	5
50. It is important for my career that I attain a high level of English proficiency.	1	2	3	4	5

Please use this page to explain, comment, question, or make suggestions that may be relevant to this survey.

PART II

Check the appropriate response for the following questions or, when necessary, fill in the blank. Please keep in mind that all responses in this study will be kept in strictest confidence.

1. Level of present study:

<input type="checkbox"/> Bachelor's	<input type="checkbox"/> Intensive English
<input type="checkbox"/> Master's	<input type="checkbox"/> Other (specify)
<input type="checkbox"/> Ph.D.	_____

2. Native language:

<input type="checkbox"/> Arabic	<input type="checkbox"/> Turkish
<input type="checkbox"/> Farsi	<input type="checkbox"/> Urdu
<input type="checkbox"/> Malay	<input type="checkbox"/> Other (specify) _____

3. Besides your native language and English, how many other languages do you speak?

Specify number of languages and list them below.

4. How long have you been in the U.S.?

6 months or less

6 months to 1 year

1 to 3 years

more than three years

5. When did you begin studying English? 19 _____

6. Where did you begin studying English?

in primary school in my country.

in middle school in my country.

in high school in my country.

in university in my country.

at an intensive language school in my country.

at an intensive language school outside my country.

my first study of English was in the U.S.

7. Source of income in the U.S.:

<input type="checkbox"/> Government	<input type="checkbox"/> Self-support
<input type="checkbox"/> Family support	<input type="checkbox"/> Other

8. What is your major field of study?

<input type="checkbox"/> Architecture	<input type="checkbox"/> English
<input type="checkbox"/> Biology	<input type="checkbox"/> Electrical Engineering
<input type="checkbox"/> Business	<input type="checkbox"/> Industrial Engineering
<input type="checkbox"/> Chemical Eng.	<input type="checkbox"/> Mechanical Engineering
<input type="checkbox"/> Computer Science	<input type="checkbox"/> Social Sciences
<input type="checkbox"/> Economics	<input type="checkbox"/> Technology
<input type="checkbox"/> Education	<input type="checkbox"/> Other (specify) _____

9. Which country are you from?

<input type="checkbox"/> Bahrain	<input type="checkbox"/> Kuwait	<input type="checkbox"/> Saudi Arabia
<input type="checkbox"/> Bangladesh	<input type="checkbox"/> Lebanon	<input type="checkbox"/> Somalia
<input type="checkbox"/> Cameroon	<input type="checkbox"/> Libya	<input type="checkbox"/> Sudan
<input type="checkbox"/> Egypt	<input type="checkbox"/> Malaysia	<input type="checkbox"/> Syria
<input type="checkbox"/> India	<input type="checkbox"/> Morocco	<input type="checkbox"/> Tunisia
<input type="checkbox"/> Indonesia	<input type="checkbox"/> Oman	<input type="checkbox"/> Turkey
<input type="checkbox"/> Iran	<input type="checkbox"/> Pakistan	<input type="checkbox"/> U.A.E.
<input type="checkbox"/> Iraq	<input type="checkbox"/> Palestine	<input type="checkbox"/> Yemen
<input type="checkbox"/> Jordan	<input type="checkbox"/> Qatar	<input type="checkbox"/> Other (specify)

(If you are Palestinian living outside Palestine, please check both countries.)

10. Have you ever lived outside your country before coming to the U.S. to study?

yes no (If you checked 'no', proceed to number 11.)

A. Which area listed below did you live in?

<input type="checkbox"/> Africa	<input type="checkbox"/> Indian Subcontinent
<input type="checkbox"/> Australia	<input type="checkbox"/> North America
<input type="checkbox"/> Central America	<input type="checkbox"/> South America
<input type="checkbox"/> Eastern Europe	<input type="checkbox"/> U.S.S.R.
<input type="checkbox"/> Far East	<input type="checkbox"/> Western Europe
<input type="checkbox"/> Middle East	

B. How long did you live there?

<input type="checkbox"/> 6 months or less	<input type="checkbox"/> 2 to 4 years
<input type="checkbox"/> 6 months to 2 years	<input type="checkbox"/> More than 4 years

11. My most recent TOEFL test was:

<input type="checkbox"/> less than 6 months ago	<input type="checkbox"/> 2 to 4 years ago
<input type="checkbox"/> 6 months to a year ago	<input type="checkbox"/> more than 4 years ago
<input type="checkbox"/> 1 to 2 years ago	<input type="checkbox"/> haven't taken it yet

12. What was your score on your most recent TOEFL test?

13. How old are you? _____

14. I live...

<input type="checkbox"/> in a dormitory.
<input type="checkbox"/> with an American roommate.
<input type="checkbox"/> in an apartment/house with an American roommate.
<input type="checkbox"/> in an apartment/house with a roommate who speaks my native language.
<input type="checkbox"/> in an apartment/house with a roommate who is not American but does not speak my native language.
<input type="checkbox"/> in an apartment/house with my family.
<input type="checkbox"/> in an apartment/house alone.

15. Marital status:

<input type="checkbox"/> single
<input type="checkbox"/> married
<input type="checkbox"/> divorced

If you checked married on the last question, please answer questions 16 through 20. If you checked single or divorced, you may proceed to either 17 or 21.

16. Is your wife living with you? _____yes _____no
17. How many children do you have? Please circle the correct number.
 1 2 3 4 more than 4
18. Is your wife Muslim? _____yes _____no
19. Does your wife speak your native language?
_____yes _____no
20. Does your wife speak English? _____yes _____no

The following information will be helpful if you are willing to participate in a second phase of this study. It is optional, so you do not have to give your name and other personal information. Again, a reminder that all responses will be kept in the strictest confidence.

21. Would you like to receive a summary of the results of this project?
_____yes _____no
22. Name _____
Address _____
Telephone number _____

APPENDIX B

COMMENTARY

RESPONDENTS COMMENTS TO THE SURVEY

The following notes are copied verbatim from the respondents comments either on the extra page supplied for this purpose or near the questions to which the references are made. Numbers in square brackets refer to items on the survey itself.

Respondent #2:

(1) I believe strongly that a moslem should try to pray daily in the mosque. Yet for the last one year, I seldom come to the mosque. I only come to the mosque for Friday prayer. I used to pray daily in the mosque during the first semester I was in O.S.U. But then, I found out that in my opinion, the brothers' view of Islam is very literal. I also think that they tend to judge rather easily. I also feel that they are too 'pushy' and they have too much 'control'.

(2) The reason that I believe that dating is OK is because dating is one of many ways to understand and to know our future partners. The condition is that there must not be any sexual activity or any other things that is against Islamic teaching.

(3) I think, dating (or social contact with woman) issue, is one of my disagreements with the brothers in masjid [mosque].

Respondent #3:

Dear Sir,

I was very pleased with your questionnaire to know that some one really cares of us in the U.S.

As a matter of fact I'm writing here to say that I'm pleased in living here between my friends and brothers in Islam. And thanks again for your interesting survey.

Yours,

xxx

Respondent #4: [written beside questions noted]

[22] In Pakistan I try best.

[25] feel proud

[38] Inside or outside any where

[43] Our govt. sent us

[49] only in case of any danger

Respondent #7: [written beside question]

[13] hospitals! doctors

Respondent #10: [written beside question]

[22] I attend all daily prayers at the (apartment's) mosque

[A notation that 31 is a repeat of 19]

[38] Arabs?

[43] It was not known to me.

[45] My family has no concern with it.

Respondent #12:

[29] You can use it as a medicine.

Respondent #13:

[A notation that 31 is a repeat of 19]

[39] I have no knowledge of this.

I don't understand the meaning of question No. 15. It would be much better and highly appreciable if you make your research work on only and only Islam NOT English and if you are eager and to see and learn the real spirit of Islam, pay some time with the "Tublighee Jammah". It is also the duty of each Muslim to spend some time in the way of Allah (God).

The following schedule is prepared by the Scholars of Islam.

Four months in whole life (at least.)

Forty days in every year (at least.)

3 days in every month (at least.)

Each good muslim should try his level best to spend his life according to the ways and methods told by our beloved Prophet "Muhammad" (Peace Be Upon Him) by spending the life in the ways and methods told by the Prophet. There is definite success in this life and hereafter.

Respondent #18:

[5] Unless there is something more important than

attending the prayer.

[17] For me I do not like dancing.

[20] If they are true Muslims apply Islam in every aspect of life.

[23] If it is a scientific subject or from my field of study.

Respondent #19:

[A notation that 19 and 31 are the same]

Respondent #20:

Concerning Q #19. If the word SAY substituted by PERFORM, it would be better.

Respondent #21:

Question #19 and #31 are the same.

Respondent #24:

Dogs can be living with muslim with two condition:

- (1) To be in the yeard (not to be inside the house because it is also a place for praying).
- (2) To use them in guarding or useful jobs.

If I go to church it's not because I want to know how it is like (because I know how it is like) but to show people in there what Islam is.

Respondent #25:

I feel that some of the questions are written in slang language. (or may be my understanding is not well).

Respondent #28:

Some of the questions are hard for me to answer correctly because of varies changes have happened to me since I came to the United States. I used to be a bad muslim and now is trying to a good one. Hopefully it will last forever until my last breath. Insyallah. I hope I have given you very sincere answer and responds to the all questions. Good luck. Assalameleikum.

Respondent #31:

Some of the questions require a simple YES or NO answer instead of agreement or disagreement.

Respondent #32:

The options yes/no would have been better than agree/disagree., for eg., I don't pray five times a day but I don't disagree with the fact that I should offer prayer five times a day.

Respondent #33:

I hope the questionair is helpful to you. Some of the questions were not specific so was not easy to choose the right answer for.

Respondent #34:

1. Before photocopying your survey, please check for typing errors.

2. Some of questionnaire was repeated.

3. You are one of many Americans who I like very much.
You are very nice.

Respondent #36:

Keeping a dog in the house depends on the Schools of Islamic Teachings (Mazhab). Some scholars are tolerant with respect to dogs (especially a watch-dog), but some are not so tolerant.

Respondent #39:

I don't think I want to say something regarding this survey. For me, the questionnaires are strictly to distinguish between good and bad muslim. I don't know what your purpose for they survey. May be, many people are not sincere to answer according to their recent appearance. I hope you understand what I want to tell you. Thank you.

Respondent #41:

1. The woman can work in the public places observing perduh according to the condition laid down the Holy Book (ALQURAN)

2. Praying in Mosque is compulsory if you live in the vicinity of it.

3. Woman education is not prohibited in Islam but separate educational institutions/schools should be made available for women.

4. Learning of any language for the purpose of

preaching/living/earning is good and Islam does not restrict anyone to do so.

Respondent #46:

About question No. 17 for dancing with a woman, the man become like a male horse which is open in the cattle of female horses. Male horse can choose any female horse. So, when one body touches the other body, it becomes natural that both she/he gets some changes in her/his mind to become more closer for unwanted periods. Therefore, it is perohabited in Islam that woman should observe PERDA. That is why the man can not see any woman running like a fox in Islamic Countries, while in the Europe Countries/America the woman has got every oppertunity to go in the arms of any man, which makes the disturbance or create the trouble in her home for separation at any movement. And it is the losses of human societies/culture for the peaceful life of human being.

Respondent #48:

"In the Name of Allah, the Merciful, the Compassionate" --my answers to the questions that involve some Islamic judgement, should not be taken for granted. I am trying to be a good muslim though, but I feel like not grasping the whole idea of Islam. Well, I am searching hard to do something about it.

Questions like those on Part I e.g. 2 and 29 have, or,

might have been answered in two ways. That what Islam really judges on them and that what an individual muslim might think about them. The average muslim may not be well acquainted with Islamic rules for the different aspects of this life. Alcohol is known to be strictly prohibited in Islam, but you may find a muslim who drinks. So if he is sincere with himself he will definitely agree with Qu-29 because he does so. My conclusion is that the two-way answer questions may result in some bias. And God knows.

Wish you all the best.

Respondent #49:

1. The woman can work in the public places subject to the condition laid down in the Holy Book (Alquran)

2. Praying in mosques is compulsory if you live in the premises of mosque otherwise you can pray everywhere on the surface of the earth.

3. It is advisable not to go or attend places where the sins for which the criteria has been fined in Islam, are committed.

4. Woman education is not prohibited in Islam when separate systems of education is made available for the woman.

5. Being a Muslim is a great honour from the almighty God and one should feel pride of it because the muslim is to be succeeded at all in the life here after and will enjoy the beautiful charms of the paradise.

6. Learning of any language for sake of preaching Islam

is very important and Islam does not provide any barrier on it.

Respondent #50:

[20: strongly agree is indicated followed by] x1000

[A notation that 31 and 19 are the same]

[39: strongly disagree is indicated preceded by] x1000

Respondent #52:

Personally I feel that a survey can only give you a "rough" guide. My experience has shown me that it can be misleading sometime as people NOT ALWAYS express their true feelings. However, this survey is a good effort--so Good Luck!!

Respondent #53:

I would rather see more questions concerning the social life that a muslim student would live in the united states, depending on his religious status, whether he's religious or not, his style of life will differ. Student who go to the mosque attend prayer would mostly keep most of their old habits and their style of life and mostly don't change significantly. Those who don't go to the mosque will involve themselves in american society more as a need to know more about people and also to fillful the space of missing a social gathering, they could get it at the mosque. The second kind of students would have more fluent English than

those who go to the mosque because they are much involve in outside life.

Respondent #54:

[A notation that 19 and 31 are the same]

There were more than 6 questions about English as language and how important it is. And I do not know how is this related to reserch about Islam. If the answer to this comment is your ability in sending the massage of Islam to some Amaricans in English and how able you will be to discuss this problem. If not can you say any thing about it.

Respondent #55:

An information sheet must be attached to this survey, keep in mind the following realities of the religion ISLAM. It will help you to collect correct survey report.

My suggestion is that all printed material having the key points i.e. the basic ideas or belives and elementary principles of the ISLAM should be provided to the American peoples so that they may have clear understanding about the realty and power of the ISLAM and Muslims.

It will help the new comer and young generation to gain knowledge about the Muslim culture. I emphasize over the following gracious realities of the Islam and to explain the whole life of the last Prophet MUHAMMAD (Pease be upon him).

The behavior and power of the Prophet should be told to

the people i.e. all miracles must be described such as follows:

- (i) The moon on the sky was splited into two parts by the prophet and then again coupled by the order of the prophet, the power given to him from the ALMIGHTY ALLAH.
- (ii) After the sunset, the prophet order the sun to come back again to its evening position. This great miraculous action must be explained to the American peoples.
- (iii) The behavior of the prophet with non-muslim at the occasion of the victory of the Mecca must be convey to the people. The whole life of the prophet from birth to death is full of miracles which show the greatness and truth of ISLAM. I think it will help you to have better survey.

If you have any trouble about the above comments, suggestions, please contact me in my house or you may talk to me on telephone.

Thank you

Yours truly,

(signed)

(name printed)

(title, position, country)

Respondent #56:

Dear Paul,

I hope you come up with good result, and this survey help you for your progress and gaining higher education. But, don't forget that, in any position you must be a voice of people.

Sincerely, (signed)

Respondent #57:

[The word 'real' is inserted by the respondent before Muslims in the wording of question 20 which read originally: The world would be a better place if more people were Muslims.]

Respondent #58:

All questions that I've marked (*) are actually still in debate in nowadays life of Islam. Such the 3th, 5th, 9th and 15th questions are probably better explained by our destination or how far we'll get involved in there. Let's consider for example, the 15th question. If our destination to date a woman (because I'm a man) is just because we want and need to know her characteristics closely without any bad thinking (say sex) it is strongly OK. But if we have the bad destination (sex), it is absolutely not OK even if we only think about that before dating. Should we have had that before dating, I would have said "Cancel your dating, please". [Marked * are 3, 9, 11, 13, 15, 16, 29, 35, 49.]

Respondent #59:

I think it's so good to be a good muslim, but it would never work out properly in a country like this, because there are lots more into islam other than praying and fasting. I believe that having a big islamic center, here in stillwater, is very helpful to us because we will all be there, performing our prayers, taking care of each other, and reminding ourselves with the good things about our countries and our religion. But at the same time, I think that muslims in stillwater or anywhere else should face the fact of being students in a foreign country where the majority of people have different religions and different cultures.

Therefore, being students, it is very important that we deal with them, try to understand their culture, show them how good we are, show them that we are humans with lots of faith, and show them what our religion is all about. I think it is our chance to see and live the type of society we have here, maybe this will help us appreciate our culture and our society. Of course, getting involve in a society like this, would require lots of courage and faith, that is why I say it is not enought to go and pray five times a day, and be with the muslim brothers all the time, we have to have good hearts with lots of faith, confidence and courage to meet people. We should always keep in mind that we can

always find good people and good friends with good hearts regardless to the kind of religion they have. Because religion would never judge how good you are, it is just the way you were brought up.

So let us just have confidence and go out and meet people and not be like the people who are afraid to sin.

Respondent #63:

[3] 'strongly disagree' with the added words: I will attend.

[6] 'strongly disagree' with the added words: I would not.

[7] 'strongly agree' with the added words: America made me a better Muslim.

[9] 'strongly agree' with the added word: Definitely.

[11] 'strongly disagree' with the added words: Frequently do.

[13] 'strongly disagree' with the words in the question 'public places with men' underlined and the question written underneath: Which public places?

[19] and [31] are circled to indicate that they are the same question. In both the word 'say' is struck out and penciled above it the word 'practice'.

[34] 'strongly disagree' with the added words: I don't.

[41] as in [19] and [31], the word 'say' is deleted and replaced by 'practice'.

Respondent #69:

[20] the word 'committed' is added to modify Muslims.

[22] I don't go for fajr very often; however I am trying to commit myself this semester.

[19] and [31] are noted as being the same question.

[34] Never had a female teacher.

[36] English lectures.

[45] It's part of our Education Policy.

[49] There's no guarantee it will always be clean.

Respondent #72:

1) I would have encircled 5 if the statement No. 20 had been as "The world would be a better place if more people (truly) follow Islam"

2) Either statement 25 should be updated or a new statement should be added as "I would feel happiness (pleasure) if people know that I am Muslim"

Respondent #74:

Dearest Abdul Rahman:

As-Salam-Walai-Kum.

If I can be of any further assistance to you, please do not hesitate to contact me.

Wa-Salam-Alaikum. (signed)

Respondent #75:

For question #3--I saw the church service on T.V.

For question #43--I know my best friend is there.

Respondent #76:

[8] as much as possible

[19] and [31] are noted as being the same. The word 'say' is underlined in both questions.

[20] Good Muslims

It is really difficult to answer some of these questions with agreeing strongly or disagreeing because some of the subjects are more delicate and need more explanation.

Respondent #79:

First of all I hope this survey is useful for lots of people, because I really think that it is very important to spread out our religion in a country like the U.S. It sometimes hurts to know that our professors and friends know nothing about Islam except what they hear in the news everyday. In fact some of them think that Islam is a religion that kills people for no reason or what they always say "holley war".

The only suggestion that I will make or at least tell my fellow Muslims to forget all their political background and let's all gather in one hand as Mouhomad, peace be upon him, had said, "Be like one harmonious building where every part supports all the other parts" (*) and let's show the American people the true face of Islam.

God bless you and give you all the help you need.

(*) The above quotation and the salutation of peace upon the Prophet were given in Arabic without translation.

Respondent #81:

[19] and [31] are noted as being the same.

Respondent #82:

[5] Answer is about here. (Response is 3)

[16] It does not matter to me. (Response is 3)

[19] and [31] are noted as being the same.

[20] I have no idea. (A neutral response--3)

[35] Everywhere CAN life be difficult! (Response is 3)

Respondent #83:

[9] DRINKING matters, not being there or not being there.

(Response is 2)

[15] As long as you don't involve in nonreligious activities. (Response is 4)

[23] doesn't give me problem at all.(Response is 2)

[26] If I won't go back to my country doesn't mean I wanna stay in U.S.A. (Response is 3)

[33] genrally speaking (Response is 2)

[43] there are stronger mosque in other cities of U.S. (Response is 2)

[49] It doesn't matter (Response is 3)

Respondent #88:

I hope that the results will give you a good picture

about the Muslim commety in Stillwater. Also I hope we as a Muslim people can use these results to improve ourselves towards each others. Of course in the right way. I would like to thank you for this great idea. And your precious time that you spent working to prepare such a survey.

Respondent #95:

[1] It's important THAT you pray, not where you pray.

[18] I have started respecting my Islamic ideals more.

One of the reasons (the basic one) that I don't go to the mosque is that in my opinion the people there pray the wrong way and I don't want to make a big deal about it.

Respondent #97:

[31] noted as being the same as [19]

Respondent #99:

I don't want to comment.

Respondnet #100:

[20] It depends on quality (Response is 1)

[25] But I want them to know (Response is 5)

Respondent #102:

Women can work in public places as long as they keep their veils, and also not to have private contact with men.

Respondent #107:

I want to be familiar with objectives of this survey.

Are you doing the research for your disertation or for some project. If it is a disertaiton, why have you chosen this subject? If it is a project who is financing it.

Respondent #110:

Questions which have been asked very good with the exceptions of a very few questions. This program is really appreciable. May Allah Sobhana Ta'la give you great reward for your honest intention in the life hereafter.

Respondent #113:

[19] and [31] are noted as being the same.

Respondent #116:

Dear Brother in Islam Abdul-Rahman:

Assalamu Alaikum wa Rahmatollah wa Barakatoh.

It is my pleasure to help in this research as much as I can and I pray to Allah that you may be successful all times in your life, and in learning the islamic image and spreading its message throughout this society. And I ask Allah that the Muslims would be united every where to help establish the true islamic society and the true islamic teachings which have been forced by others to stay in the darkness for a long period of time.

I like to clear some of my answers that could sound strange or have some conflicts. It is obvious that shiiat and sunna are brothers in islam, and that anyone who tries to create conflicts between them is the enemy of islam. And

both need to overcome the virtual differences, and unite and work together and help each other especially today, to be able to stand against those that work very hard for the death of this merciful religion. I love to be among my muslim brothers and enjoy their company and share islamic believes with them, and that's what a mosque should offer and it is very important that in the mosque, Muslims (all kind of muslims) get stronger, and not divided, and get closer to each other and not be away, and support any islamic movements toward freeing the oppressed people everywhere, and not blocking them. And it is important to know who is leading us, who is making decisions for us, so we decide whether to follow this leadership or not. A mosque should offer a good political line as well as good religious practices. A mosque is the title of unity for Muslims, and never the differences among them, regardless wether there exists differences or not, the mosque is to minimize as much of them. I, as a moslim, would love to see the moment where we can put our hands together and raise them up and say the unity prayer. I would love to see the replacement of the differences by the honest and solid decision to stick together and face one destiny and be a hard rock in the way of the enemy of islam and the enemy of humanity, and be the tools of true peace and brotherhood in this world. I am fully sure that you my brother Abdul-Rahman, share these issues with me. And so, I ask for

apologies for redundancy. I certainly enjoyed writing you, and I wish that I could write more, but hopefully, we may get together sometimes and share our points of view.

And our last prayer is thanks to Allah the lord of the worlds. Wassalam Alaikum wa rahmatullah wa Barakatoh.

Respondent #117:

It would be relevant also if you include some Americans in your survey to find out the extent that they know about Islam, to my belief 99% of them don't know who Mohamed (Peace Be Upon Him*) is.

In my opinion the frequent going to the mosque and being a good moslem does not correlate positively all the time.

*The salutation of peace upon the Prophet was written in Arabic by the respondent.

Respondent #118:

In the name of Allah.

Dear, Brother Abdulrahman.

I want to clarify some of my answers in order for you not to understand me wrong. Specially those related to the mosque here in Stillwater. I'm from Lebanon, and as you know there were for the past five years a strong Islamic revival after the Islamic revolution in Iran, and I used to attend most of my prayers and specially the Friday one in the mosque and listen to excellent Moslem Alem (religious

leader), but when I arrived here in stillwater I was shocked by the behavior of some people in charge at the mosque. As you and I know that the mosque is a place to make our believe in Allah much stronger and to discuss our time being problems (political, economic,---) not only to get together for prayer, and I know that in Islam there is a freedom is work in the path of Allah for any people not only for those who are accepted by devil countries like U.S.A. and Saudia Arabia which their daily goal is to kill or eliminate islam from the earth (you know that). So if a mosque like this only to make propaganda for those people and separating religion from politics, is very dangerous and preventing some people to say their word or what they believe is right is not Islamic behavior, or being chaised out of the mosque because you said a true statement about one of the bad countries, is not islamic. So my brother in islam, I hope you got me right, for why my answers about the mosque were.

Yassalam alaykom

You brother in Islam

(Name printed in English, signed in Arabic)

Respondent #122:

[19] "I should" replaces the words "I make certain".

[41] "I should" replaces the words "I am careful to".

[50] "In fact I don't know yet" added as commentary.

(Response is 2)

In the Name of Allah, the Merciful, the Compassionate*

ASSALAM-ALAIKOM:

-with regard to the questions about the mosque I answered assuming that you were asking me about the mosque in stillwater. Otherwise it is very good to attend the mosque but it is not an obligation.

-with regard to prayers: I think it is very important to say the daily prayers at their time but I did not reach that level.

Thank You

(It seems that the respondent's comment regarding the mosque is meant to explain why he said in the survey questions that he does not attend the moque.)

*written in Arabic

Respondent #123:

In the Name of God, the Merciful, the Compassionate*

Dear Sir,

Assalam Alaikum: I like your way to interviewing muslim students in Stillwater. I appreciate you. Since my arrival in the United States, I am faced by what is known as culture shock. This culture shock is caused by huge differences in the aspects of American life compared to the society which I came from. The Americans are outgoing and open whereas my culture is more restrictive. Also, I feel homesick. This is my first experience to leave my parents that's why I miss them too much. But when I find many good and sincere muslim friends in Stillwater I become very

happy and also when I go to the mosque for prayer I meet with my muslim brothers. Now I feel that I am living with my elder brothers same when I was living in my country.

Your well-wisher

(Name printed in English, signed in Arabic)

Respondent #124:

It would be better if the choices had yes and no plus the other choices,

Respondent #125:

Noted that [31] is a repeated question.

Respondent #126:

Muslims all over the world should be a brotherhood group and work as a force. We must forget differences between us and follow the path of Mohammed (Sal.). We should have positive towards each other and have better understanding of Islam rather than nationalism or capatilizm or socialism.

Respondent #127:

A notation that [19] and [31] are the same.

Respondent #135:

A notation that [19] and [31] are the same.

[20] I don't think so. The question should be: "...if the people were REAL muslims.: Look at the Islamic world.

Each islamic country assumes that they are good muslim, the others not. They know everything the others not. This condition is breaking the unity which requires by Islam.

In Middle East, I don't know exactly, there are 15 islamic country, all of them are Arab, their language, culture, religion etc. are same. When we look at the United Nation records, and their action in the region, it can be clearly seen that they are acting as enemies each other. Why? "Divide and rule." This is the backbone of Great Britain's and other emperialists' foreign policy. They divided the Arabs, they put lots of superstitions. For example, the homosexual Britain spy Lawrence (Lawrence of Arabia) worked over there 25 years as a good muslim.

[29] Even a drop of alcohol is strongly prohibited by Islam.

[39] They don't know anything about Islam.

Respondent #136:

[1] It is vital to offer prayer, because there is strong philosophy in it, But some time due to one reason or other, can not go to Mosque.

[3] If I had a chance to go to church I would like to see that how the service is carried out, Although I would not take part in it, and will be only a observer. Moreover I do not know whether that is OK by religious point of view.

[5] Friday prayer is essential because after not offering three consecutive Friday prayers the name of Person is written on the gate of Hell. To avoid that awful condition, we should offer Friday prayer as well.

[6] I do not know how, back it becomes International language. but to know science and technology and to explain my islamic views. I intend to study English even if it was not a international language.

[7] I think not due to in U.S.A. but whenever you are a minority group one tries to adhere to his religious values.

[10] I used to go through the O'Collegian almost daily.

[11] Yes due to feeling, that something which is not according to my religion may not be in it.

[12] That is obvious that I bother very much, because I could not explain my views fully, and sometime accent problem, and sometime when teacher say some thing humorous in slang, I can not enjoy that.

[14] I feel problem in listening, because every region has different accent, therefore some time it is difficult to grasp the meanings.

[18] I could not understand that question. If it is for religion, then I am still a stanch Muslim. If it is about life style even then I am adhered to my traditions. If it is about living, facilities, humanity, cleanliness then I agree with you.

[19] Sometimes it happened that I offer five prays months

together, but sometime due to slackness, I could not offer five prayers daily and I cut sorry figure for that.

[20] Certainly if more muslims would be from the core of their heart, not by lips saying. Almighty greet us with EEMANN.

[21] Not so because every nation has his own lifestyle. And in No. 18 I have expressed by views.

[22] Already answered in Q. No. 1.

[28] I do whenever an American or of other national talk to me. Definitely I have to answer in English.

[31] Allready answered in Q. No. 19.

[32] Sometimes it happend so. Whenever I could not explain my self before a class or gathering and ger nervous.

[33] I do feel, you know above all things. The saying that apply to me even. EAST OR WEST HOME IS BEST.

[34] Yes I agree because I could ask question frequently.

[36] Not here but in my country I do every Friday I attend the lectures.

[37] Yes to some extent, because I could not formulate ideas and could give good shape to my expressions.

[38] Not necessarily, other than mosque I have many friends.

[39] I know that American have good knowledge about muslim states but, about Islam, and Muslim themes, that I can not say.

[40] Sometimes I do so, just to see formate of sentences and conversational etiquette.

[41] Already answered in Q31 but about time punctuality, the human weaknesses play an important role towards prayers but the doctron is, to observe the time strictly.

[42] That happens to me because when I speak they do not follow my accent, and when they speak the same occur to me.

[43] We are placed in O.S.U. by our Govt., and presence of Mosque is blessing of God, thanks to Almighty.

[44] Already answered in different questions.

[46] Of course Mosque is uncalled blessing of God, and if it would not be here, then it would be a curse to me.

[47] Definitely they are studying English in my country for the sake of science, technology for advancement of Muslims.

[48] I can not say.

[50] Already answered, but add that not for career only but to make other people understand difficulty in technology.

Respondent #138:

Although I seldom say my prayers at the mosque, I still believe that the Mosque is the best place to go to and practice Islamic activities at.

Respondent #139:

1. The question about prayer may be elobrated more, as

some of the muslim

a. does not pray 5 prayers daily

b. does not pray all prayers daily in the mosque.

So question may be added to categorize them in respect of

a. Numbers of prayers offered daily

b. Numbers or percentage of prayers offered daily
in the mosque.

2. Some other aspects of Muslim students life such as, faithful, regular, punctual, cooperative with other muslims/non-muslims, interest on saving/loans, avoiding pornography-books, movies, VCR etc, other basic worships of Islam etc may be included.

Respondent #141:

[1] Although I agree, however, because of time limitations I'm not capable of doing all the prayer, at the mosque.

[2] It is more important in my judgement the nature of the work, and the environment. It needs to be strict.

Respondent #142:

[12] Only, if I am pointed out as foreign student. I would like to inform you that there is big difference between what we think and what we do, since I have got here I do lot of things which I think is wrong.

Respondent #143:

For question no. 43, don't misunderstand me. I

happened to choose Stillwater because one of my friends back home (my neighbor) is studying here. But now, if I ever think to come to study at OSU again, it will be because of the mosque or the community. In short, I didn't know there is a strong Moslem community when I first came to Stillwater.

Respondent #144:

[20] I strongly agreed only in the case of good muslims.

[26] I agreed because I miss my family.

[49] I disagreed only because I don't like dogs.

A last comment: Why did you repeat question #19 twice (#31)?

Respondent #146:

1. The example filled by cutting di/s and adding in next sentence shows that the writer knows english a little.
2. No topic of survey/study has been mentioned.
3. Most of the questions are repetitive.
4. The procedure to find choices 1 2 3 4 5 is difficult.
5. Some points are part of US culture i.e. Dating, while there is no concept of Dating in Islam, same is the case Dancing & alcohol.
6. The overall survey is comprehensive & OK!

Respondent #147:

[31] is marked with an asterisk (*)

[19] and [31] are noted as being the same question.

[20] The word 'depends' is added after the statement.

(Response is 3.)

[31] is marked with two asterisks (**)

[35] The comment, 'it may!!!' is added. (Response is 2)

[41] is marked with three asterisks (***). (Response is both 1 and 5 with an arrow connecting them.)

[43] Choosing OSU was my biggest mistake (a village in the middle of nowhere).

[47] don't have any

[49] I personally don't like dogs.

[50] it may

On the comment sheet at the end of the questionnaire the respondent has:

* you can't deduce what you expect from these kind of questions especially 23!!!

** using psychological tricks can't change somebody's mind!!!

*** Proper [prayer] time is:

--for salout (noon) & asr (afternoon): whenever you can between midday (12:30) and sunset 5:00.

--for Maghreb (evening) & esha (midnight): whenever you can between sunset & midnight.

--for Fagr (morning): whenever you can between two hours between sunrise and sunrise.

**** can't deduce what you expect.

I just filled out this form, because I know what it means to get back a filled-out form. Good luck on

your research and don't expect to understand a lot from these filled-out forms because most of people who are going to answer this questionier are minorities coming from a place that even may not have any facilities for a comfortable life. Again good luck on your research. TSOHISP

(The respondent attached an extra paper to the front of the survey with the following note)

Islam is a scientific based religion. The same way that science advances and we move from one period to another (i.e. industrial to technology to information age) Islam also advances. The Islam that you are going to deduce from your questioniar or read books is 1300 years old. The same way that you are not using science of 1300 years ago you supposed not to use Islam of 1300 years ago. The rules in Islam are not fixed. Scientists of related area deduce these rules from Quron. Depending on how informative these scientists are, the rules are mor advanced. Not any one person has been able to understand Islam unfortunately so well and deduce advanced rules, or if there are some they are not in a position to tell moslims what the actual Islam is. If you are interested in Islam and its actual values you got to get it from the scientists of related area. You got to be a hardworking and smart to find out what Islam is and what you hear about it.

Good Luck, TSOHISP

Respondent #149:

Why questions 19,31 are the same (I don't believe it is an error).

Respondent #152:

Some of the questions I have answered especially the ones concern religion where I expressed my believe and faith but that does not mean I practise it daily like preying five times a day I strongly I think I should do it but I skip some of theme for one reason or another with saying its OK to do that In fact I think it is completely wronge.

Respondent #153:

It is a nice survey. It would have been easier if you divided it into sections, according to topics, instead of being all in one section. Good luck, Paul.

APPENDIX C

CLOZE PROFICIENCY

Instructions:

The following passage has had fifty words deleted. Your task is to decide what words will fit in the blanks.

- 1) Before you write any words in the blanks, read through the passage quickly.
- 2) Next, read the passage carefully and write a word in each blank. The word must fit the sentence. Write only one word in each blank. Spelling errors will not be counted as long as the scorer can recognize the word you mean.
- 3) After you have finished, read over the story again to see if all your words fit.

There is no time limit.

People all around the world value education because a good education means a better life. Everyone agrees with that. However, _____ in different countries want their _____ to teach different things. Each _____ culture has its own values, and _____ want their schools to teach _____ values of their culture.

_____ do we mean by 'values'? ' _____ ' are people's ideas of the _____ and important things in their _____. For example, your culture may _____ hard work. That means in _____ culture, it is important to _____ hard, and people value hard _____ more than many other qualities. _____ perhaps your culture values honesty _____ all. That means it is _____ to tell the truth. And _____ the truth all the time _____ cause some difficulties. We all _____ that!

Some of the same _____ are important in different cultures. _____ are, however, many differences between _____ groups. Within each culture, school _____ teach the value of that culture. In other words, children learn _____ cultural values of their country _____ school.

The United States is a _____. Everyone in the United States has _____ opportunity to have free education. _____, state, and federal governments pay _____ the public schools. Everyone, rich _____ poor, can go to school. _____ are also many private schools. _____ in private schools have to _____ tuition. The state does not _____ for private education

Some people _____ that American schools try to _____ too much for too many _____. It is impossible, they say, _____ give a good education to _____. The American educational system, they

_____, should educate only the most _____ people in the society.

Instead _____ tries to educate everyone.

However, _____ Americans want everyone to have _____ chance to go to school. _____ is important for a democratic _____ to have educated people. In _____ democracy, people choose their government's _____. They need to be able _____ think clearly to make these choices. They need a good education to be good citizens in a democracy.

Levanthal's apartment was spacious. In a better neighborhood, or three stories lower, it would have rented for twice the amount he paid. But the staircase was narrow and stifling _____ full of turns. Though he went up _____, he was out of breath when he _____ the fourth floor, and his hear beat _____. He rested before unlocking the door. Entering, _____ threw down his raincoat and flung himself _____ the tapestry-covered low bed in the front _____. Mary had moved some of the chairs _____ the corners and covered them with sheets. _____ could not depend on him to keep _____ windows shut and the shades and curtains _____ during the day. This afternoon the cleaning _____ had been in and there was a _____ odor of soap powder. He got up _____ opened a window. The curtains waved once _____ then were as motionless as before. There _____ a movie house strung with lights across _____ street; on its roof a water tank _____ heavily uneven on its timbers; the shutters _____ the windows, which rattled in the slightest _____ of air, were still.

The motor of _____ refrigerator began to run. The ice trays _____ empty and rattled. Wilma, the cleaning woman, _____ defrosted the machine and forgotten to refill _____. He looked for a bottle of beer _____ had noticed yesterday; it was gone. There _____ nothing inside except a few lemons and _____ milk. He drank a glass of milk _____ it refreshed him. He had already taken _____ his shirt and was sitting on the _____ unlacing his shoes when there was a _____ ring of the bell. Eagerly he pulled _____ the door and shouted, "Who is it?" _____ flat was unbearably empty. He hoped someone _____ remembered that Mary was away and had _____ to keep him company. There was no _____ below. He called out impatiently. It _____ very probable that someone had pushed the _____ button, but he heard no other doors _____. Could it

be a prank? This was _____ the season for it. Nothing moved in _____ 161
stair well, and it only added to _____ depression to discover how he longed for
_____ visitor. He stretched out on the bed, _____ a pillow from
beneath the spread and _____ it up. He thought he would doze _____.
But a little later he found himself _____ at the window, holding the curtains
with _____ hands. He was under the impression that _____ had slept.
It was only eight-thirty by _____ whirring electric clock on the night table,
however. Only five minutes had passed.

EDUCATION IN THE UNITED STATES

From:

Markstein, Linda. 1987. Developing Reading Skills
(pp.65-66). New York: Newbury House Publishers.

Key for Cloze Proficiency, Part One

- | | |
|---------------|-----------------|
| 1. people | 26. in |
| 2. schools | 27. democracy |
| 3. culture | 28. the |
| 4. people | 29. Local |
| 5. the | 30. for |
| 6. What | 31. or |
| 7. 'Values' | 32. There |
| 8. good | 33. People |
| 9. culture | 34. pay |
| 10. value | 35. pay |
| 11. your | 36. say |
| 12. work | 37. do |
| 13. work | 38. people |
| 14. Or | 39. to |
| 15. above | 40. everyone |
| 16. important | 41. think |
| 17. telling | 42. intelligent |
| 18. may | 43. it |
| 19. know | 44. most |
| 20. values | 45. a |
| 21. There | 46. It |
| 22. cultural | 47. country |
| 23. usually | 48. a |
| 24. culture | 49. leaders |
| 25. the | 50. to |

LEVANTHAL'S APARTMENT

From:

Bellow, Saul. The Victim. In Barnet and Stubbs, Practical Guide to Writing (pp. 241-242). 1983. Boston: Little, Brown and Company.

Key for Cloze Proficiency, Part Two

- | | |
|---------------|--------------|
| 1. and | 26. was |
| 2. slowly | 27. some |
| 3. reached | 28. and |
| 4. thickly | 29. off |
| 5. he | 30. bed |
| 6. on | 31. short |
| 7. room | 32. open |
| 8. into | 33. The |
| 9. She | 34. had |
| 10. the | 35. come |
| 11. drawn | 36. response |
| 12. woman | 37. was |
| 13. pervasive | 38. wrong |
| 14. and | 39. opening |
| 15. and | 40. not |
| 16. was | 41. the |
| 17. the | 42. his |
| 18. sat | 43. a |
| 19. of | 44. pulling |
| 20. stir | 45. doubling |
| 21. the | 46. off |
| 22. were | 47. standing |
| 23. had | 48. both |
| 24. them | 49. he |
| 25. he | 50. the |

APPENDIX D

STUMBLING BLOCKS IN INTERPERSONAL INTERCULTURAL COMMUNICATION

LARAY M. BARNA

Stumbling Blocks in Interpersonal Intercultural Communications

by LaRay M. Barna, Portland State University, Portland, Oregon

There are two viewpoints regarding the practice of intercultural communication. The first is the one shared by the majority of the population and the basis of our agency-sponsored student exchange programs. It sounds like this: "People are basically pretty much alike. If enough of the common people of different countries could get together and communicate, there would be fewer international difficulties."

Professionals in the field of speech communication are likely to take a different view. Being fully aware of the complexities of interpersonal interaction, even within cultural groups, they know better than to equate contact with communication. After six years of monitoring dyads and small group discussions between U.S. and foreign students, I, for one, am much more inclined to agree with Charles Frankel, who says: "Tensions exist within nations and between nations that never would have existed were these nations not in such intense cultural communication with one another."

Reality probably lies somewhere between these two views, but the fact remains that widespread failure to achieve intercultural understanding does exist. One reason for the long delay in tackling this problem might be that, due to cultural differences, it is not readily apparent when there has been miscommunication at the interpersonal level. The foreign student or visitor to the United States is nodding, smiling, and saying that he understands. The straightforward, friendly American confidently believes he has informed, helped, and pleased the newcomer. It is likely, however, that the foreigner actually understood very little of the verbal and nonverbal content, only pretending to do so to save the embarrassment of questions. The conversation may even have confirmed his stereotype that Americans are insensitive and ethnocentric. This often happens even when the American is on foreign soil. An example of this

different cultures:

stumbling blocks...

Toward
Internationalism

Cont....Barna (2)

occurred when an American was a visiting professor at the University of Mexico and mentioned that he had felt no "culture shock" during the several months that he had been on their campus. His Mexican colleague replied that he feared that it was the Mexican students who had been absorbing most of the shock.

The method usually used to improve chances for successful intercultural communication is to simply gather information about the language and behavior and attitude patterns of the other culture from whatever source is available. This is seldom sufficient and may or may not be helpful. Unless the traveler has an investigative attitude and a high tolerance for ambiguity, knowledge of "what to expect" will tend to blind him to all but what is confirmatory to his preconception. Any contradictory evidence that does filter through is likely to be treated as an exception.

A different approach is to sensitize persons to the kinds of things which need to be taken into account. Margaret Mead rates this superior to the way of simply being informed of behavior and attitude stereotypes, not especially because of the psychological views stated above, but because of the individual differences of each encounter and the rapid changes that occur in a culture pattern. Edward Stewart concurs with this view.

To accept this second approach is to accept the challenge of finding ways to reach an improved state of awareness and sensitivity to what might go wrong. A good start is to examine five variables in the communication process which seem to be major stumbling blocks when the dyad or small group is cross-cultural.

The first is so obvious it hardly needs mentioning—language. Vocabulary, syntax, idioms, slang, dialects, etc., all cause trouble, but the person struggling with a new language usually "knows" when he doesn't know something. A worse language problem is the tenacity with which someone will cling to "THE" meaning of a word or phrase in the new language once he has grasped it, regardless of connotation or content. The infinite variations possible, especially with inflections added, are so

tension-producing they are waved aside. The reason the problem is "worse" is because each thinks he understands. The nationwide misinterpretation of Khrushchev's sentence, "We'll bury you," is a classic example. Even "yes" and "no" causes trouble. When a foreigner hears, "Won't you have some tea?" he listens to the literal meaning of the sentence and answers, "No," meaning that he wants some. "Yes, I won't" would be a better reply because this tips off the hostess that there may be a misunderstanding. In some cultures, also, it is polite to refuse the first or second offer of refreshment. Many foreign guests have gone hungry because their American hostess never presented the third offer.

Learning the language, which most foreign visitors consider their only barrier to understanding, is actually only the beginning. As Frankel says, "to enter into a culture is to be able to hear, in Lionel Trilling's phrase, its special 'hum and buzz of implication'." This brings in the nonverbal areas and the second stumbling block. People from different cultures inhabit different sensory worlds. Each sees, hears, feels, and smells only that which has some meaning or importance for him. He abstracts whatever fits into his personal world and interprets it through the frame of reference of his own culture.

An American girl in an intercultural communication class asked an Arab student how he would signify nonverbally that he liked her. His response was to smooth back his hair which, to her, was a common nervous gesture signifying nothing. She repeated her question three times. He smoothed his hair three times, and, finally realizing that she was not recognizing his gesture, ducked his head and stuck out his tongue slightly, his automatic response to embarrassment. This behavior was noticed by the girl and she interpreted it as his reply to her question.

The lack of comprehension of the nonverbal signs and symbols, such as gestures, postures, vocalizations, etc., is a definite communication barrier, but it is possible to learn the meaning of these clear meta-messages (once they are perceived) in much the same way a verbal language is learned. It is more diffi-

Cont...Barna (3)

cult to wend through the unspoken codes of the other culture that are farther from awareness, such as the handling of time and spatial relationships.

3
preconceptions + stereotypes

The third stumbling block is the presence of preconceptions and stereotypes. These over-generalized beliefs which interfere with objective viewing of new stimuli stem from our need for conceptual bases from which to "make sense" out of what goes on around us. They also increase our feeling of sureness and security and are psychologically necessary to the degree that we cannot tolerate the sense of helplessness that results from inability to understand and deal with people and situations beyond our comprehension. Thus, the constant smile of the Japanese brings forth the American label "inscrutable," and Arab students with loud voices and animated gestures are thought of as "inflammable." A professor who "knows" of the bargaining habits of natives of certain countries may unfairly interpret a hesitation by one of his foreign students as a move to "squirm out" of a commitment.

basic function of culture

Stereotypes help do what Ernest Becker says the anxiety-prone human race must do, and that is to reduce the threat of the unknown by making the world predictable. Indeed, this is one of the basic functions of culture--to lay out a predictable world in which the individual is firmly oriented.

Unfortunately, we cannot "cure" the stereotype by demonstrating the "truth" in order to teach a lesson of tolerance or cultural relativity. Stereotypes persist because they sometimes rationalize prejudices or are firmly established as myths or truisms by one's own national culture. They are also sustained and fed by the tendency to selectively perceive only those pieces of new information (even contrary evidence) which corresponds with the image. The Asian or African visitor who is accustomed to privation and the values of denial and self-help cannot fail to experience American culture as materialistic. The stereotype for him is a concrete reality.

→ evaluation

Another deterrent in understanding between cultures is the tendency to evaluate, to approve or disapprove, the statement or action of the other person or group rather than to try to understand the thoughts and feelings

expressed. Each person's culture, his own way of life, always seems right, proper, and natural. This prevents the open-minded attention needed to look at the different attitudes and behavior patterns from the other's point of view. A mid-day siesta usually changes from a "lazy habit" to a "pretty good idea" when someone listens long enough to realize the mid-day temperature of the country of the foreign visitor is 115 degrees Fahrenheit.

The problem of evaluation is heightened when feelings and emotions are deeply involved; yet this is just the time when listening with understanding is most needed. It takes both awareness of the tendency to close our minds and courage to risk change in our own values and perceptions when we dare to comprehend why someone thinks and acts differently than we do. As stated by Sherif, Sherif, and Nebergall, "A person's commitment to his religion, politics, values of his family, and his stand on the virtue of his way of life are ingredients in his self-picture--intimately felt and cherished." It is very easy to dismiss strange or different behaviors as "wrong," listen through a thick screen of value judgments, and therefore fail miserably to receive a fair understanding. The impatience of the American public over the choice of the shape of the conference table at the Paris Peace talks, and the mystification as to why the representatives of the Arab world would not sit down at the bargaining table with Israeli delegates after the Six Day War are two examples.

The following paragraph written by a foreign student from Korea illustrates how a clash in values can lead to poor communication and result in hard feelings and misunderstanding:

When I call on my American friend, he had been studying his lesson. Then I said, "May I come in?" He said through window, "I am sorry. I have no time because of my study." Then he shut the window. I thought it over and over. I couldn't understand through my cultural background. In our country, if someone visits another's house, house

Cont....Barna (4)

owner should have welcome visitor whether he likes or not and whether he is busy or not. Then next, if the owner is busy, he asks to visitor, "Would you wait for me?" Also the owner never speaks without opening his door.

This also illustrates how difficult it is to bring one's own cultural norm into awareness without the contrast of another culture. It is unlikely the "American friend" will ever know that he insulted the Korean boy.

5.
high anxiety
The fifth stumbling block is high anxiety and is being separately mentioned for the purpose of emphasis. Unlike the other four (language, the illusive nonverbal cues, preconceptions and stereotypes, and the practice of immediately evaluating), the stumbling block of anxiety is not distinct but underlies and compounds the others.

The presence of high anxiety is very common in cross-cultural experiences due to the uncertainties present. The native is uncomfortable because he cannot frame the appropriate verbal context for sustaining the action or the ceremonial. He is also threatened by the unknown knowledge, experience, and evaluation--the potential which is present for scrutiny and sabotage of himself and his country by the visitor. The inevitable question, "How do you like the United States?," which the foreign student abhors, is the American's quest for reassurance, or at least the feeler which reduces the unknown and gives him ground for defense if that seems necessary.

The foreign member of the dyad is under the same threat plus the added tension of having to cope with the differing pace, climate, and culture. The first few months he feels helpless to cope with messages with which he is swamped and to which his reactions are inappropriate. His self esteem is often exposed to intolerable undermining unless he employs defenses such as withdrawal into his own reference group or into himself, screening out or misperceiving stimuli, rationalizing, overcompensating, even hostility--none of which leads to effective communication.

Since all of the communication barriers mentioned are so hard to remove, the only simple solution seems to be to tell everybody to stay home. This is obviously unacceptable, so it is fortunate that a few paths are being laid around the boulders. Educators and linguists are improving methods of learning a second language. Communication theorists are continuing to offer new insights and are focusing on problem areas of this complex process. The nonverbal area, made familiar by Edward T. Hall in his famous books, The Silent Language and The Hidden Dimension, is getting a singular amount of attention. The ray of hope offered by Hall and others is that nonverbal cues, culturally controlled and largely out-of-awareness, can be discovered and even understood when the communicator knows enough to look for them, is alert to the varying interpretations possible, and is free enough from tension and psychological defenses to notice them. In addition, interpersonal and small-group communication specialists are improving means to increase sensitivity to the messages coming from others in an intercultural setting.

What the interpersonal intercultural communicator must seek to achieve can be summarized by two quotations. The first is by Roger Harrison, who says:

...the communicator cannot stop at knowing that the people he is working with have different customs, goals, and thought patterns from his own. He must be able to feel his way into intimate contact with these alien values, attitudes, and feelings. He must be able to work with them and within them, neither losing his own values in the confrontation nor protecting himself behind a wall of intellectual detachment.

Robert T. Oliver phrases it thus: "If we would communicate across cultural barriers, we must learn what to say and how to say it in terms of the expectations and predispositions of those we want to listen."

VITA²

Paul G. McClure

Candidate for the Degree of

Master of Arts

Thesis: MUSLIM STUDENT ATTITUDES TOWARD U.S. SOCIETY AS A
CONTROLLING VARIABLE IN THE ACQUISITION OF ENGLISH

Major Field: English

Biographical:

Personal Data: Born in Terre Haute, Indiana, February 2,
1943, the son of Paul R. and Virginia M. McClure.

Education: Graduated from Gerstmeyer Technical High
School, Terre Haute, Indiana, in June, 1960;
attended Olivet Nazarene College, Kankakee,
Illinois; awarded Bachelor of Arts degree in German
from Indiana State University in May, 1970; attended
Indiana University at South Bend; attended St. Louis
University; awarded Master of Arts degree in
Pastoral Care from Aquinas Institute of Theology,
St. Louis, Missouri, in December 1985; completed
requirements for the Master of Arts degree at
Oklahoma State University in May 1989.

Professional Experience: Teaching Assistant, Department
of English, Oklahoma State University, August 1986,
to May 1989.

Professional Organizations: Oklahoma Teachers of English
to Speakers of Other Languages, 1986-1989.