Prejudice Elimination: An Analysis Of The Effectiveness Of The New Jersey State Mandate To Teach The Holocaust And Genocide

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PREJUDICE ELIMINATION: AN ANALYSIS OF THE EFFECTIVENESS OF THE NEW JERSEY STATE MANDATE TO TEACH THE HOLOCAUST AND GENOCIDE

BY

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ABSTRACT

Prejudice Elimination: An Analysis of the Effectiveness of the New Jersey State Mandate to Teach the Holocaust and Genocide

The purpose of this qualitative study was to assess the effectiveness of the New Jersey State mandate to teach the Holocaust and genocide. The subjects were students who would be entering and exiting an affluent, homogeneous middle school.

The students who were entering this selected middle school had received very limited Holocaust instruction. The students exiting this selected middle school had received instruction in the Holocaust and genocide in all grades at this middle school, six, seven, and eight.

Results revealed that the New Jersey State mandate to teach the Holocaust and genocide has a definite effect upon the students. Students recognized and communicated their knowledge and understanding of the outcomes of prejudice and group hate. These students could distinguish between their feelings of prejudice and those of other people who had not been through the program.

The implications and recommendation of this study encourage the compliance of other states to mandate Holocaust and prejudice reduction education.
Acknowledgments

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Chapter I

Introduction

Background

Although hate crime has decreased, New Jersey recently reported ownership of the nation's highest hate crime rate. Included in the report were crimes of race, ethnicity, religion, and sexual orientation. Of the 8,759 reported national crimes in 1996, 1,401 incidents were identified as crimes of religious bias with 1,109 identified as anti-Jewish incidents (Federal Bureau of Investigation, 1997). Crimes of anti-Jewish motivation were the second highest of the single bias incidents of New Jersey hate crime statistics, second only to those considered anti-black (Federal Bureau of Investigation, 1997).

The New Jersey Advisory Council on Holocaust Education was created October 5, 1982 as an Executive Order with the purpose of investigation into assistance with and advisement on the implementation of Holocaust and genocide educational programs in New Jersey public schools.

Research in all fifty states, conducted by Frampton 1990, revealed no requirement for teaching the Holocaust. When teaching the Holocaust, the subject was introduced through American history, world history and social studies. Frampton found that no state department of education at this particular time was able to provide evidence that they had
initiated programs on Holocaust education. Conclusions of Frampton's research disclosed that although attempts had been made by teachers to develop a Holocaust curriculum, the introduction to changing the state policy in order to provide for Holocaust education had little impact at the state levels. Efforts to promote a requirement for teaching the Holocaust seemed most unlikely.

Sensitivity for concern about awareness of the value to teach the Holocaust and lessons from the Holocaust in New Jersey eventually led to the development of the New Jersey Commission on Holocaust Education. Through the Commission's efforts, and with the finalization of the Department of Education, the New Jersey School Boards Association, the New Jersey Teacher's Associations, and the principals, supervisors, and administrators organizations, an outline was recommended as a basis for Holocaust and genocide education for the schools in New Jersey (Seminario and Kirk, 1994).

The mandate of Holocaust and genocide instruction for the State of New Jersey (Appendix A) that was instituted to reduce anti-Jewish prejudice prompted this investigation. According to this mandate entitled "A Study of the Holocaust and Genocide", students in grades six through eight are to receive instruction in six primary areas, with each area
containing from four to ten subordinate topic concentrations.

Indications from tables four and six of the Hate Crime Statistics Report, 1996, reflected that offenses of an anti-Jewish nature exhibited themselves through aggravated assault, simple assault, robbery, burglary, and arson. The central concentration of offenses however fell into the categories of destruction, damage, vandalism, and intimidation.

The Federal Hate Crime Statistics Act was passed in 1990 and mandated the Federal Bureau of Investigation (FBI) to collect hate crime data as part of the Uniform Crime Reporting Program (UCR). These crimes were defined as crimes motivated by negative bias against persons, property, or organizations (Federal Bureau of Investigation, 1997). The Justice Department felt that it was through the collection of data on hate crimes that the FBI and the UCR provided an invaluable tool in attaining the knowledge requisite to develop strategies for addressing bias motivated crimes.

History and Statement of the Problem

History reveals that race and cultural relations have often been turbulent concerning the Caucasian majority and minority groups within the United States. Native Americans, African Americans, and Japanese Americans were inclusive of the groups who have had property seized, usually during a
period of economic decline, particularly when jobs were scarce and tensions high (Handlin, 1964).

Although democracy is a value that Americans embrace with its promise of freedom, opportunity, and equality, Malina (1986) identified the need within cultures to maintain loyalty to members and to exclude outsiders. These ingredients can create the catalyst for prejudice.

That Jewish culture is intertwined with religion and tradition rather than with nationality makes maintaining cultural ties more difficult (Nieto, 1996).

Janet Reno, as reported by Abrams, 1998, was known to remark that hate crimes have long gone unreported and that the United States was just beginning to grasp the problem and fight back.

Heckler (1994) claimed the lessons of the Holocaust, the injury to western civilization, the challenge to Judeo-Christian beliefs, and the significance for future genocides were ignored by textbook companies.

According to Leventhal, anti-Semitism is both illogical and irrational and has plagued humanity for centuries.

Addressing the House in 1943, Robert Kean strongly asked for sympathy for the Jewish population in Nazi dominated Europe. He called upon the United States government and the British government to speed their study of this serious problem (Kean, 1943).
Ruth Benedict is considered the first female anthropologist. She concentrated her efforts on studying different cultures around the world. She believed that humankind constituted a single unit, a human race (Modell, 1983). It was Ruth Benedict who also encouraged the United States to condemn the doctrines of the Nazis (1943).

Nazism is based on superiority, according to Gunnar Myrdal, 1974. They came to power by means of persecution and oppression.

Origins of the efforts to provide instruction on the Holocaust began in 1973 in New Jersey (Winkler, 1997). Vineland and Teaneck school districts initiated their own curriculum which addressed Holocaust lessons in their independent high schools.

According to Flaim and Margolis (1996), Vineland created the first high school course on the Holocaust in the United States. This course was entitled “The Conscience of Man.”

Occurring simultaneously was a coordinated effort and the International Gathering of Holocaust Survivors.

The teachers from the Vineland and Teaneck districts, who were teaching the Holocaust, met at a conference and successfully planned an approach to the State of New Jersey Department of Education to obtain federal money through Title III, Innovative Grants (Winkler, 1997).
The Vineland community had over 200 families of survivors. The Vineland population was composed of approximately three percent Jewish religion. The Jewish population in Teaneck was approximately 30% (Flaim and Margolis, 1996).

The teachers who applied for the federal grant from the two districts of Vineland and Teaneck developed a curriculum and initiated a training program for their curriculum. Afterwards, statewide workshops were organized to present the information.

The Anti-Defamation League of B’nai B’rith (ADL), along with the New Jersey State Department of Education, requisitioned a field test of the newly developed curriculum. This field test transpired in Massachusetts in 1975 with some effectiveness (Flaim and Margolis, 1996).

From 1975 through 1981, efforts to further develop a curriculum were attempted through several statewide meetings that were coordinated by the New Jersey Anti-Defamation League.

The election of Thomas Kean impacted greatly on the efforts for Holocaust education. Thomas Kean’s father had been a U.S. Congressman who had supported Jewish immigration to the U.S. from Nazi Germany (Winkler, 1997).

An Executive Order was passed in 1982 to formulate the New Jersey Council on Holocaust Education. The New Jersey
Department of Education assigned a staff to coordinate the recommendations of the Council (Winkler, 1997). This Council became the forefront for the nation (Fraim and Margolis, 1996).

The New Jersey Council on Holocaust Education provided Holocaust materials and assisted with the implementation of Holocaust education in the schools of New Jersey for the next ten years. A primary achievement of the Council was the institution of staff development for teachers throughout the state (Fraim and Margolis, 1996).

Of the questionnaires that were returned for research from 1983, a determination was made that the greatest Holocaust and genocide education resulted in grade eleven. The foremost necessity was for the development of a curriculum at the elementary and middle school levels (Winkler, 1997).

The New Jersey State Board of Education in 1985 encouraged all school districts to include Holocaust education into their curriculum (Fraim and Margolis, 1996). Grants were established and classroom demonstrations sites were established (Winkler, 1997).

In 1991, Governor Jim Florio signed into legislation the permanency of a Commission on Holocaust education (Winkler, 1997).
Governor Christine Todd Whitman signed into law the New Jersey State mandate to teach the Holocaust and Genocide in 1994 (Appendix A).

Theoretical Rationale

Many young Americans are drawing bold lines between "us" and "them", between people they consider to be like themselves and people they view as different. The future of our democracy hinges on our success at getting along. How far have we come toward achieving full equality and how far we have yet to go needs to be examined. A good curriculum respects and balances the need to educate the worker, the citizen, and the private person (Dorsett, 1993).

Bosson, 1991, supported this rationale when he strongly identified that the case can well be made that the educational system should match the values of the social system within which it operates.

The issue of Holocaust education was going to percolate; state departments of education were the mechanism required to sustain and develop its growth (Frampton, 1990).

Intercultural education in the schools may be having an effect on ethnic clichés, declared Allport, 1979. Many of the younger generations may be less stereo-ridden than their parents’ generation.

Combining the arenas of criminal enforcement, social and emotional intelligence, and basic Holocaust education
were needed to conquer the ill effects of intolerance. Those who wished to improve group relations would do well to engage in a many-pronged attack (Allport, 1979).

Purpose of the Study

Reports on hate crime and group hate continue to impact on American society (Federal Bureau of Investigation, 1997). Insight into the knowledge of the mandate for Holocaust education as well as the establishment of teaching lessons of the Holocaust continue to inspire this researcher to extend the scholarly study of assessing the value of Holocaust education in middle school.

Once solutions to problems are identified, policies and programs are designed to intervene in society and bring about change (Patton, 1990). Patton continued by stating that the intervention and changes will be effective in helping to solve problems, however, the effectiveness of any given human intervention is a matter subject to study.

The purpose of this study was to determine the impact that Holocaust and prejudice reduction education had on selected students in a middle school. Students participating in the study were those who would be entering a middle school, grade six, and students exiting a middle school, grade eight.
This researcher hypothesizes that the New Jersey State mandate to teach the Holocaust and genocide will have a positive impact upon select middle school students.

**Research Questions**

According to Leventhal, 1997, prejudice runs deep in the core of people's experience and the prevailing faith no longer provides an escape route for persecuted Jews. In their efforts to respond to the needs of students, many schools adopted information-oriented, single-issue programs that lacked research evidence to support their effectiveness.

Allport, 1979, argued that while it did no harm to combat stereotyping in schools, it must not be thought that this attack alone would eradicate the roots of prejudice.

Weissberg, Shriver, Bose, and DeFalco (1997), reinforced this philosophy when they stated in the ASCD publication that although school personnel see the importance of programs to enhance students' social, emotional, and physical well-being, they also regard prevention campaigns with skepticism and frustration because most have been introduced as disjointed fads, or a series of "wars" against one problem. Although well intentioned, they continued. These efforts have achieved limited success due to lack of coordinated strategy.
1. Do students who are entering a middle school carry with them the baggage of prejudice for groups other than their own, in particular, the prejudices of an anti-Jewish nature?

2. Is there a perception that these middle school students can relate and apply the lessons of the Holocaust and genocide toward their peers and to society in order to further reduce group hate and hate crimes after they have been instructed on Holocaust and genocide lessons?

3. Do students who are exiting a middle school still carry with them the baggage of prejudice for groups other than their own, in particular, the prejudices of an anti-Jewish nature? Is there a possibility of reducing prejudicial attitudes among middle school students?

4. What outcomes do we want to change? Are there isolated revelations that can direct educators toward a more specific goal in which to concentrate in order to improve upon the possibility of prejudicial reduction?

Definition of Terms

The following definitions are provided for clarity of terminology for the reader. It is necessary to clearly define words and terms for the purpose of understanding the semantics and jargon of the related topic. In so doing, this enabled a consistency to flow throughout the research and provides the reader with a uniformity of concepts.
Anti-Semitism was only recently coined in 1879 by the German agitator, Wilhelm Marr, and applied to all forms of hostility toward Jews throughout history (Wigoder, 1974). The terminology incorrectly reverted to the struggle between the Aryan and the Semitic races, formulating a racial tone. This, Schafer, 1997, contended was inaccurate in so far as the literal meaning "hostility against Semites" did not precisely mean such, but rather meant "hostility solely at the Jews."

Its genesis, Leventhal continued, was traced to antiquity when Jews refused to accept the imperially sanctioned cult. This refusal to recognize authority of state identified the first recorded outbreak of anti-Semitism as a national policy dated around 1550 B.C. which was found in the first chapter of the Book of Exodus. Egyptian fear that the Jews would eventually outnumber them led to the conclusions that the Hebrews would take over their mighty empire.

This hatred of the Jews, anti-Judaism, is unique in that it expressed itself differently in different periods of history (Schafer, 1997).

Discrimination is differential treatment based on unfair racial, religious, or ethnic categorization, according to the Anti-Defamation League of B'nai B'rith,
1986. It is an act of exclusion prompted by prejudice (Allport, 1983).

**Ethnic** refers to characteristics of groups and is preferable to the term “race” (Allport, 1979). It does not imply biological unity, yet may be physical, national, cultural, linguistic, religious.

**Hate Crimes**, according to the Federal Bureau of Investigation, 1997, could be obtained by collecting additional information about crimes currently being reported to the Uniform Crime Report Program. The Justice Department recognizes the fact that difficulty exists between determining an offender’s subjective motivation in the commission of a crime. Bias would be reported only after law enforcement investigation revealed sufficient evidence that the offender’s actions were motivated, in whole or in part, by bias (Federal Bureau of Investigation, 1997).

**Middle School** is a transitional school that is responsible for providing the most appropriate program designed to assist pupils in coping with personal and educational development needed during emerging adolescence, according to Curtis and Bidwell, 1977.

In the Middle School Journal, Tomlinson, Moon, and Callahan, 1998, recognize middle school students to be childlike to adult-like, socially awkward to socially adept, and from emotionally insecure to confident. It is their
theory that these descriptions can appear within the same day, and all in the same student.

A pluralistic society, or pluralism, as defined by Bossman, 1991, shares values characteristic of American society at large and provide the normative orientation toward what has functioned as a progressively inclusive societal system. Pluralism is the social system in which different ethnic groups exist side by side and maintain separate cultures without developing positions of subordination. Walzer, 1998, relates pluralism with the product of diverse cultures, groups, traditions, parties, and movements sustained across generations by men and women who willingly take on the work urged by their parents or predecessors.

Prejudice is derived from the Latin noun praecidium which to the ancients meant simply precedent or judgment based on previous decisions and experiences (Allport, 1979). Any definition of prejudice must distinguish between attitudes and beliefs, which usually go together (Allport, 1979). Prejudice refers especially to the attitudinal structure of a given personality. Prejudice is a fact of the social structure and of the personality structure (Allport, 1979).

Scapegoating, according to Allport, 1983, is a phenomenon wherein some of the aggressive energies of a
person or a group are focused upon another individual, group, or object; the amount of aggression and blame being either partly or wholly unwarranted.

A Semite is a member of the linguistic family that includes the Hebrews, Arabs, Syrians, Phoenicians, Assyrians (Schafer, 1997).

Bossman, 1991, refers to the definition of values given by the dictionary as having little sense of the power of "relative worth, utility, or importance." He ventures beyond that terminology and prefers to utilize a social science definition whereby values include a religious and social base. By referring to biblical scholars John Pilch and Bruce Malina, Bossman describes values as some general quality and direction of life that human beings are expected to embody in their behavior. Values, he continues, are general, normative orientation of action in a social system, an emotionally anchored commitment to pursue and support certain directions.

Significance of the Study

This study is inclusively significant for those who are involved with the development and the designing of the New Jersey state mandate for Holocaust and genocide education for middle level students. It is also advantageous for the hierarchy within school districts and for the teachers of middle level students. It is also beneficial for boards of
education and communities at large and all of whom exhibit an interest in eradicating anti-Jewish prejudices. The results of this dissertation will allow the designers, the administrative hierarchy, and the teachers to assess instructional goals and realize the impact that Holocaust and genocide instruction has on middle school students.

Teachers especially are the primary source for teaching lessons of the Holocaust. They are the resource from whom middle school students can learn to reduce prejudice.

As our society becomes more and more exposed to pluralism and realizes the benefits of it, young adults search for direction, reassurance, and comprehension of the whole picture. Bossman, 1991, contends that our pluralistic society requires people to have the ability to relate to one another as individual rather than as branded group members.

This study is significant because it proclaims the value of the Holocaust and genocide education for middle school students and asserts that educators and administrators can provide the necessary experiences and skills for all students to perform together in a pluralistic society.

Limitations of the Study

This research study was limited in scope and design in that the results were limited to subjects within an affluent, homogeneous middle school.
environment in New Jersey. The students who participated in the study were selected at random.

The first set of students represented a random sampling of students entering into the middle school. A second set of students who participated represented a random sampling of students who had completed three years in this same middle school and who had been exposed to the lessons of the Holocaust.

Research results were limited and restricted to the validity and reliability of the researcher. The instrument was developed by the researcher who utilized an open ended interview technique. The analysis of the gathered data was dependent upon the perceptions and interpretations of the researcher.

Organization of the Study

This dissertation research is presented in five chapters. Chapter One presents the introduction of the research, the background of the study, the statement of the problem, the theoretical rationale, the purpose of the study, the research questions, the definitions of terms, the significance of the study, the limitations of the investigation, and the organization of the study.

Chapter Two is a review of the literature that is relevant with the purpose of presentation to topics of investigation.
Chapter Three presents the methodology inclusive of the subjects, instruments and procedures. Detailed information regarding the qualitative format of this study is discussed in this chapter.

Chapter Four is an analysis of the data and contains interpretations.

Chapter Five concluded the investigation and includes recommendations for future study.
Chapter II

Review of the Related Literature

Introduction

Gordon Allport was the Professor of Social Ethics at Harvard University and a former teacher at the Robert College, Istanbul and also a professor at Dartmouth College. He was a past president of the American Psychological Association. In his pamphlet, ABC’s of Scapegoating that was published by the Anti-Defamation League of B’nai B’rith (1983), Allport’s objective was to identify the various degrees of scapegoating so that the public could better understand the threat with which we are faced. Prejudice, he declared, is almost universal, manifesting itself in groups having different ethnic, religious and racial characteristics.

Public disaster starts when prejudice breaks over into discriminative acts, into aggressive words, and deeds, according to Allport (1983). He felt that our mixed population provides fertile soil for prejudice and scapegoating.

In ordinary times the resiliency of democracy is so great that mixed populations manage to live side by side peacefully enough, even though minor frictions and prejudices exist. Our peril today lies in the fact that our prejudices, combined with our tendency to fix the blame for
our woes upon others, may break over into irrational degenerative scapegoating, destructive to the democratic ideal of equality and opportunity for all men (Allport, 1983).

Prejudice is the weakest spot in our national character. It is a moral cancer and society cannot afford the luxury of optimism. Normal times will probably not recur in our generation (Allport, 1983).

**Prejudice in Children**

There are conflicting theories for proof of prejudice in children. There is the theory that prejudice exists and is evident because the child likes things to which the child is accustomed. The child will often cry when he/she sees something or someone strange.

Too much revealing evidence contrary to this belief exists. The child, in fact, is not afraid, but curious. Belief in this second premise supports the theory that ethnic, religious, and racial attitudes are acquired (Allport, 1983).

At the Holocaust Memorial Museum in Trenton April 15, 1995, two school age children spoke of the value that Holocaust education had on them regarding their perceptions.

Governor Christine Todd Whitman, in that same presentation, emphasized that there aren’t two sides to Auschwitz, and that our children and their children need to
learn the truth about racial, religious, and ethnic hatred.

Explaining, according to Browning, 1992 (in Bloch, 1964), is not excusing. It is understanding that becomes the beacon light of our studies.

**Combating Prejudice**

No available method for combating prejudice should be neglected (Allport, 1979), however education encompasses perhaps the basic steps and the best means of communication to society regarding the procedures.

Sponsored by Senators Ewing, McGreevey and Sinatra, the ACT regarding genocide education in the public schools was adopted March 10, 1994.

The mandate to teach the Holocaust and genocide was signed on April 8, 1994 by Christine Todd Whitman, Governor of New Jersey (Appendix A).

The bill identified the inescapable connection between violence and ethnic intolerance. To remain a strength within the state of New Jersey, the teaching of tolerance would support cultural diversity.

This same bill refers to national studies whereby fewer than twenty six percent of students are cognizant of historical attempts to eliminate ethnic groups through genocide.

The Holocaust Museum in Washington, D.C. conducted a telephone survey of 1,641 adults with the intent to
investigate knowledge of the Holocaust. According to the findings, eighty percent of the tested adults chose the Holocaust as one of history's most important lessons, reports the Star Ledger, 1998. Within that same article, Sara Bloomfield responded that Holocaust education is very relevant to Americans, especially when there is present day genocide in Bosnia and Rwanda.

Foxman, 1997, emphasized that heightened sensitivity to hate crimes has resulted in a three year decline primarily due to penalty enhancement statutes on the state level, the Federal Hate Crime Statistics Act, and the formation of anti-bias education programs.

A forerunner in the field of psychology and applied social and emotional education, Maurice J. Elias (1997), has acknowledged that we know we have not yet achieved what our educational system is capable of producing. Education is valuable for insight, for self knowledge, and for knowledge of our own motives (Allport, 1979).

Rutgers University recently evaluated the implementation of social and emotional programs. Results for the past decade revealed that long term behavior change and positive life outcomes were achieved (Elias, Bruene-Butler, Blum, and Schuyler, 1997).

In his best selling book, Emotional Intelligence, Daniel Goleman (1995) relates the indispensability of social
and emotional intelligence with education when he clearly states that both children and adults are social and emotional beings first, and that any system of education and socialization that does not take this primary characteristic into consideration will not be effective in producing healthy citizens.

Emotional well-being is a predictor of success in achievement (Pool, 1997).

Delpit (1995) relates bias to an evaluation. Researchers have found that bias can cause lowered performance for those who are victims. Low morale, alienation, as well as mental and physical stress symptoms can surface (Berlew and Hall, 1971).

Elias (1997) identifies the necessary ingredient for successful schools today when he declares that schools have sound academic programs and competent teachers and administrators, but other schools not quite so successful have these features, too. It is the social and emotional learning component that is the distinguishing factor for successful schools. Elias emphasizes his point by stating that children in class who are confused by an array of hurtful feelings cannot and will not learn effectively.

Implications of recent scientific findings prove that separating emotion from logic and reason cause scientists to have to replace this duality with an integrated body/brain
system (Sylwester, 1995). It's impossible to separate emotion from other important activities of life.

Yale child psychiatrist, James P. Comer, instituted the Comer Program that encourages total development of the child (Squires and Kranyik, 1995). Comer's approach includes the development of speech, language, and intellect along with social, moral, physical, and psychological evolvement.

Affirmation of diversity in education is the thread that runs through Diane Hoffman's article regarding the value of diversity in education (1997). Hoffman recognizes the attempts in American schools to support diversity education, however, she refers to the research by Gibson, 1984, which identifies the lack of evidence that multicultural education and other diversity initiatives accomplish their aims. Hoffman argues that the schools need to examine whether practices promote genuine encounters with differences.

Our society has become richly pluralistic and ethnically aware (Hollinger, 1995). Therefore, multicultural instruction can no longer be viewed as an ideology (Greene, 1993). An integrative curriculum reform is needed to foster the higher levels of multicultural understanding in middle school learners (Beane, 1993).

Education is the best defense against prejudice. Prejudice is a type of socialization. Repeatedly children
are bombarded with prejudicial messages. Students who hold negative views of people are vulnerable to prejudice messages and will be quick to believe them (Pate, 1994).

Elias reinforces the importance of social and emotional learning as he bases these teachings on a preventative mandate of schools. Development of social and emotional skills is the critical unifying factor in school based efforts to prevent many societal concerns, inclusive of prejudice (1997).

Education, for understanding and as a means for reducing prejudice in the home environment, is also essential. Society’s changing conditions of raising standards of living for all necessitate proper vocational guidance to prevent feelings of dissatisfaction and jealousy among both majority and minority groups (Allport, 1979).

The calamity of the Holocaust summons reconsideration of usual views of self, relation to time and memory, its use and abuse by culture, and its role in reshaping our sense of history legacies (Langer, 1995). There is a movement from what we know as history to the responsibility to what we are prepared to learn from the horrors.

Education needs to be amplified in order that we may know which personalities can live peacefully with all races, classes, and creeds.
Actions of the teacher may influence the choice of a temporary scapegoat and lead to prejudice. Children will often pick on a pupil who has previously been reprimanded by the teacher, and add their venom to the teacher’s. A teacher’s own bias may be important in determining the attitudes of children (Allport, 1983).

Social studies courses often lead students to accept the status quo by assuming the superiority of the dominant group. Most textbooks do not deal with the problem of referential jargon, such as former slaves were immigrants and are foreigners (Allport, 1983).

Geography lessons conjecture that inferior intelligence is to be expected of a people living in a hot climate.

Initiation of remedial programs are directed at social structure, legislation and reform, by examining personal structure and intercultural education (Allport, 1979). Only this can affect the attitudes of the audience and the policies of the communication system.

Foxman (1997) in the ADL Audit remarks that all people should be aware of the ignorance and hatred that lurk behind every anti-Semitic assault, harassment and act of vandalism. He supports the theory of the value of education when he suggests pulling the roots of hatred out before they have a chance to grow.
Content integration is necessary for effectiveness, and a proposal that multicultural education be considered a basic part of every student’s general education was emphasized (Banks, 1993).

The study of cultures had influence on textbooks and instruction within the United States. This cultural studies movement resulted into a curriculum that dealt with dominated immigrant cultures, women, and people with disabilities.

According to Meltzer (1976), there were many chances to save the Jews before and during the Holocaust. The world was indifferent. The conscience, he continued, failed. Indifference was the greatest sin and it became as powerful as action. Not to do something, Meltzer concluded, was to participate in the evil.

The Victim

The American State Department officials dodged their responsibilities. They procrastinated when rescue schemes were introduced. They even suppressed information about the atrocities. So states Malcolm Hay (1981) when referencing the diaries of Henry Morgenthau.

Victims of prejudice can possess visible differences, such as people of color, Asian people, women, police. Jews do not possess any visible difference (Allport, 1979). The Jewish visibility is their attendance at the synagogue,
their observance of Jewish holidays, dietary laws, and family names. The Jew is easily identifiable due to religious customs and other cultural peculiarities. Yet many immigrant groups coming to America have been exploited without suffering from prejudice to the extent that Jews have suffered.

Studies by Katz and Braly as far back as 1932 reveal that students ascribed characteristic traits to Jews such as shrewd, industrious, intelligence, ambitious, mercenary, sly (Allport, 1979).

Fortune Magazine conducted a survey in 1939 questioning the rationale of Jewish hostility. Reasons included that Jews control finances and business; they are covetous, smart or successful; they are not good mixers.

Margaret M. Wood, in The Stranger: a Study in Social Relationships, concluded that treatment depended on the degree to which a person was judged an asset or a liability for the realizations of the values of the in-group (1969).

As a victim suffers prejudice the victim also knows many others are fundamentally in a covenant and is therefore drawn closer to the minority group (Allport, 1979). Suffering which falls to the lot in the course of nature or by chance does not seem so painful as suffering which is inflicted on someone by the arbitrary will of another (Schopenhauer in Allport, 1979).
The ADL (1998) reports that anti-Semitic acts include slurs, to affronts, to physical assault. Extreme situations involve Holocaust denial comments. The ADL affirms that the newest means to communicate anti-Semitism is over the Internet.

The Victim's Response

The victim has few directions from which to choose. The victim may deny to himself the existence of the occurrence, or the victim may try to adapt through compliance. In so doing, the victim may assume an attitude of resignation, may attempt resistance by hiding or denying it, or the victim may seek protective legislations and take part in organizations devoted to safeguarding civil rights. Many groups derive strong support from current victims of prejudice.

One recent reaction to the painting of swastikas onto private properties led residents to spray peace symbols and love thy neighbor in return (ADL, 1998).

In 1973, a united effort was made in New Jersey to initiate the exploration of the possibility of teaching the Holocaust. Within ten years the New Jersey Council on Holocaust Education was in place and a curriculum was tested. This curriculum was nationally published and distributed by the ADL with the primary objective to facilitate and implement Holocaust Education into the New
Jersey schools.

The State of New Jersey funded grants which enabled the coordination of efforts and the establishment of Holocaust Centers. Participants represented all races and religious denominations as well as grade levels and subject areas. Workshops to educate teachers how to instruct Holocaust Concerns for the victims, and for the victims' responses to prejudice, reveal that education is a means to seek satisfaction. Through Holocaust education and social and emotional intelligence, it is hoped that the study of the Holocaust will awaken educators and students in New Jersey to the realization that the destruction of peoples and nations through hatred and bigotry is an ongoing tragedy which must be addressed through continuous education and public awareness (Winkler, 1997).

**Actions of Prejudice as a Social Behavior**

Amitai Etzioni (1998), along with other well known educators, has always taken the position that everything that happens in school, the total culture and social environment, shapes experiences that either help build good character or end up undermining it. The belief Etzioni advocates is that schools need to generate and impact upon character formation.

A most influential study in 1992 found that 79% of Americans favor fair treatment for all, without prejudice or
discrimination (Etzioni, 1998).

The 1997 study, Academic Diversity in Middle School, calculated research from 1,988 middle schools and determined that 78% of principals and 84% of teachers either strongly agreed or agreed that the middle school student is more socially than academically focused.

Allport (1979) leads the direction of future specialists to cross boundaries and to borrow methods and insights from neighboring disciplines in the interests of a more adequate understanding of a concrete social problem.

American democracy and goodness can be appreciated more if there is an understanding of the horrors and destruction that comes out of tyranny and evil (The Times of Trenton, 1995). Remembrance of the Holocaust raises the most critical moral issues. Those issues are of good and evil, empathy and indifference. The basic social issue of motivating people to be humane is an outcome of Holocaust education, Whitman concludes.

Mandating the teaching of the history of the Holocaust in the schools of New Jersey is the proper concern of all people, particularly students. The recommendation of teaching the history of the Holocaust is best stated by Dr. Michael Berenbaum when he emphasizes that the story is told not to weaken people, but to strengthen them.
Social verbal aggression such as rumors are seldom based on facts. Jokes are a popular method of expressing anti-Semitism. Smut and slander are the twin shadows of prejudice (Allport, 1983). Unjust accusations and teasing are common forms of social prejudices which are especially found among children.

In our country it not infrequently happens that a relatively rational and moral individual will abstain from physical or verbal attacks upon single members of a minority group, but at the same time condemn in thought and word the minority group as a whole. His sense of fair play does not let him harm an individuals person but somehow permits him to slander a whole group (Allport, 1983). This is a need that educators of social and emotional learning are addressing.

Instruction of the Holocaust will enable students to apply theories regarding human nature and behavior (State of New Jersey, 1994) and understand how genocide results from prejudice and discrimination. By grasping the moral issue and realizing that conscience impacts on life, students come to realize that personal accountability is needed to combat racism and hatred. It is sometimes said that legal methods of outlawing discrimination are ineffective. Society cannot legislate hate out of existence (Allport, 1983). The components of social and emotional learning, in unison with
law reinforcement and total teaching of the history of the Holocaust, will assist with the objective of prejudice reduction.

Summary

Prejudice is an infection in the social organism (Allport, 1983). The crusade is late in starting. Social science lags behind physical science. Our battle against scapegoating is an important phase of the battle for democracy within our nation and within the world.

Much of the child's information about people and about the child's attitude toward them are not consciously learned, but picked up in a casual manner from parents, schools, and the surrounding culture. Prejudice, like vagrants, has no really visible means of support (Allport, 1983).

Many respected educators, such as Howard Gardner (1983), Daniel Goleman (1987), James Comer (1996), and Carol Joyner (1996), according to Pool in ASCD (1997), support the teaching of social skills and have identified the fundamentals of human learning, work, creativity, and accomplishment. Development of these skills and the recognition of the relational nature of learning and change constitute an essential missing piece in our educational system. Until it is given its proper place, society cannot
expect to see progress in combating violence, disaffection, and intolerance.

Allport (1979) says it best when he concludes that the research was initiated by the author's values and hopes that the facts and the theories may contribute to the amelioration of group tensions and increase tolerance.

With reports of anti-Semitic incidents on a three year decline, ADL National Director, Abraham H. Foxman attributes the eradication of hate crimes as a benefit of both enforcement action and growing public awareness.
Chapter III
Methodology

Introduction

The purpose of this chapter presented the description of the planned methodology, inclusive of the sample subjects, the procedure, the instrument and technique, and the collection of data for treatment. The chapter concludes with a summary.

Methodology

The purpose of this study was to assess the impact that the mandate by the New Jersey State Department to teach the Holocaust and prejudice elimination had on selected middle school students. This research was a qualitative, summative evaluation due to its determination to assess program effectiveness (Patton, 1990).

If one wants to know about the process of change, Bogan and Biklen (1998) advocate using the qualitative research design to obtain better results.

Qualitative research is a naturalistic research that attempts to describe and interpret words of selected individuals (Heath, 1997).

Qualitative research is supported when a more personalized, comprehensive, intensive, naturalistic and holistic perspective is to be attained (Stainbach and Stainbach, 1984). It was the researcher who was the instrument; it was the researcher who was the evaluator.
Qualitative inquiry is subjective with the closeness to, and the involvement with, the people under study as the variable dimensions (Patton, 1990).

Egon Guba (1978) reviewed naturalistic inquiry in educational evaluation and identified naturalistic inquiry as an approach that minimized manipulation of setting. It was in contrast to experimental research whereby the investigator attempted to completely control conditions (Patton, 1990).

The decision whether to utilize a naturalistic inquiry or an experimental approach was associated with the relative importance of casual questioning in an evaluation. Those evaluators who believe that the most important and central function of evaluation was to measure the effects of programs on participants in order to make valid casual inferences were strong advocates of randomized experiments (Boruch and Rindskipf, 1984; Rossi and Freeman, 1985).

Margaret Mead argued that teachers needed to study through observations and firsthand experiences the changing contexts of their students (Douglas, 1976).

Methodologically qualitative research depends on the study of a single case such as a group (Wiley, 1979).

Weiler (1988) stated that qualitative researchers are interested in how people produce their choices and actions in the society. It is the qualitative researcher’s focus on
how things look and feel down under that offers an opportunity to bring disparate and unsought points of view into the open, according to Becker, Geer, Hughes, and Strauss (1961).

Lincoln and Guba (1985) argue that qualitative research holds a different position than the traditional quantitative research. They claim that quantitative research is outside the control of the researcher however qualitative research is characterized by the fact that the researcher constructs the reality.

Summative evaluation is the summing up judgments about a program to make a major decision about its value, whether it should be continued and whether the demonstrated model can or should be generalized and replicated (Patton, 1990).

Chapters one and two revealed that an initiation of the solution to the problem of anti-Jewish prejudice and prejudice reduction was the formation of the legislative mandate to teach the Holocaust and prejudice reduction. The State of New Jersey designed and mandated a curriculum to assist with the needed societal change. This qualitative research was conducted as an evaluation of the effectiveness of that specific solution to anti-Jewish prejudice and prejudice reduction.

Patton (1990) identifies that evaluation research studied the processes and outcomes aimed at attempted
solutions. Summative evaluation, Patton continued, served the purpose of rendering an overall judgment about the effectiveness of a program. Summative evaluation research tested the effectiveness of human intervention for the purpose of deciding if that program or policy was effective within its limited context.

Patton believed that while applied research sought to understand societal problems and identified potential solutions, evaluative research studied the processes and outcomes aimed at attempted solutions (1990).

Description of the Sample

The participants of this study were selected students from two different class groups. One selected group encompassed students who would be entering an affluent middle school. Another group of participants were from randomly selected students who were graduating from this same affluent middle school.

Students who were entering this middle school would have had limited or no exposure to Holocaust and prejudice reduction education. Students who were graduating from this middle school would have been exposed to an intense Holocaust education and prejudice reduction program.

Selected students who became participants in this research were chosen at random in order to reflect a general scope of the students within this district.
were personally contacted so that a schedule for interviewing the selected students could be designed.

For this research project, a standardized open ended interview technique was utilized. A standardized open ended interview approach to research is defined by Patton (1990) as containing exact wording and sequence of questions which are determined in advance. All interviewees were asked the same basic questions in the same order. The objective of this style of questioning was to obtain high quality evaluative information from the selected participants who have information. The standardized open ended interview procedure, according to Patton (1990) was important to minimize variation in the questions posed to those interviewed and to reduce the possibility of bias that comes from having different interviews for different people.

**Research Instrument and Techniques for Collection of Data**

This study was designed to analyze the effectiveness of the New Jersey State mandate to teach the Holocaust and prejudice reduction. This researcher conducted standardized open ended interviews with ten randomly selected students who would be entering a middle school and ten randomly selected students who would be graduating from the same middle school. The location of the interviews was in the school of the student and at a time that would not conflict with any academic schedule.
The research instrument design followed the questioning format suggested by Patton (1990). Questions regarded a student's experience/behavior, a student's opinion/value, a student's feeling, a student's knowledge, and a sensory question. Through Patton's suggested interviewing guidelines, this researcher was able to attain measurements that affected the quality of interview responses.

The experience/behavior question provided the researcher with a description of the student's exposure to Holocaust and prejudice reduction education.

The opinion/value question provided insight for this researcher regarding the viewpoint of the participants concerning the Holocaust. This question assisted the researcher with an understanding of the cognitive and interpretive processes of the participant (Patton, 1990).

The feeling question revealed to the researcher the emotional, affective domain of the participant. A feeling question needed to be clearly able to require the participant to reveal his/her emotional response and not an opinion. This researcher identified the feeling question with the wording of how the participant feels rather than what the participant thinks. Feeling questions almost always receive an adjective for a response (Patton, 1990).

A knowledge question was vital so that this researcher no longer has an assumption that the participant was
cognizant of the topic of bias and prejudice.

Sensory questions allow a researcher to learn of the actual first hand exposure to the problem. What was seen and/or heard by the participant with respect to a response to prejudice was a behavioral objective of the research.

The background question was necessary so that this researcher was assured that the student participant was enrolled in this affluent, homogeneous district for the duration of the Holocaust program.

Treatment of Data

This research was summative in order to evaluate the effectiveness of the mandate in New Jersey to teach the Holocaust and prejudice reduction. Therefore, a full report that presented data was required so that interpretations and recommendations were revealed.

Usage of a tape recorder during the questioning of the participants assisted with the transcription of all the interviews. Chapter four contained a finalized documentation of all transcribed notes.

The contents of each case study included all the information for the final analysis. The information from each case was edited, redundancies sorted out, parts fitted together, and ready for access, as suggested by Patton (1990). The final representation of the descriptive data consisted of all the case studies for comparison.
Analysis of the data was performed through an inductive procedure. Inductive analysis means that the patterns, themes, and categories of analysis come from the data; they emerge out of the data rather than being imposed on them prior to data collection (Patton, 1990).

Guba (1978) admitted that the task of converting field notes and observations about issues and concerns into systematic categories is a difficult one. The naturalistic evaluator will work back and forth between the data and the classification system to verify the meaningfulness of a category.

An essential component of the analysis was the review of the description of program goals. Knowledge of the primary activities of the program also needed to be reviewed. This information was needed to evaluate the effects of the program on participants (Patton, 1990).

Analysis of data was treated in a cross-case style, which means grouping together answers from different people to common questions or analyzing different perspectives on central issues (Patton, 1990). This system provided in-depth information regarding each question. The primary issue that was investigated was whether the participants changed as a result of the mandate to teach Holocaust and prejudice reduction education.

The data was analyzed for content to identify what
patterns of change were reported by the participants.

The findings, or the statements regarding the program effectiveness, were within areas of speculation, interpretation, and hypothesizing (Patton, 1990). Interpretation, Patton continued, was the attachment of significance to what was found; it was the drawing of conclusions.

**Summary**

Chapter III included an introduction, the methodology utilized, a description of the sample, the research procedures, the research instrument and techniques for collection of data, the treatment of data, and a summary.

The introduction restated the purpose of the research and established the utilization of a qualitative methodology. The description of the sample distinguished the random selection of participants. The research procedure provides a narrative of the course of direction that was taken for the study. The research instrument and techniques for collection of data clarified the system of approach for the study. The treatment of the data explained the management of the data in order to arrive at an evaluation of the program.
Chapter IV
Analysis of the Data

Introduction

This chapter includes the results of conducted research on the analysis of the effectiveness of the New Jersey State mandate to teach the Holocaust and prejudice reduction. The results of this study were determined from comprehensive, qualitative open ended interviews. The interviews included students who were entering a homogeneous middle school, in grade six, and students who were exiting the same middle school, in grade eight. Students in both grade levels were selected through a random search. No student had ever had this researcher for a teacher.

Selected students included students in special education, accelerated students, and students of foreign descent.

Pilot and Instrument Validation

A pilot for this study was conducted in the middle school in which the actual research was conducted. Three randomly selected students who would be entering the middle school and three randomly selected students who would be exiting the same middle school were participants of a standardized open ended interview instrument. The preliminary interviews were completed successfully.

The objective of the pilot interviews was to assess the value and utilization of the instrument. The intent was to focus on the responses to the research questions and to
formulate revisions if there was a necessity to do so.

**Preliminary Interview Process**

The interview process was initiated with a letter of notification of intent to the superintendent of schools for the School District of the Chathams (Appendix B). A telephone message from the superintendent followed which granted permission to proceed with the research.

Through the guidance department of the Middle School, a list of eighth grade students was prepared from a computer generated file. Several students who had not been through this researcher’s class were identified and letters of introduction were mailed to their homes (Appendix C).

Included in the mailing was an Informed Consent Form (Appendix D). This form provided the interviewer with the parental consent to question the minor child.

A preliminary meeting was then arranged with the student. This enabled the interviewer an opportunity to arrange for a mutual time to interview the student. Students were not to be interviewed during an academic class session.

Most students were more comfortable interviewing prior to the beginning of school. Passes were provided for the student to enter the school building early in order to complete the interviewing.

The interviewing took place in this researcher’s classroom. A rectangular table in the rear of the classroom was utilized. Positioning of the chairs was necessary to access the tape recorder.
Prior to the interviewing, the student was provided with a Student Consent Form (Appendix E). After explanations of the form were reviewed, the student signed the form, and the interviewing process was conducted.

**Interviews**

Data included in this study resulted from qualitative interviews. The interviews with the students of the sixth grade were acquired in the fall of their entrance into the Middle School, September, 1998.

The interviews with the students of the eighth grade were acquired in the spring of their graduating year, June, 1998.

Ten students were randomly selected for the interview process in both grade levels. All students were students in the Chatham Middle School.

For reasons of confidentiality, each participant was identified with a number. The number which identified the student was the number of the student interviewed for a specific grade level: sixth grade students 1 through 10; eighth grade students 1 through 10.

The time of the interviews averaged from ten to fifteen minutes. Students in the eighth grade consumed longer interviewing allotment.

No student objected to the use of the tape recorder. During the interview sessions, the interviewer took excessive notes.

All interviews were transcribed from the tape recordings
and typed onto the computer. Several copies were made and filed.

Questions for the interview process were designed to determine program effectiveness. An evaluation research of this quality is summative. Patton (1990) clearly states the necessity to evaluate program effectiveness by describing that once a solution to a problem is identified, policies and programs are designed to intervene in society and bring about change. Hopefully, he continues, the intervention and changes will be effective in helping to solve problems. The effectiveness of any given human intervention is a matter subject to study.

Standardized open ended questions are a set of questions that are asked to each interviewee. Identical wording minimizes bias (Patton, 1990).

Six questions were designed using Patton's (1990) model for open ended questions.

**Experience/Behavior Question:** The first question asked was for information regarding the experience or behavior of an interviewee. This type of question provided data concerning what would have been observed by the researcher if the researcher were present during the program. Question one to the subject was: If I had been in school with you for the last five/eight years, what would I have heard or learned about the Holocaust and/or prejudice reduction?
Opinion/Values Question: By asking a question about a student’s opinion, values surfaced. The researcher was able to determine the cognitive domain of the subject in regard to the program. Question two asked the student: What is your opinion of the Holocaust?

Feeling Question: Feeling questions sought the affective domain of the student who was interviewed. This question revealed the emotional response. The feeling question differed from an opinion question. The student response was in the form of an adjective. Question three asked the students: How do you feel when someone is told they can’t be on a team, or they can’t sit at the lunch table, or they can’t be a friend because they don’t fit in as being part of a given group?

Knowledge Question: The knowledge question provided information that the student had learned from the program. This was factual information that the student should have been able to identify and explain. The knowledge question clearly eliminated the possibility of an opinion or a feeling. It was the authentic knowledge that the student had in the level of recall. Question four asked the student: Please tell what you know about recognizing bias and/or discrimination?

Sensory Question: A sensory question addressed the area of description. The sensory question was a behavioral
question. It provided information about what was seen, heard, 
touched, tasted, or smelled. Question six asked the students: 
Compare your views of bias and prejudice with the views of 
your friends that don't attend your school.

Background/Demographic: The value of this question 
provided information regarding the relationships of the 
students to one another. The background question was 
essential in order to identify the students who had 
participated in the program and attended schools in this 
homogeneous environment. Question six asked: Where have you 
attended schools for the past five/eight years?

Analysis of Sixth Grade Student Interviews

The intent of the Standardized Open Ended Interview 
Instrument was to identify each student’s knowledge of 
Holocaust education, prejudice, and bias.

Question number 1: If I had been in school with you for 
the last five years, what would I have heard or learned about 
the Holocaust and/or prejudice reduction? All sixth grade 
students who were entering the middle school had knowledge of 
the term, Holocaust. Some students identified their 
definition as Hitler killing people of the Jewish religion. 
The students of the sixth grade received limited, formal 
education regarding the Holocaust, prejudice, and bias. There 
were attempts by fifth grade teachers to introduce the 
Holocaust to the students. No formal instruction of the
Holocaust appeared prior to grade six.

Student 1: They didn’t do much on that. They just did everything on the geography and everything. I know the Holocaust was all against Jews. It wasn’t even about anything they did; it was what they believed in. I don’t think it matters what your are. I don’t care what religion you are, what race you are. I don’t remember any teachers teaching anything on the Holocaust.

Student 2: We didn’t really learn a lot about it. We started to read a book about it at the end of the year, but we couldn’t finish it. We learned that a lot of people died and that Hitler was very mean. He killed a lot of Jews. He didn’t like anyone unless they were German, and he killed a lot of Germans, too. He was like a crazy guy.

Student 3: Last year, our teacher had visited Anne Frank’s house, and she showed us a lot of stuff about that and all these pictures. And she had visited a Holocaust Museum in Washington, D.C., and she told us about that. So you would have learned about that. She read us some books. I don’t remember any lessons in fourth grade or third grade. Maybe there was. I don’t remember anything about second grade or first grade.

Student 4: So far the only time that we heard about the Holocaust was last year because we were going to have a guest speaker come in who survived the Holocaust, but she couldn’t and it turned out we didn’t learn anything about it.

Student 5: In sixth grade, I was in class and we were reading The Upstairs Room, and the teacher told us about the Holocaust and we read The Upstairs Room, which was a book about the Holocaust. The teacher had gone to the building where like, the Diary of Anne Frank, and she showed us pictures of the place and what is was like to live there and like the rooms and everything. In another class in fifth grade, we were learning about the slaves that were coming over and working on plantations for people and all that.

Student 6: In the last couple of years, we really didn’t learn that much about the Holocaust. What we did learn, we learned a lot from last year about the concentration camps and things like that. One of my classmates from that class had a friend who was a Holocaust survivor, but she didn’t get to come in
because she was sick. That’s mostly all we learned.

Student 7: That Hitler didn’t like the Jews. He wanted to kill all of them and he lived in Germany and now a lot of the Jews’ ancestors are killed. There are not a lot of Jews.

Student 8: Well they didn’t really teach anything about the Holocaust. The only thing that we probably learned about the Holocaust was that there was a “Battle of the Book” last year about the Holocaust.

Student 9: The teachers didn’t teach anything about it, but I know it was against the Jews. Hitler wanted to take over their land. I know this from TV shows, the Discovery Channel.

Student 10: Last year we read a book about these girls who were in an attic, these Jewish girls were hiding out in an attic. We were going to have a Holocaust person, a Holocaust survivor come in, but she couldn’t come in. In the “Battle of the Books” there were a couple books that were about the Holocaust.

Question number 2: What is your opinion of the Holocaust? All students of the sixth grade agreed that the killing was wrong. Some students identified that the killing of people of one religion, the Jewish religion, was unfair. The students expressed strong feelings about the killings. Words used to articulate their feelings regarding the killings included bad, dumb, wrong, horrible. Some sixth grade students mentioned confusion regarding the motive of the killings.

Student 1: I think it was really not fair. Hitler just went into their houses and burned their houses and put them into concentration camps. Most of the people died except for the lucky few who actually survived. It wasn’t right. He had no idea how wrong it was, I guess, or maybe he did, but he didn’t do anything about it. I’ve heard about it from my dad watching the history channel. I never really learned about it.
Student 2: I think it’s bad. They shouldn’t kill that many people. He was evil. He was mean and prejudice.

Student 3: I think that it shouldn’t have happened because why was he killing all the Jews anyway? Hitler. I just think he shouldn’t have done that. Why did he want all the Jews dead anyway?

Student 4: I feel really bad for the people who were in it and how they were treated so bad.

Student 5: I think that the people shouldn’t be just trying to kill all those people because they’re all just people the way we are. So it doesn’t make sense that religion would have to do with it, and why it would matter to him, if people were just a little bit different than he was.

Student 6: I think it was really dumb and I don’t think that should have happened because the Germans really did it because they thought they were perfect. I don’t think anybody’s really perfect.

Student 7: I think that’s really the wrong thing to do.

Student 8: It was horrible.

Student 9: It was the wrong thing. It wasn’t right; it was pointless.

Student 10: I think it was really dumb because it’s just the kind of religion you are, and it doesn’t matter at all.

Question number 3: How do you feel when someone is told they can’t be on a team, or they can’t sit at the lunch table, or they can’t be a friend because they don’t fit in as being part of a given group? The sixth grade students acknowledged that there are differences. Some students recognized the differences as appearance. All sixth grade students agreed that the exclusion of people was wrong, or
bad. Some students felt they were not accepted into "a group". Some students did not feel comfortable about other students not fitting in with a group and related that these students were different, not bad. One student remarked that other students might consider people as "not being good enough", inferring that there could be inequalities. Only one student was dubious as to the frequency of students not accepting other students into a group.

Student 1: I don't think you have to be the same. It's better to be your own person because that way you are yourself and not somebody else. When I first came here, I wanted to be like everybody else, but now I'm my own person. I have my own friends that are opposite to me. We get along a lot better. Some people don't react very well because they're not use to new people. They're use to the old people. When I was new, there were people that didn't want to talk to me or sit with them.

Student 2: I feel bad for them because everyone is different, but just because they're different than us doesn't mean they're bad.

Student 3: I just think that shouldn't happen because it doesn't really matter what people look like or that.

Student 4: I think is wrong because when I first moved here, everybody thought I was different because I was Spanish. I wasn't accepted until a few years ago. I think it's very wrong, and when there's a new person, don't ever push them away.

Student 5: I think that people may think of them differently than you are. They may not like that certain person. They probably think that he or she is not good enough to be in that group or something, not good enough at something to be on that certain team, or probably couldn't make a few goals or couldn't hit a ball on a bat.
Student 6: I don’t think that’s right because everybody’s an individual and they’re all like humans, so they’re all in one big group.

Student 7: I think that’s wrong because they probably didn’t even give them a chance.

Student 8: They shouldn’t do that because one, it’s rude, and two, it’s just wrong.

Student 9: It’s wrong, also.

Student 10: Well, I don’t think that happens a lot around here, but if it did, I don’t think it’s nice at all.

**Question number 4:** Please tell what you know about recognizing bias and/or discrimination. Not all sixth grade students were definite about recognizing bias. Three students associated bias with color. Four sixth grade students openly acknowledged that they did not know how to recognize bias or discrimination. One student affiliated bias and discrimination with a behavior or attitude of meanness or hurt toward an individual who might be different.

Student 1: Well, it’s like if somebody tells them, "No, you’re black, you can’t come here." I saw this movie, it was at the beginning of it, there were these people and they had great voices and they were going to sing in this club, but they couldn’t because it was an all whites club. They were Mexican. It was in that famous movie, Selena. So then they went to this Mexican restaurant, but they couldn’t sing Mexican, and so people started throwing bottles and stuff at them.

Student 2: Um..if someone’s being mean to someone who is different. They’re hurting someone because they’re different. They won’t share with someone.

Student 3: If someone wants to be in your group or something, and someone says, "No, you can’t because you
have a purple hair ribbon," then that's discrimination. Who cares if you have a purple hair ribbon?

Student 4: I don't think I know.

Student 5: I think I can recognize it. We learned about it. We've been reviewing it a lot and seeing how people's lives were when they had discrimination, like black children couldn't ride the bus to school. They had to walk and that white kids had a different drinking fountain. They could go into certain stores and they were allowed to sit on the bus. The black people had to sit in the back.

Student 6: I really don't know. This didn't really happen when I was there.

Student 7: I'm not sure.

Student 8: If they're saying racist's words.

Student 9: If they are, they wouldn't make friends with that person.

Student 10: What does that mean? (After an explanation) I don't think that happens around here.

Question number 5: Compare your views of bias and prejudice with the views of your friends that don't attend your school. More than half the sixth grade students considered their views of bias and prejudice to be similar to that of their friends and/or family. A few of the students indicated that other people make racial remarks.

Student 1: My parents don't really care. They don't mind at all. They have the same views that I do.

Student 2: I think I have different views than some people who are prejudice because they don't like someone because they're a different color than them, or they act different than them. They're a different religion.

Student 3: My views are the same as their views.
Student 4: Most of the people I know and in my family feel bad about that. My sister doesn’t like it either. I do know a few people in my family who, not about the Holocaust, but they’re like racist. It’s a distant family.

Student 5: Probably.

Student 6: My views on bias is that people think they’re better than other people, but really, I don’t think that’s it. I think people have the same view.

Student 7: My views are the same as theirs.

Student 8: Definitely not. My dad’s best friend, whenever he comes over, his son and the dad start cracking about black people.

Student 9: Probably.

Student 10: Probably. I have a strong disagreement because I read a lot of books.

**Question number 6:** Identify where you have gone to school from kindergarten until now. Half of the interviewed sixth grade students have attended the School District of the Chathams for the duration of their education. Three students entered the district in grade one. One student entered the Chatham district after third grade.

Student 1: I came to Chatham after third grade.

Students 2, 3, 5, 7, 8: Chatham

Students 4, 6, 10: I came to Chatham from first grade to now.

Student 9: I came to Chatham in the middle of first grade.
Summary of Sixth Grade Student Interviews

The qualitative interviews with the sixth grade students focused on the students’ knowledge of the Holocaust and prejudice and/or bias recognition. Students were also interviewed for their opinions and their personal feelings regarding the treatment of individuals who might have been subjected to discrimination. Each of the ten interviewed sixth grade students were individually asked open ended questions involving their experiences and/or behavior, their values, their emotional responses, their cognizance, their sensory data. Their demographic characteristics were reported.

Analysis of Eighth Grade Student Interviews

The intent of the Standardized Open Ended Interview Instrument for the students in the eighth grade was to identify knowledge of prejudice, bias, and Holocaust education.

After the completion of the interviewing process of the eighth grade students, a comparison of the information related by the sixth grade students would serve an analysis of the effectiveness of the New Jersey State mandate to teach the Holocaust and prejudice reduction.

Question number 1: If I had been in school with you for the last eight years, what would I have heard or learned about the Holocaust and/or prejudice reduction? Eighth grade
students had vague recollections of an introduction to the Holocaust from what they thought could have been their elementary school education. The students had a more definite impression of lessons on the Holocaust and prejudice reduction resulting from their middle school education. Sixth grade and eighth grade especially received acknowledgment for the inclusion of Holocaust and prejudice reduction lessons. Evident, also, was an increase in the scope of prejudice reduction education. The students mentioned bias against the Jewish, the blacks, various groups, the handicapped, and sex discrimination.

Student 1: In school when you are little, they don't tell you much about it. In third or fourth grade, we read *Number the Stars*; that was our first introduction in school to the Holocaust and what all of it meant. It was a relatively simple book. Some of us had read it before. They did a nice job explaining what it meant to us. I think almost every year they've mentioned it again. I don't remember anything specific in fifth or even sixth grade. Actually in sixth grade we had a special reading thing where we read novels not necessarily about the Holocaust, but they were about prejudices against people. The one I read was *Island on Bird Street*. That was about a boy who stays in the ghetto after they transported the rest of the community out and about how he sneaks back into the other side. It's a good book; I liked it. Seventh grade, I don't know if there were any particular novels that dealt with prejudices of any sort. There might have been, but I just forgot about it. Maybe there were, but I just don't remember them. They didn't stick out. We had civics last year and that addressed a lot of prejudices that had a lot of histories with it. That was like the equivalent of it. This year! My teacher's been drilling it into our heads until we get to the point where you walk into English, and oh, no, no, no. It's not that it's bad stuff; it's just that it's not something you want to think about. You keep thinking maybe he'll be done today. There are worksheets about what would you
do in this situation. It's good stuff to learn and to know, but it makes you uncomfortable; it's not something you want to think about, and you don't want to put yourself in the position of the people. We read the Diary of Anne Frank as adapted for stage. It's a cutesy little play, and I've read the book before, so that helped me understand it. The follow-up work was really good. I was uncomfortable, not to the point that I wanted to leave, but more like oh, no, I have to go to English. Whereas it used to be English was something to look forward to during the day.

Student 2: We learned about what they did and about the concentration camps, not about all the gory details, but the basic idea of what they did to you there, and about how people were hiding. The eighth grade really just learned about it this year. I've always known about it, but I wasn't actually taught about it I don't think. You hear about bias and prejudice reduction at home and in books and on the television.

There are books we read and things we do and classic movies. They do "Let's talk about it"; they don't have a lesson plan on it until a little while ago when we read Anne Frank. They had a whole lesson on the book. It wasn't a really big unit. For the accelerated class, they just read the story at home and discussed it in class and they saw this girl act out a little bit in the library. The regular English class read the story in class and discussed it there. We also read To Kill a Mockingbird and that talks about it. It was a really good book. In seventh grade we read a book called The Outsiders. It was about the greasers and how the people from one side of town would never mix with the people from the other side of town.

Student 3: You would have learned not a lot of information about what the Nazis did to the Jews, but you would learn a basic thing like how they went to the concentration camps and what happened to them. Other prejudice lessons is what happened in the 60s with the civil rights movement and why everyone should be treated equally and how everyone isn't the same and how they should be taken for how they are and not what color their skin color is.

I remember in sixth grade we read a book about apartheid in South Africa. I don't remember any lessons in seventh grade.

In German class we learn about the Holocaust. We are assigned a book on the Holocaust to
read and then we have to write a report and present it to the class.

For Martin Luther King Day in elementary school, the teachers talked about it. Also, for Lincoln's birthday the teachers in elementary school talked about the emancipation proclamation and that stuff.

Student 4: Actually I wasn't taught about Holocaust, so I really have no idea what it was about. I learned some things about bias from Black American history. I started to learn about this when I was little, probably in third or fourth grade. We always celebrated about him when we were little. We did activities for fun. That's how I learned about that. I learned a little, but not that much.

For the Anne Frank presentation, I felt really, really sorry for the Jewish people. I don't understand why Adolf Hitler targeted them, and I really don't understand why he just wanted to kill all of them. To me they're just people. There is no difference between what their name is or how they look. It's kind of an idea of what the Holocaust is, but it's not very clear.

In sixth grade, I know one teacher did teach us something about bias. I think it was in reading. I read a book about a little boy who had a mental problem because he had a high fever when he was little. They couldn't cure him in time. He had some brain damage. He acted like a three year old because his brain can't function. His sister takes care of him. One time he walked away accidentally and they had to search all over the entire place for him. And usually he was scared of other people. The only thing that comforts him is a little watch that keeps on ticking, and ticking, and ticking. But then the watch stopped, and he was frightened until his sister found him and they finally took him home. But he couldn't understand what was going on.

Student 5: Probably very little. This year we did learn a little more about the Holocaust through The Diary of Anne Frank. We read that in English. Then we had a presentation which was very informative, and it was very good. A lot of the kids thought it was pretty boring, but I thought it was interesting. In the years past, we really haven't done much, because normally they try to link the novels that we read in English to what we learn in social studies. This year we learned world history, the year before we learned civics, and
basically there hasn’t been anything I think in the last four years, definitely. We may have learned a little bit about it in fourth grade and third grade, but at that age you really can’t learn very much about that. I don’t remember if we did a bias unit in sixth grade. In sixth grade, I read about handicapped people.

Student 6: It started early in like maybe kindergarten or first grade they start implementing the ideas about it, but it doesn’t get until later, like maybe third or fourth grade that you actually start learning about what happened. Then as you get, later on, into high school, you can read the books like the Diary of Anne Frank and you can find out a lot about everything that happened. There are a lots of other sources you can go to find out about it. In seventh grade and in sixth grade, we read about it. There was a big book of literature, and I remember last year we read some short story about the Holocaust. I can’t remember back to fourth or sixth grade what was done.

Student 7: Eighth grade read Anne Frank. I don’t have German, but I think in German they did a lot about the Holocaust. Last year we might have done some prejudice. This year in eighth grade we also did prejudice with To Kill a Mockingbird story. I think in sixth grade, we didn’t have English, we had reading and for one book we all switched teachers, and we all read bias/prejudice book. I read the book on the handicapped boy.

Student 8: We learned the same things every year about biases towards girls and boys and towards blacks and white and Jewish and all different kinds of religions and stuff like that. It’s just the same things over and over again, like you should treat people like equals and that everybody’s the same although they might look different. It’s just basic. In sixth grade when we first got here, one teacher always used to talk to us about it. She was real big on not treating the boys any differently than the girls. The first day of school I remember her saying, ‘Things are going to be the same in my class no matter what happened. Girls aren’t going to be treated any different because that’s the way I am.’ That was the first thing she ever said to us. It seems sometimes when there are male teachers, they favor males or vice versa, sometimes, too.

Student 9: Sixth grade, one teacher’s class. Roll
of Thunder, Hear My Cry. We read about the black farmers. There was also one about the Holocaust, but it was about a girl…. It was something called "on some street." We switched classes for about a month. this year, it’s been like every book we read. In eighth grade, we read To Kill a Mockingbird, A Raisin in the Sun, The Midwest Prentice, Anne Frank (the play), Men of Iron, Helen Keller. The eighth grade essay on our final exam summed it up. It was about tying all the books together, how the setting and the time had an effect on the people. We had six paragraphs worth fifty points.

Student 10: In first grade to fourth grade, there was no teaching of it. In fifth there was a little. Later there was the civil rights and Jewish capture and concentration camps. There was some teaching of racial bias.

Question number 2: What is your opinion of the Holocaust? The students in the eighth grade mostly acknowledged the necessity to learn the story of the Holocaust. There was expression of concern if there should be a recurrence due to lack of knowledge. Almost all of the students exhibited representation of their affective domain when they internalized emotions and strengths of Holocaust victims. All these students expounded on their discomfort with the lessons of the Holocaust and prejudice reduction. Several words such as horrible, shame, bad, wrong, genocide were used to identify their opinion and values.

Student 1: Of the event itself? It’s not fun, basically. I’m not very good with words every now and then, but it’s not something you want to have to think about. It’s something every now and then you’re forced to address and it’s something you should know about. You should be extremely informed on it. You shouldn’t have people, like, there shouldn’t be things you’re completely oblivious to; you should have a general good idea about most of it. It was not a fun time and it’s not something that people like to remember but it’s something that people shouldn’t ever dare forget it, because if we do, we might by some bizarre chance end up repeating it, which would be terrible. It’s not fun to think about.
Student 2: I thought it was horrible. I would have hated to live back then with all that. I don’t know what I would have done. I don’t know if I would have been that strong as so many of the people there.

Student 3: Well obviously the Nazis had some false beliefs that the Aryans were the superior race because when they say that everyone’s equal and they shouldn’t have singled out the Jews, because I’m sure there are bad Jews, there are bad Muslims, bad Christians, bad Germans, and there are good Germans, good Jews, good Christians, and good Muslims. But instead of looking at it that way, they just tried to kill them all.

Student 4: I have no idea why prejudice exists. I have no idea why. Probably for just some opinion, but I don’t like being prejudice or people who are prejudiced against someone else. It’s just that it feels uncomfortable. It gives me a feeling of being left out, like kind of lonely.

Student 5: I personally don’t think we’ve learned enough about it. Next year, and the years after that, if we want to, we can take a class on the Holocaust in high school. That’s one of the electives they offer, but from what I understand, there’s a lot of enrollment in that class I heard. It’s very interesting. I don’t know if it’s for freshmen. I’ve heard people who have said they’ve taken it. They might have been tenth or eleventh graders. We visited that course when we visited the high school. They were learning about the concentration camps. From what I understand, they do a lot of discussion in that class. It’s not a very structured class. They’ll just have a group discussion on how different people feel. It’s very interesting because everyone had a different view on everything.

In general I would say it was a shame that it happened.

Student 6: I thought it was bad. It’s kind of interesting how a lot of people survived it by hiding away. Apparently the German people were incredibly stupid that they never found anyone; well not anyone, but a lot of families were able to successfully hide away and survive it and unfortunately a lot of others didn’t.

Student 7: I don’t think it’s good to have this. It’s over mostly; it’s not anything that I’m worried
about. I don’t have any fears of it happening again.

Student 8: I think it was horrible. I think that nobody should have ever gone through something like that. It was just not right. Nobody deserves to be treated in a way because they’re different.

Student 9: Racial genocide. Trying to eliminate the Jewish race from the world, pretty much.

Student 10: It was wrong, just because of race, no, heritage.

**Question number 3:** How do you feel when someone is told they can’t be on a team, or they can’t sit at the lunch table, or they can’t be a friend because they don’t fit in as being part of a given group? The eighth grade students seemed accepting of differences and accepting of the fact that choices and preferences exist. Most of the interviewed eighth grade students felt that comfort level greatly influenced with whom they sat at the cafeteria. The students included into their group other students who had similar interests. Students who chose not to accept other students did so primarily due to the fact that they just didn’t like them. They did not like the activities in which these students participated, or the actions. One student questioned the rationale of why others would not fit in with a given group. If students did not know someone, they indicated it was wrong not to try to accept them.

Student 1: It really depends on why they’re not fitting in. There are some people I personally don’t feel comfortable around. It’s not because they’re a bad person; it’s because I don’t know them. It’s not like you’re excluding them, you’re just like putting them on the edge, and say I’ll get to know you, and then maybe we’ll let you in. Then there are some people who you’ve
gotten to know to the point where you know you don’t like them. You don’t want them near you because you don’t like the person or who they are and what they believe. Sometimes you exclude a person because you’re afraid, or how they seem. That’s unfair. It’s going to happen.

Student 2: I think that’s just wrong.

Student 3: Sometimes we do that mainly because of their past record and what they’ve done to us. Yes, but usually when we do that, we’re just kidding and they know that. I haven’t really seen that happen except in pro sports with the golfer whose handicapped. He had some problems with his legs and he has to use a golf cart, but in the PGA you can’t use golf carts. You have to walk because it’s part of the game. I think he was allowed to go to the PGA if he finished at least third in the Nike Tour.

Student 4: I don’t like that. Usually when I was little I didn’t exactly have friends I was kind of like a loner. I was an anti-social person. I can’t really help that, so I can’t really tell that much from me because I try to fit in with other people, but I just didn’t feel right because they like to do things I don’t like to do. For some reason when they like to play games, I don’t like to play imaginary games. I don’t know. I feel kind of like, in first grade probably they like to play girl things. I feel like a boy. I feel like I want to play something a little more like tougher, like running around and something like that.

I couldn’t fit in with the group because my characteristics just didn’t work. They like to play girl things and I like to play boy things. I have two brothers at home, so probably that affected that.

Student 5: I haven’t been in the cafeteria much this year because I’ve been working very hard on the newspaper. I know there must have been a problem with that in the cafeteria, but I try to be with people who are nice to me and to other people. I’ve seen it happen. There are a lot of people who aren’t necessarily fitting in, therefore they’re excluded from everything. Even in classes, when we get to choose who we want to sit with, and we want to choose our Frost Valley cabins, and we want to choose our rooms for Fernwood, there are always the people who are left over, kind of. They’re just plugged into the different
rooms. Most people aren’t willing to accept different kinds of people. A lot of these people I meet through the newspaper. We sometimes get people to write special articles, who aren’t necessarily members, that most people would not even think of talking to. But, when you get to know them, they’re really interesting and they have a lot of interesting things to add to the group.

Student 6: Usually you always sit with your friends, but if you don’t let anyone new come over, you’ll never make any new friends. It’s kind of unfair to exclude the person just because you don’t know them. There’s this one kid, in our grade. He only speaks Spanish. He speaks a little English, and so no one really gets to talk to him and so he sits by himself sometimes. It doesn’t bother me because he does have friends that will go out somewhere with him and stuff, but he just sits by himself at lunch. I don’t know if he prefers it that way so he doesn’t have to join in the conversation or anything. I like to be with a group sometimes, but I’m fine by myself. I prefer to being with a group.

Student 7: I haven’t had that happen at all to me. I have a lot of friends and I have a lot of people that I know well in school and out of school. I manage to get with them a lot. I do see it. I guess the people aren’t comfortable with that person. They don’t enjoy being around them.

Student 8: People have their friends; people have their groups, their clichés and stuff like that. This school is very cliché-y and also very like another school that I went to before I moved to Chatham was also the very same exact way. Even my sisters went through it and everything like that. I don’t think it’s very nice. Our table at lunch, we’re not really like that. We usually have new people sitting with each other everyday. People say no all the time. It bothers me, but you also have to know that it’s not your life if somebody acts like that, you can’t stop it.

Student 9: People have their ways, beliefs like their ways to do things, how they dress, their sports. People who play soccer hang together; people who play football hang together, and if they’re not good at it, or if they don’t like the sport, they’re going to harass or make fun of the other person’s sport. You just have to deal with it.
Student 10: It just has to do with friends and problems with other kids.

Question number 4: Please tell what you know about recognizing bias and/or discrimination. The eighth grade students had a variety of descriptions, examples, and views about recognizing bias and/or discrimination. They were opinionated, however, there was a wide scope of identification. One student indicated bias could be discreet. Another indicated that bias was heard in the form of words, but did not provide any examples. The usual racial example appeared by some. A sign of an attitudinal change was proof of bias. Exclusion, favoritism, name calling, and actions of others revealed bias. One student admitted to the belief that it doesn’t happen here.

Student 1: It’s the same thing. It’s not obvious, it’s not always an obvious thing. You can’t always tell. We did a worksheet in English where he {the teacher} put down statements from To Kill a Mockingbird which we were reading and we had to decide if it was prejudice or fact. On a lot of them it was hard to differentiate. It could be a solid set of facts, but if you interpret it a certain way, it was a fact based on a prejudice that was underlying, but you couldn’t exactly see it.

Student 2: If someone’s prejudice, you just know. If other people know about it. They talk and you hear things in school from other people. Some people just don’t want to talk to that person. It’s through mostly what they say.

Student 3: Well if someone tells you that you can’t come or be a part of the club, you should ask them why. If they say because you’re just different, you know there’s something wrong there. And if, let’s say, you’re in Harlem, which is pretty black, and they don’t let you into a place, it’s probably because you’re white. That’s what you might think. And if they say
yeah, you’re white, you can’t come in, you’ll know that they’re prejudice.

Student 4: I don’t usually pay attention, but sometimes when a person’s attitude often changes really strangely it gets really annoying. Whatever you do the person isn’t like satisfied. I don’t like that.

Student 5: I know that there’s obviously different forms of it: sex, age, creed, all that stuff. From what I see, I don’t think it happens so much in this town towards racial bias, and maybe not as much religion, but there’s other things. There’s obviously sex discrimination even though people don’t want to say it. With the teams, you can see what is funded better. The fact that there’s like one female girl player on a male team, I think. It happened a few years ago, I heard. It doesn’t happen as much in this setting, I don’t think. Or at least we don’t want to think it happens. We don’t see it as much.

Student 6: Basically you can recognize it if it’s someone discriminating against someone that they don’t know anything about and they’re just excluding them based on their differences. A sign would be someone who is different than someone else and not being allowed to go around with them or be next to them.

Student 7: If someone was not letting me do something or avoiding you or excluding you because of something you can’t control.

Student 8: From day one, everyone tells you that if somebody acts nicer towards one person then to another, well then that’s it, but it’s really not. It is favoritism, but not like that. If it goes on for a period of time. I don’t know how to explain it; it’s weird.

Student 9: I’ve seen people get kicked out of school because of the way they dress. There’s a prejudice against people who wear baggy pants. They’re said to be like druggies or lawbreakers. They look at you like you’ve done something wrong. They give you a dirty look. They don’t appreciate if you hold the door open; they’re surprised if you do that for them. Like at Noah’s in the morning and someone’s walking out and you hold the door, sometimes they look at you. They don’t say thank you. There’s prejudice because of skin color.
Student 10: Slang names, like shorter names. They’re not polite to say.

Question number 5: Compare your views of bias and prejudice with the views of your friends that don’t attend your school. The students in eighth grade responded that they do in fact view their views of bias and prejudice differently than the views of their friends and/or relatives. One student acknowledged that her friendships were contained within a homogeneous church group, and she viewed this group as welcoming. Other students discretely affirmed bias and/or prejudice in a variety of ways. Existence of discrimination that the eighth grade students recognized in other people were described in phrases such as not as bad as one thinks, didn’t mean the stated remarks, one hears comments, and favoritism. Another student targeted the lack of education as a reason why prejudice is evident elsewhere. Several students in the eighth grade detected discrimination in older generations.

Student 1: Most of the people who aren’t from this school that I know, I know from church or from church groups or from my family, so my friends from the church group are all extremely welcoming. I remember going to camp and on the first day I didn’t know people and I’m naturally severely suspicious of anybody. People just came up and said, “Hi!” It was like, oh, my gosh, they’re talking to me. It would be nice to go, “Oh, hi.” It was really surprising to me because around here everyone is really dead set on what they’re doing and out there it’s “Hi, how are you?” You don’t even know my name. Most of my friends outside the school seem a
lot more open and I don’t know if that’s just because of the situation that we’re in at the time or what, but I have one good friend, Laura, and she’s open to anything.

Student 2: It’s basically the same. This school’s not very diverse like some schools around us. There are a few people that are prejudice very slightly. It might exist in this school, but I’m not sure. I think there are equal opportunities. It’s not as bad as some people think it is.

Student 3: I think for most kids my age, well it depends what they do. Some kids will listen to rap and hoot hang. They say all this stuff, but I know they don’t mean it. I know they make fun of Jews and of black people, but it’s usually how the media covers the issues, and everyone receives it that way. My grandparents grew up before the civil rights, but my grandfather was in an all black regiment because he was in charge of them. So he’s not prejudice against them; he likes them. That’s kind of different from people his age.

Student 4: I don’t have a lot of friends outside the school, but I think my grandmom, my dad’s mom, I’m not sure if I should use the word bias, my mother told me she plays favoritism, and my mom doesn’t like it. But because there is a communication problem because my grandma speaks Taiwanese and we speak Mandarin and so there is a big difference right there. My grandmother kind of likes boys more than girls. Probably the only reason she likes me is because I realize her and my dad is like the youngest in the family and usually the youngest are more loved than the oldest probably and also my dad goes to America and visit once every summer, once every year. That’s probably the reason. She tries to be kind to me. She also likes to eat things and we don’t want to eat them because I’m not used to the food and it feels strange. We just think there’s like a war between us because we just don’t want to. For some reason, I don’t know why, she doesn’t like my mom. Probably because she thinks my mom can’t understand Taiwanese. My mom says she can understand it, but she can’t speak it. When she’s in our house, she knows that my grandma’s yelling at her, but she pretends she just doesn’t know. So my mom says she acts dumb so my grandma won’t get in a big fight usually my dad doesn’t take my mom’s side; he takes my grandma’s side. So my mom’s like whatever. My mom’s and my
brother’s views are more American. My dad’s view is very Taiwanese view, very traditional. Their views are very, very different, almost like a traditional belief from a thousand years ago.

Student 5: Even in this town, I feel my views are very different than other people’s views. There’s a lot of people in this town who are very discriminatory. Definitely against sex, I think. I grew up, my mom is very much into what is right and what is wrong. She has all different kinds of friends from where she worked and where she grew up that we’ve met. There very nice people. I’m not saying not everyone’s not accepting. There are a lot of very, very nice people in this school. There are a lot of people who come from different schools who come here who are very nice.

Student 6: I don’t prejudice against anyone. If I do, it’s not on purpose. Maybe some people who don’t go to school around here might not get taught about it and that ignorance might not keep them from being prejudiced and bias.

Student 7: I think a lot of the exposure I got was from my family, my parents. My dad knows a lot. He talks to me a lot about this stuff. The school has not given me all this. A lot of it the school has reinforced. So in my family, we have similar views. My friends don’t talk about it. Sometimes I’ll hear comments, not extreme, subtle.

Student 8: It’s not really differences because you learned it. It’s because of the way you grew up, and the way you were raised and what you yourself believe in. Once you believe in being biased and treating other people differently, like, that’s the way you are.

Student 9: Their views, I think, are the same, but they speak about it a lot more. They address their emotions more than the people who go to this program and just keep it inside them, I think. Being around people like you see here, there’s more prejudice with the older people some of the generations like the post Vietnam generation. They’re very racist compared to like our generation having more contact with other races. This country’s becoming less minority and a lot of mix of people other than just the white race.

Student 10: A lot different. I didn’t feel sorry; now I worry and feel sensitive. How they fought through
it.

**Question number 6:** Identify where you have gone to school from kindergarten until now. All eighth grade students have received their middle school education in the Chatham Middle School.

Students 1, 2, 3, 4, 5, 6, 7, 9, 10: Chatham

Student 8: I used to live in Bayonne. I went there from k-the middle of fourth grade. I moved to Southern Boulevard School in November.

**Summary of Eighth Grade Student Interviews**

The qualitative interviews with the eighth grade students concentrated on the students' knowledge of the Holocaust and prejudice and bias recognition. Students were also interviewed for their opinions and their personal feelings regarding the treatment of individuals who might have been subjected to discrimination. Each of the ten interviewed eighth grade students were individually asked open ended questions involving their experience and/or behavior, their values, their emotional responses, their cognizance, their sensory data. Their demographic characteristics were recorded.

**Comparative Analysis Between Sixth Grade Students and Eighth Grade Students**

An analysis of the interviews of the sixth grade students compared to an analysis of the interviews of the eighth grade students revealed a definite effectiveness of
the New Jersey State mandate to teach the Holocaust and prejudice reduction education.

Some students who had received their education continuously in the School District of the Chathams from primary grades through fifth grade had experienced introductory lessons on the Holocaust and prejudice reduction. Other students indicated that attempts were made to teach the Holocaust. Some students could not remember any specific lessons presented by their teachers, but did have knowledge of the Holocaust through other means such as the home or television. Students in the eighth grade had immediate and extensive recollections of lessons regarding the Holocaust and prejudice reduction education that were taught to them by their middle school teachers. Eighth grade students repeatedly made references to the sixth and eighth grade lessons that they received during their middle school years. Evident in the eighth grade student interviews was an increase in the scope of prejudice reduction education. The students expressed knowledge of bias against the Jewish, the blacks, various groups, the handicapped, and sex discrimination.

The comparison between sixth and eighth grade students concerning their opinion and/or values of the act of the Holocaust provided an insight of the depth of knowledge the two grade levels students possessed. Students in the sixth
grade responded with superficial adjectives such as bad and wrong. Eighth grade students were able to elaborate more thoroughly. Eighth grade students expressed concern for repetition of genocide. The affective domain of the eighth grade students was frequently noted. These students admired qualities of strength and courage that Holocaust victims maintained. Both sixth and eighth grade students felt uncomfortable about anyone not being accepted into a group. This part of the interview provided students with an opportunity to express their feelings in various relationships. Students in both grades affirmed the existence of differences. Refusal of admittance was an acceptable rationale if interest levels varied. Total inexcusable unacceptance was not condoned.

While several sixth grade students did not know how to recognize bias, eighth grade students appeared opinionated in this concern, providing examples and instances.

Sixth grade students compared their views on prejudice and bias as equivalent to others. Eighth grade students generally felt that their views of prejudice and bias differed from that of others.

Nine of the sixth grade students attended the School District of the Chathams from grade one through six. One student entered the district after grade three. All eighth grade students attended the School District of the Chathams for the duration of their middle school education.

In summation, the following can be concluded in regard
to an analysis of the effectiveness of the New Jersey State mandate to teach the Holocaust and prejudice reduction education. An analysis of the interviews of the sixth grade students compared to an analysis of the interviews of the eighth grade students revealed a definite effectiveness of the New Jersey State mandate to teach the Holocaust and prejudice reduction education. When compared to the sixth grade students, eighth grade students experienced a broader range of exposure to formal education of the material. Eighth grade students commiserated more intensely with Holocaust victims as they shared their feelings about the genocide. Although both sixth and eighth grade students acknowledged that differences of people does exist, both groups of students felt uncomfortable in regard to not accepting someone into a group setting. Sixth grade students were not certain about recognizing bias, whereas eighth grade students provided examples. While sixth grade students accepted their views of prejudice to be similar to the views of others, the eighth grade students did not. All students except one who were interviewed attended the district from grade one. The exception was one student who entered the district after grade three.
Chapter V
The Summary, the Conclusions, and the Recommendations

Introduction

This concluding chapter of the study provided a summary, conclusions, and recommendations that were procured from the qualitative analysis that was revealed in chapter IV. This concluding chapter included an introduction, a summary of the analytic study which was inclusive of research questions, conclusions, and recommendations for further research.

Summary of the Study

The purpose of this study was to determine the impact that the Holocaust and prejudice reduction education had on selected students in a selected homogeneous middle school as a result of the New Jersey State mandate. Ten randomly selected students were entering the sixth grade and ten randomly selected students were exiting the eighth grade.

The research questions for this study were:
1. Do students who are entering a middle school carry with them the baggage of prejudice for groups other than their own, in particular, the prejudices of an anti-Jewish nature?
2. Is there a perception that these middle school students can relate and apply the lessons of the Holocaust and genocide toward their peers and to society in order to
further reduce group hate and hate crimes after they have been instructed on Holocaust and genocide lessons?

3. Do students who are exiting a middle school still carry with them the baggage of prejudice for groups other than their own, in particular, the prejudices of an anti-Jewish nature? Is there a possibility of reducing prejudicial attitudes among middle school students?

4. What outcomes do we want to change? Are there isolated revelations that can direct educators toward a more specific goal in which to concentrate in order to improve upon the possibility of prejudicial reduction?

Chapter II revealed that many young Americans are differentiating between people they view similar and those they view as different than themselves (Dorsett, 1993). Prejudice is the weakest spot in our national character and is a moral cancer to society (Allport, 1963). The investigation of the literature revealed the damage of an uneducated society regarding the Holocaust and prejudice. This review of the literature provided the rationale for this study.

Hate crimes and group hate continue to impact on American society (Federal Bureau of Investigation, 1997). Education of the Holocaust and prejudice reduction has heightened sensitivity to these crimes and resulted in a
three year decline (Foxman, 1997). This study was organized to analyze the effectiveness of such instruction.

Chapter III described the methodology and procedures that were utilized to examine the effectiveness of the New Jersey State mandate to teach the Holocaust and prejudice reduction. A qualitative open ended instrument was developed to analyze perceptions of students relative to prejudices.

Qualitative research is supported when a more personalized, comprehensive, intensive, naturalistic and holistic perspective is to be attained (Stainbach and Stainbach, 1984). Qualitative research minimizes the manipulation of setting (Guba, 1978) and is contrasted to experimental research whereby conditions are controlled (Patton, 1990).

The decision to apply a naturalistic inquiry or an experimental approach was determined by the importance of casual questioning in an evaluation. Those evaluators who believe that the most important and central function of evaluation was to measure the effects of programs on participants in order to make valid inferences were strong advocates of randomized experiments (Boruch and Rindskipf, 1984).

This instrument was exercised to ten students who were entering the sixth grade and to ten students who were exiting the eighth grade. Students were interviewed before
school, prior to homeroom, or during a non-academic school period.

Chapter IV rendered a descriptive response of collected data.

Conclusions of the Study

This study concentrated on the research interviews with randomly selected sixth and eighth grade students as stated in the problem of the study. The concluding summaries were a representation of the data as it was analyzed during and after the interviewing process. The objective of the interviewing procedure was to answer the research questions.

Research Questions

Question 1: If I had been in school with you for the last six/eight years, what would I have heard or learned about the Holocaust and/or prejudice reduction?

All of the sixth grade students were familiar with some degree of information regarding the Holocaust. The scope of sixth grade facts regarding the Holocaust was dependent upon the teachers that the students had in previous years, particularly in the fifth grade. Prior to the sixth grade, there was no definite recollection of instruction of the Holocaust. The sixth grade students were able to associate prejudice reduction education with the Holocaust during their interviews. Holocaust targeted people of the Jewish faith.
The students exiting the eighth grade had distinct remembrances of lessons of the Holocaust and prejudice reduction during their middle school year education. The scope of the prejudice reduction education expanded beyond the Jewish religion and racial arena to include the handicapped, gender, and various other minority groups.

**Question 2:** What is your opinion of the Holocaust?

Sixth grade students were limited in their expression of their opinion of the Holocaust. All concurred that the killing for religious reasons was wrong. Eighth grade students appeared not to be comfortable with the question. The students in the eighth grade expressed their feelings and uneasiness with the lessons. These students did assess the value of learning about the Holocaust and prejudice reduction education. The eighth grade students realized the implications of a reoccurrence.

**Question 3:** How do you feel when someone is told they can’t be on a team, or they can’t sit at the lunch table, or they can’t be a friend because they don’t fit in as being part of a given group?

Students entering the sixth grade had varying answers relative to this question. Those answers ranged from denial to disapproval of the occurrence. Feelings were negative regarding an act of omittance. Students in the eighth grade were less defensive when asked this question. Differences
were acceptable to the eighth grade students. Eighth grade students expressed tolerance for choices and preferences.

**Question 4:** Please tell what you know about recognizing bias and/or discrimination.

The students who were entering the sixth grade in the middle school were marginally knowledgeable regarding the terminology of bias and/or discrimination. Eighth grade students were able to articulate descriptions, examples, and views about recognizing bias and/or discrimination. The knowledge base of bias and/or discrimination was much more detailed and definitive for the eighth grade students.

**Question 5:** Compare your views of bias and prejudice with the views of your friends that don’t attend your school.

Most of the sixth grade students considered their views of bias and discrimination to be similar to the views of their friends and/or family who had not attended their school. Eighth grade students viewed stronger bias and prejudice within older generations. Eighth grade students provided reasons for any bias within their peer groups.

**Question 6:** Identify where you have gone to school from kindergarten until now.

All sixth grade students with the exception of one, had entered the district from at least grade one. All eighth grade students had completed their middle school learning in
the Chatham Middle School. All eighth grade students, with the exception of one, attended the School District of the Chathams from kindergarten through grade eight.

It was revealed through this study that significant differences do exist between the perception of prejudice, in particular those of an anti-Jewish nature, for students entering and exiting the middle school.

This study also brought to light that a significant difference exists and that middle school students are able to apply lessons of the Holocaust and genocide to their peers and to society with the intent to reduce group hate and hate crimes.

There was a significant difference between the perceptions of prejudices for students exiting a middle school in regard that students did not carry with them the baggage of prejudice for groups other than their own, in particular, the prejudices of an anti-Jewish nature. There is a possibility of reducing prejudicial attitudes among middle school students.

There are significant isolated revelations that can direct educators toward a more specific goal in which to concentrate in order to improve upon the possibility of prejudicial reduction.

Results of this qualitative study to analyze the effectiveness of the New Jersey state mandate to teach the
Holocaust and prejudice reduction education indicated that students who had been exposed to the state mandate curriculum broadened their scope of knowledge and understanding for acceptance of various groups that have historically been targets of discriminatory actions.

Recommendations for Schools

The following recommendations were rooted on the results of this study. Professional collaborators in education should review and consider the behaviors as suggested while in compliance with the State of New Jersey to teach the Holocaust and prejudice reduction education.

1. Recommendation is made that further studies extend the scope of this study in order to analyze the effectiveness of the mandate to teach the Holocaust and prejudice reduction education to a more diverse educational community.

2. Recommendation is made to further studies with the purpose on investigation into the elementary school levels and the high school levels of all educational communities.

3. Further research could be considered regarding individual grade level programs to better enhance the mandated State curriculum.

4. An investigative study could be contemplated regarding the knowledge base of teachers apropos to the Holocaust. Bruce Malina’s model of in-group and out-of-group
involvement would enrich staff knowledge of acceptance of
diversity in our pluralistic society.

5. While this was a qualitative study of only ten
randomly selected middle school students, future research
could be investigated that would include a larger
population.
References


Appendices
Appendix A

Chapters 13 & 14, Laws of 1994
b. There is an inescapable link between violence and vandalism and ethnic and racial intolerance. The New Jersey Department of Education itself has formally recognized the existence of the magnitude of this problem in New Jersey schools by the formation of a Commissioner’s Task Force on Violence and Vandalism.

c. New Jersey is proud of its enormous cultural diversity. The teaching of tolerance must be made a priority if that cultural diversity is to remain one of the State’s strengths.

d. National studies indicate that fewer than 25% of students have an understanding of organized attempts throughout history to eliminate various ethnic groups through a systematic program of mass killing or genocide.

e. The New Jersey Commission on Holocaust Education, created pursuant to P.L.1991, c.193 (C.18A:4A-1 et seq.), several years ago expanded its mission to study and recommend curricular material on a wide range of genocides. The Holocaust Commission is an ideal agency to recommend curricular materials to local districts.


2. a. Every board of education shall include instruction on the Holocaust and genocides in an appropriate place in the curriculum of all elementary and secondary school pupils.

b. The instruction shall enable pupils to identify and analyze applicable theories concerning human nature and behavior; to understand that genocide is a consequence of prejudice and discrimination; and to understand that issues of moral dilemma and conscience have a profound impact on life. The instruction shall further emphasize the personal responsibility that each citizen bears to fight racism and hatred whenever and wherever it happens.

3. This act shall take effect immediately and shall first apply to curriculum offerings in the 1994-95 school year.

Approved April 7, 1994.

CHAPTER 14

AN ACT concerning the regulation of underground storage tanks and amending P.L.1986, c.102.
Appendix B

Standardized Open Ended Interview Instrument

Interview Guidelines
Standardized Open Ended Interview Instrument

Interview Guidelines

1. If I had been in school with you for the last six/eight years, what would I have heard or learned about the Holocaust and/or prejudice reduction?

2. What is your opinion of the Holocaust?

3. How do you feel when someone is told they can’t be on a team, or they can’t sit at the lunch table, or they can’t be a friend because they don’t fit in as being part of a given group?

4. Please tell what you know about recognizing bias and/or discrimination.

5. Compare your views of bias and prejudice with the views of your friends that don’t attend your school.

6. Identify where you have gone to school from kindergarten until now.
Appendix C

Notification to Superintendent
To: Carol Conger, Superintendent
cc: Ken Wark, Principal
From: Barbara Hadzima
Date: May 27, 1998
Re: Dissertation

My dissertation proposal has been approved by the Review Board of Seton Hall University, and I am now seeking your permission to proceed with my research. I will be analyzing the effectiveness of the New Jersey mandate to teach the Holocaust and prejudice reduction.

Enclosed you will find three form letters that I will be sending out, with your permission, to several parents. The Letter of Introduction is explanatory. The Informed Consent Form provides the parental approval for their child to participate in the study. The Assent Form to the Student is written in the language of the student for permission and better understanding of the procedure.

Twenty students will be randomly selected, ten from the eighth grade in the spring and ten from the incoming sixth grade in the fall. These will not have been my students, nor will they be my students, as that is coercive.

I am most anxious to begin my research. I await your endorsement. Thank you.
Appendix D

Letter of Introduction
Letter of Introduction

Dear Parents:

At the present time, I am engaged in a doctoral study at Seton Hall University working towards my Ed.D. degree in administration and supervision. This letter is a request for your assistance with my dissertation research.

My study will examine the effectiveness of the mandate by the State of New Jersey to teach the Holocaust and prejudice reduction. The research is of a qualitative design requiring personal interviews with selected students of a middle school. These interviews will be of a confidential nature with guaranteed anonymity and the opportunity to withdraw from the study at any time. Results of this research will attempt to reveal the prejudices that some students have or do not have as a result of the Holocaust and prejudice reduction education mandate.

Randomly selected students will be asked six open ended questions that should be answered within a ten to fifteen minute time span. The interviewing process will be tape recorded. All information will be kept locked in my home office when not on my person. All tape recordings will be destroyed upon completion of the study. Interview questions will be administered in school. No student will miss an academic class to participate in this research.

There is no foreseeable risk or benefit to the student. There is no compensation for the participant. Participation is voluntary and refusal to participate will not incur an infraction whatsoever.

This project has been reviewed and approved by the Seton Hall University Institutional Review Board for Human Subjects Research. The IRB believes that the research procedures adequately safeguard the subject’s privacy, welfare, civil liberties, and rights. The Chairperson of the IRB may be reached through the Office of Grants and Research Services. The telephone number of the Office is (973) 378-9809.

Sincerely,

Barbara Hadzima
Appendix E

Informed Consent Form
Informed Consent Form

Dear Parents:

At the present time, I am engaged in a doctoral study at Seton Hall University working towards my Ed.D. degree in administration and supervision. This letter is a request for your assistance with my dissertation research.

My study will examine the effectiveness of the mandate by the State of New Jersey to teach the Holocaust and prejudice reduction. The research is of a qualitative design requiring personal interviews with selected students of a middle school. These interviews will be of a confidential nature with guaranteed anonymity and the opportunity to withdraw from the study at any time. Results of this research will attempt to reveal the prejudices that some students have or do not have as a result of the Holocaust and prejudice reduction education mandate.

Randomly selected students will be asked six open ended questions that should be answered within a ten to fifteen minute time span. The interviewing process will be tape recorded. All information will be kept locked in my home office when not on my person. All tape recordings will be destroyed upon completion of the study. Interview questions will be administered in school. No student will miss an academic class to participate in this research.

There is no foreseeable risk or benefit to the student. There is no compensation for the participant. Participation is voluntary and refusal to participate or to withdraw will have no impact on educational services or on academic standing.

This project has been reviewed and approved by the Seton Hall University Institutional Review Board for Human Subjects Research. The IRB believes that the research procedures adequately safeguard the subject’s privacy, welfare, civil liberties, and rights. The Chairperson of the IRB may be reached through the Office of Grants and Research Services. The telephone number of the Office is (973) 378-9809.
I have read the material above, and any questions I asked have been answered to my satisfaction. I agree to allow my child to participate in this activity, realizing that I may withdraw without prejudice at any time.

Sincerely,

Barbara Hadzima

[Parent’s signature] [Date]

Kindly have your child return this form to me in room 221 during homeroom. Thank you.
Appendix F

Assent Form to the Student
Assent Form to the Student

To (Student's name):

I would like to obtain some information from a few middle school students regarding prejudice and bias. To do this, I would like to ask you six questions. The questions and your answers will be tape recorded. I will be the only person to have the tapes and when I am finished with them, they will be destroyed. The interviews will be confidential and no one will be told of your answers. It will take about ten to fifteen minutes. This will be done in school, but not during your class time.

There is no risk or benefit from doing this. You can volunteer or refuse without a problem.

I have sent a letter to your parents about this study.

Thank you.
Mrs. Hadzima

I have read the notice above and any questions I have asked have been answered to my understanding. I agree to participate and I know that I may withdraw at any time without a problem.

(Student's signature)         (Date)
b. There is an inescapable link between violence and vandalism and ethnic and racial intolerance. The New Jersey Department of Education itself has formally recognized the existence of the magnitude of this problem in New Jersey schools by the formation of a Commissioner’s Task Force on Violence and Vandalism.

c. New Jersey is proud of its enormous cultural diversity. The teaching of tolerance must be made a priority if that cultural diversity is to remain one of the State’s strengths.

d. National studies indicate that fewer than 25% of students have an understanding of organized attempts throughout history to eliminate various ethnic groups through a systematic program of mass killing or genocide.

e. The New Jersey Commission on Holocaust Education, created pursuant to P.L.1991, c.193 (C.18A:4A-1 et seq.), several years ago expanded its mission to study and recommend curricular material on a wide range of genocides. The Holocaust Commission is an ideal agency to recommend curricular materials to local districts.


2. a. Every board of education shall include instruction on the Holocaust and genocides in an appropriate place in the curriculum of all elementary and secondary school pupils.

b. The instruction shall enable pupils to identify and analyze applicable theories concerning human nature and behavior; to understand that genocide is a consequence of prejudice and discrimination; and to understand that issues of moral dilemma and conscience have a profound impact on life. The instruction shall further emphasize the personal responsibility that each citizen bears to fight racism and hatred whenever and wherever it happens.

3. This act shall take effect immediately and shall first apply to curriculum offerings in the 1994-95 school year.

Approved April 7, 1994.

CHAPTER 14

AN ACT concerning the regulation of underground storage tanks and amending P.L.1986, c.102.
b. There is an inescapable link between violence and vandalism and ethnic and racial intolerance. The New Jersey Department of Education itself has formally recognized the existence of the magnitude of this problem in New Jersey schools by the formation of a Commissioner's Task Force on Violence and Vandalism.

c. New Jersey is proud of its enormous cultural diversity. The teaching of tolerance must be made a priority if that cultural diversity is to remain one of the State's strengths.

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