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ATTITUDE CHANGE THROUGH CULTURAL IMMERSION:  
A GRADE FOUR ENRICHMENT CURRICULUM  
IN PRE-CONTACT SQUAMISH LONGHOUSE LIFE

by

Judith Lynn McPhie

B.A., Queens University, 1964

P.D.P., Simon Fraser University, 1976

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A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF  
THE REQUIREMENTS FOR THE DEGREE OF  
MASTER OF ARTS  
in the  
Faculty of Education

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SIMON FRASER UNIVERSITY

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ATTITUDE CHANGE THROUGH CULTURAL IMMERSION: A GRADE FOUR ENRICHMENT

CURRICULUM IN PRE-CONTACT SQUAMISH LONGHOUSE LIFE

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ATTITUDE CHANGE THROUGH CULTURAL IMMERSION:

A GRADE FOUR ENRICHMENT CURRICULUM  
IN PRE-CONTACT SQUAMISH LONGHOUSE LIFE

ABSTRACT

Attitude change in grade four children, as a result of cultural immersion, was measured qualitatively through written and oral student reports and quantitatively by Ziegler's "Preference for Social Diversity" scale. Under the guidance of a Native coordinator, four classes, comprising the experimental group, experienced, for two days, immersion in the longhouse culture of pre-contact Squamish society, as well as their regular classroom social studies unit on Native Indian culture. Four classes, comprising the control group, did not experience immersion.

After the immersion experience, responses of the experimental group revealed respect for a valid and viable Native culture. The responses of the non-immersion group also indicated respect but to a lesser degree. Having lived in a longhouse community, experimental group students demonstrated a greater ability to understand the processes which shape human beings and to understand life experience from multiple points of view.

"Prejudice often derives not so much from a lack of knowledge about what members of a different culture do in given situations as from a lack of knowledge about why things are done in a certain way."

(Triandis, 1972)

## ACKNOWLEDGEMENTS

It is with a deep sense of humility and appreciation that I acknowledge the vision and courage of so many who were instrumental in nurturing SKW'UNE-WAS to its present richness.

In the beginning were two North Vancouver School District staff members, Chris Kelly and Don Robertson, who believed it possible to have students experience pre-contact longhouse community life, a Squamish Band Council willing to work with the School District and Employment Canada to procure funding to hire builders, and two Squamish crews of young men who were builders of the longhouse.

Then there were the Squamish band members willing to be partners: Sadie Baker, Mabel Lewis, Chief Simon Baker, Lawrence and June Baker, Chief Philip Joe, Chuck and Barbara Billy, the Harry family, Jackie Nahanee, Gloria Wilson, Valerie Moody, Kathy Joseph, Leona Nahanee.

And very special recognition to Ann Billy, on site coordinator of SKW'UNE-WAS, whose ~~wise~~ and wonderful teaching is responsible, in large measure, for the success of the program.

To the North Vancouver School District and particularly Dr. Leo Marshall and Dr. Robin Brayne for continued belief in and support for the program as it grew and grew beyond our initial imaginings. To my fellow Hilroy Fellowship winners who devoted two years, without complaint, to the writing of



the SKW'UNE-WAS curriculum, to piloting the program and to training teachers and volunteers to participate: Cathy Harasym, Anne Sanderson, Ann Copp, Carol Roitberg, Victor Elderton. And to Marilyn Vesley, Pat O'Brien and Louise Steele who did most of the above. To the staff at Outdoor School, particularly John Moffat, Director, and Carl Halvorson, our longhouse tool maker. To the School District Maintenance Department who built our beautiful cooking and storage boxes.

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## CHAPTER 1 - INTRODUCTION

Beginnings

On June 20, 1985 a celebration was held to mark the completion of a Coast Salish longhouse which had been built at Paradise Valley at North Vancouver School District's Outdoor School. The celebration was planned and put on jointly by Squamish band members and North Vancouver district teachers who were involved with the longhouse project. Squamish people from reserves near Squamish and in North Vancouver provided the food. Music and dance was provided by Squamish and Burrard band members. It was a day of good will and hope for future and further cooperation and appreciation between cultures.

This celebration marked the culmination of two years of building the longhouse and four months of building a curriculum. The curriculum would involve grade four students spending two days and a night in the longhouse experiencing aspects of the way of life of the Squamish people before contact.

The development of the curriculum began with a conference which brought together Squamish Indian people, North Vancouver educators and curators from the British Columbia Provincial Museum as well as a few non-native guests knowledgeable in

Northwest Coast Indian cultures. At that conference, February 28th and March 1st, 1985, the Squamish people spoke of the values, attitudes and ways of life which were their culture. They told about their family roles and structures and their strong beliefs in educating by example. They talked about religious beliefs and their language, their experiences of the past and hopes for the future of the Squamish people. Both Indian and Non-Indian came away from the conference with a heightened understanding of and respect for one another, excited by the sharing that had taken place and determined to convey, in the longhouse curriculum, the same sense of partnership between cultures.

The approach taken by the North Vancouver School District teachers who had attended the conference and were writing the longhouse curriculum was to determine first the major understandings or structures which seemed to inform and be important to all aspects of Squamish life. These were: to respect and care for all life forms, to value sharing as central to group survival, and to live in harmony with the seasons which determined the pace and quality of life. With these understandings as the foundation of the curriculum, and with additional formal research on longhouse life, the writing began. We were guided by the research findings that positive attitude development towards cultural difference requires intimate contact between equal status persons working towards interdependent and rewarding goals. As the program took shape,



we checked back regularly with our Squamish consultants. Central to the curriculum development process was the continuing involvement of the Squamish people with the students.

By July 1985, the curriculum was complete and ready to be field tested, we called our program SKW'UNE-WAS, the Squamish word for partnership.

### Description of the Program

Children participating in SKW'UNE-WAS would travel by train to Cheakamus a "whistle stop" in the woods in Paradise Valley, 10 kilometres north of the town of Squamish. From there they would hike with their backpacks about an hour in to the longhouse. As they emerged from the woods, they would be greeted by the sound of an Indian drum beating out the rhythm of the welcoming song. The greeter and coordinator, Ann Billy, would hand them cedar boughs and have them brush away any negative thoughts before entering pre-contact longhouse life. Inside the longhouse she would explain they were now one community, each working for all. The activity baskets representing the different skill areas (weaving, cedar bark, food gathering, fishing and hunting, carving) would be distributed to the smaller family groups (five to seven children and a volunteer "elder") and they would go to their own family area and fire and settle in. Life in a longhouse community had begun with all its attendant

chores and activities; cooking with hot rocks, splitting wood with bone wedges and mauls and sleeping on wooden platforms under the massive roof beams. After two days and a night of cultural immersion, there was reason to expect our major objective would be met.

This major objective was to enhance understanding of and respect for Native Indian peoples and their cultures in general and for the pre-contact longhouse culture of the Squamish people in particular: to have adults and children who participated in the program, exhibit and express positive attitudes towards Native Indian peoples.

### Training Process

A description of the training process teachers and volunteers went through to prepare themselves to work with the students will assist in understanding student and teacher responses to SKW'UNE-WAS.

Teachers became involved in SKW'UNE-WAS by volunteering. Two requirements which accompanied this participation were to find five volunteer adults or senior high school students to accompany the class to the longhouse, and to commit themselves and those volunteers to one and a half days of training prior to the class experience.

Two sessions took place. The first, an introduction to the program, was an after school meeting (3:30-5:00 p.m.) for teachers and their volunteers at the school district's

resource centre. At that meeting, the development of the program was described, stressing the cooperation between the Squamish band and the curriculum team as vital to a cultural immersion program. Leadership of Squamish band members to guide the program on site was also stressed as a key element. After the introduction, volunteers received a curriculum booklet. Divided in three sections, the booklet contains the philosophy and objectives of the program as well as detailed description of the longhouse experience and each activity taking place on site (carving, weaving, food gathering, fishing and hunting, and cedar bark use). It also includes a number of pre-SKW'UNE-WAS activities for the classroom teacher. Volunteers then broke up into groups according to the activity they taught, and went through the details of that activity with a curriculum person who had led that activity for the pilot group and who would teach the activity at the subsequent workshop at the longhouse. Because the personnel involved in the training were the writers of the curriculum, the values and attitudes stressed in the program were consistent with those stressed in the workshops. Volunteers were asked to read through the booklet and bring it to the workshop on site.

At the longhouse, the workshop began with a tour of the site stressing safety and regard for the natural environment and for the materials gathered to create the longhouse experience (tools, cooking boxes and utensils, craft

materials, etc.). Then all adults were driven to the train station from which the students would embark, and walked the trail to the longhouse. As the longhouse came in sight down the trail, the sound of an Indian drum was heard and the program coordinator was there to greet them singing the welcoming song. Just as she does with the students, she handed each a cedar branchlet and performed a cleansing ceremony during which each person was instructed to brush away any negative thoughts to prepare to enter the longhouse and the pre-contact life of 100 years ago. Inside the longhouse, the coordinator explained the importance of each specific family skill area (weaving, carving, etc.) to the well-being of the whole community. Then the family activity baskets were handed out and each group of volunteers representing that activity moved to its own fire and area of the longhouse. Up to that point, the opening activity paralleled the students' experience.

Then the curriculum writers responsible for the various activities took over with practical how-to information for the volunteers and teachers. Family group functioning, including apportioning of chores, making fires, cooking with hot rocks, managing behaviour, and guiding the skill activity for which they were responsible was taught. The closing ceremonies, throwing salmon bones and the cedar branchlets in the water to guarantee continued salmon runs and good will, were performed. The volunteers and teachers had become "elders".

### Theoretical Considerations

It is well documented that positive racial attitudes towards Native Indian peoples have not been evident in our society at large nor in our public schools (Ray, 1984; Werner et al, 1980; Mallea, 1984; Clifton et al, 1984). Native Indian people consistently appear near the bottom in attitude tests requiring indication of ethnic preference. Omission or negative interpretation of the place of Native Indian peoples in history and contemporary life is very apparent in school curriculum and texts (Pratt, 1971; Berry, 1984). The school environment itself is often a microclimate hostile to cultural preservation. It has been the writer's experience that this hostility is most often the result of ignorance or misinformation rather than conscious efforts to create barriers to understanding. Where the concept of culture is addressed, it has been most usual to view the group being studied as static, fixed in time with a particular form of dress, specific foods, values and norms, all of which encourage observation of the culture as if behind museum glass. There is no opportunity to appreciate the dynamic response to changing conditions which mark a culture as alive and growing. This museum approach as it is described by Werner et al (1980) has been very much in evidence in the presentation of Native Indian culture. The implication of this approach is that the culture is dead or dying and no longer is of value in

contemporary society.

If attitudes towards Native Indian peoples and cultures are to be improved within the educational structures of Public Schools, educators must be aware of how attitudes have come to be held by young children and the techniques or methods which challenge negative attitudes and promote understanding of and respect for cultural differences. It was this knowledge that guided the curriculum developers when the opportunity arose to provide an enrichment unit for the grade four social studies curriculum.

Racial attitudes of children are beginning to stabilize at age 10-11 (Brigham, 1972; Ziegler, 1980). It is an important time to increase the child's ability to tolerate ambiguity, to perceive and to understand the complex and often conflicting information increased interactions with the world are bringing (Amir, 1969; Katz, 1976). Triandis (1972) called this teaching focus training for cognitive complexity. The habits, norms, and information held by students were challenged by providing for them new situations and information which would reinforce new attitudes and behaviour. These new situations should include contact with members of the cultural group being studied (Allport, 1954).

The intensity with which an attitude is held towards that group depends not only on information or a belief about them but also the strength of the affect towards them (Fishbein & Azjen, 1975). It cannot, however, be superficial contact, as

this can reinforce stereotypes held (Reich & Purbhoo, 1975), but, ideally, contains other important dimensions: the contact takes place in a favourable social climate and involves a degree of intimacy between equal status persons; they work towards a common interdependent goal, and they experience pleasant and rewarding outcomes (Allport, 1954; Amir, 1969; Sherif, 1962; Ijaz, 1980). These conditions will ensure greater likelihood of positive affect on the part of participants.

It is also important to be aware of other variables affecting the situation: the powerful influence of current societal norms (Banks, 1985) of institutional norms (Ijaz & Ijaz, 1981) and of the authority figures present in the interactions (Amir, 1969).

Finally, as a teaching technique which is very powerful in "fixing the attitudinal glue", it is crucial that students become aware of the personal views they hold towards others. This self analysis is what encourages the deepest understanding of the historical processes which shape human beings - the answers not only to what people do but why they do it (Wyatt, 1984; Triandis, 1972). This process includes an ongoing dialogue with the ethnic community to appreciate the complexity of multiple points of view.

The SKW'UNE-WAS program attempts to meet as many of the structures which support success in attitude change as possible. From the beginning the program has involved a

dialogue with the Native Indian community. The values and attitudes which inform the curriculum are those of the Indian community. The person in charge of running the program on a day-to-day basis is Indian and her activity leaders, as often as possible, are also Squamish people. The valuing of the culture is reflected by the teachers who have committed themselves and their classes to involvement in this enrichment activity. There is, further, support from the school and, in the majority of cases, from parents for their children to be involved in the program. There is support for valuing of Indian culture modelled for the children on many levels which touch the child's everyday life. This support is important to the development in the students of increased cognitive complexity. The longhouse presents a new physical and social environment which demands new attitudes and behaviours. These include sharing of resources, respect and concomitant attention to nature and to individual's contributions to the well-being of the whole. There is approval and reinforcement for taking on these new ways.

There is ongoing contact with people from the Indian community although there is, at present, seldom contact for the students with peers from that culture. With few exceptions the Indian people they interact with are adult. The contact takes place in a positive and favourable situation where a degree of intimacy with the Indian people, who are the authority figures, is a given, and working interdependently



towards common goals is ongoing and central to the longhouse experience.

To ascertain whether the objective of enhanced understanding of and respect for Indian people and their culture has been met, a number of measurements have been used. Three qualitative measures form the basis of analysis of student attitude change towards Native Indian people and culture: interviews with selected students from each of the four classes (experimental group) attending the program in the Spring of 1986, a piece of writing from all the students involved in SKW'UNE-WAS, and a written evaluation of the curriculum by all teachers involved in taking students through the program. Further, interviews and a similar piece of writing were gathered from students in four grade four classes who did not attend SKW'UNE-WAS as part of their social studies unit on Native Indian people (control group).

A quantitative measure of attitude change, Ziegler's "Preference for Social Diversity" scale (1980) which measures attitudes towards differences in others was administered to experimental and control groups before each class began its unit on Native Indian peoples and again upon completion of the unit, the experimental classes (four) having incorporated SKW'UNE-WAS into their unit and the control (four) not having experienced the longhouse program.

It is hypothesized that a greater change in student responses, indicating enhanced understanding and respect for

Native Indian peoples and cultures, will have taken place for the experimental group than for the control. Whether such a change, if it exists, could be transferred to positive regard extended to other cultures will be investigated by the Ziegler attitude scale.

That there are difficulties in assessing attitude change is recognized and noted. An attitude held and behaviour exhibited may often be in conflict, circumstances often determining a response at variance with the attitude (Fishbein & Azjen, 1975). Attitude scales indicate a position on a latent attitude and assume the respondent is knowledgeable about and willing to reveal an attitude to the tester. The influence of the tester and other authority figures such as the classroom teacher present during the testing must also be considered as well as other intervening variables between pre and post-testing periods.

SKW'UNE-WAS cultural immersion program seems to be an ideal situation to bring about in students and adults an enhanced respect for a Native Indian culture, and an appropriate environment to address the further question: can enhanced respect for one culture, if developed, foster more tolerant attitudes toward differences among people in general?

## CHAPTER 2 - REVIEW OF LITERATURE

### Attitude Formation

Indication of racial attitudes in young children, the grouping of persons according to some characteristics or racial cues and assigning value to those groupings is evidenced as early as 2 1/2 years of age (Katz, 1976; Ziegler, 1980; Kalin, 1984). Piaget describes this as the categorizing characteristic of the reasoning process and finds it commonly appearing at age 2 to 4. Labels are applied by the child and evaluations made. By 5 to 6 years there is a consolidation of the concept of the group, an interrelating of perceptual and cognitive cues; differences are elaborated between groups and minimized within the group. This is the beginning of an increasingly integrated, ethnocentric attitude towards difference which becomes more and more resistant to change (Ziegler, 1980).

The child who is highly prejudiced is found to be less tolerant of ambiguity than the non-prejudiced child (Kutner 1976; Allport, 1954). The cues which are used to group people and assign value and behavioural characteristics are clearly defined and firmly held to. The ability to use the increasing number of interactions to begin differentiating between individuals is not developed thus, becoming a racial attitude highly impervious to further change (Katz, 1976; Allport,

1954).

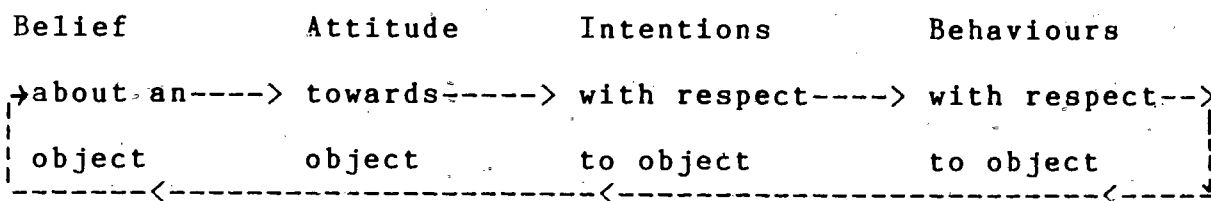
Brigham (1976) and Ziegler (1980) found age 10 to 11 a crucial time during which attitudes are becoming well stabilized. If the child structures and simplifies his world with underdeveloped cognitive and perceptual abilities, prejudice is very likely to be an outcome (Kehoe, 1985). It may be possible to prevent this if the child can be trained to accommodate the complexity and ambiguity seen in the environment (Amir, 1969; Triandis, 1972; Katz, 1976). Kalin (1979) found a steady decrease in ethnocentric patterns and concomitant rejection of difference in others from age 11 onward when such training was present. This training of course may be challenged by other norms and values of the child's environment, resulting in young people who have learned "the peculiar double talk appropriate to prejudice in a democracy" (Allport, 1954, p. 310). To further complicate the identification of attitude, the verbal and behavioural expression of attitude may appear contradictory.

Why is attitude so complex? How do children arrive at the decisions they do about others? Basic of course is the child's need for acceptance and approval; hence, a strong identification with parents and, later, peers. A critical and suppressive environment at home or school has been demonstrated to be fertile ground for the development of a prejudiced nature (Allport, 1954).

The strength of societal norms will override the

experience of contact with different others (Horowitz, 1936; Banks, 1985) even when the school environment supports racial tolerance (Ijaz, 1981).

By about 11 years, as stated above, racial attitudes have stabilized. These attitudes then make up an integrated part of the individual's personality: they persist in changing social circumstances and can change independently of those circumstances (Lemon, 1973). The intensity and involvement an attitude represents depends upon the strength of its components; the amount of information or strength of belief held, the amount of affect or feeling for or against, the strength of the intention to act, and the action itself. The schema which represents these components of attitude and which will be used for purposes of this paper is taken from Fishbein & Azjen, 1975:



The cognition (belief) and the action are not part of the attitude but are instrumental to the overall behaviour pattern which indicates attitude. An attitude may be declared verbally but not be consistent with overt behaviour: a behaviour, influenced by circumstances, may not be representative of an attitude held. The attitude is a mediating variable, relating circumstance and response.

Fishbein & Azjen (1975) and Heider (1958) believe that this mediating strives to bring about cognitive congruence or balance in relationships among persons and events. An event which causes internal conflict between what one believes and what one witnesses will be resolved by a shift in ways of seeing the event or in ways of explaining the event so the conflict can be resolved. The attitude held will determine the shift that occurs.

#### Conditions for Attitude Change

Any program which aims to change attitudes must combine a variety of approaches. Allport (1954) noted "information seldom sticks unless mixed with attitudinal glue". If tolerance and respect towards different others is the goal, there must be more than mere knowledge about that group of people; there must be acquaintance with members of that group (Amir, 1969; Ijaz, 1981; Kehoe, 1985). Contact, however, does not necessarily result in the quality of understanding that leads to attitude change. Unless the contact leads to a deeper level of intimacy and understanding, the different value and behavioural system may well be viewed negatively (Reich & Purbhoo, 1975). The greater the real differences between groups, the more likely mere contact will increase the validity of stereotypes held (Triandis, 1972).

What then are the other conditions to produce positive attitude change? The interaction must take place in a

favourable social climate, between persons of equal status sharing common goals which require the cooperation of the group and which transcend individual goals; there must be a degree of intimacy in the interaction and a pleasant and rewarding outcome (Amir, 1969; Allport, 1954; Ijaz & Ijaz, 1981; Sherif, 1962; Trubowitz, 1969; Berry, 1984; Kalin, 1984).

While there is wide agreement on the above conditions, other variables which will intrude to a greater or lesser degree on any interaction must also be considered. As was noted under "attitude formation", any study of attitude change must acknowledge the powerful influence of prevalent social norms (Horowitz, 1936; Katz & Brady, 1947; Banks, 1985). These norms, as Ijaz & Ijaz (1981) discovered in a study of the attitudes of high school students to minority groups, can sanction racist behaviour even when the institution, in this case the high school, is highly supportive of attitudes of tolerance and respect towards members of all races. Amir (1969) provides another way of considering the power of social norms by asking the following questions of any group interaction: What is the degree of proximity between groups? What is the strength of the norm of the group towards (or away from) interaction between groups? What is the acquaintance potential of the two groups? What are the implications for social acceptance between groups?

Another important consideration is the modelling provided

by the authority figures in any interaction. They will establish the norms that facilitate or discourage the development of positive attitudes (Amir, 1969; Banks, 1985).

Given the number of variables that influence attitude, what are effective ways, within the education structures, to provide opportunity for positive change? Ijaz (1981) states educational programs for attitude change must combine a variety of approaches: intellectual and factual approaches, emotional and affective approaches, techniques of perceptual differentiation, and processes to develop cognitive complexity and moral judgement.

Intolerance is associated with defective reasoning (Kutner, 1976): an intolerant person lacks the ability to accommodate ambiguity. Katz (1976) demonstrated how, in elementary school children, the opportunity to label, using the physical characteristics of the visibly different person, provided a powerful stimulus for prejudice. To increase the students' ability to differentiate in attributing meaning and value to behaviour and words, it is necessary to develop within the students, increased cognitive complexity (Allport, 1954; Triandis, 1972; Katz, 1976).

Cognitive structures carry the words and concepts with which a culture is known. These structures make possible the prediction of behaviour of members of a culture and determine the positive or negative affect towards the culture and the degree of intimacy or formality which will be tolerated.



Triandis (1972) proposed a program of cultural training which would result in increased ability of the student to recognize the similarities among the needs and values of all human beings. Students are taught to understand the interpersonal behaviours of the culture: to develop the ability to transfer these distinctive features and cues to other situations; and, just as important for development of empathy and for social action, they are taught historical, geographical, social and political information about the culture. The habits and norms of students are successfully challenged by providing new information and social situations where new attitudes are reinforced.

This type of training shows evidence of success in developing the multicultural person as described by Adler (1981) "A multicultural person is evidenced by the configuration of one's outlooks and world view, by an understanding of the universe as a dynamically unfolding process, by the way one reflects the inter-connectedness of life in one's thoughts and actions and by the way one remains open to the imminences of experience" (p. 21). This self-empowering student is the goal.

Improved positive attitudes towards East Indian people was the outcome of a program taught to grade 6 and 7 children in Toronto (Ijaz, 1980). Taught by an East Indian, the program emphasized the similarities between cultures. Cultural differences were described as different

manifestations of similar human values. This emphasis on the universality of needs and the use of role play to enhance this ability have proved effective in attitude change (Wyatt, 1985; Kehoe, 1984; Bramwell, 1981; Gay, 1977).

Contact between members of different cultural groups has been shown to be of significant value in changing attitudes, but the variables of that contact are extremely important. Programs of interaction between racial groups have had mixed success (Trubowitz, 1947; Sherif, 1962; Ziegler, 1980). Positive, individualized contact with members of other groups, however, continues to be shown to reduce apprehension of others, to further development of positive personal relationships and to increase cognitive sophistication within the school setting (Berry, 1984; Kalin, 1984). Support of the school for positive inter-ethnic contact is very important (Ijaz, 1980; Kehoe, 1984) as is the support of the individual teacher, whose attitude and predisposition so powerfully direct student thinking.

Davidson (1976) suggests part of the education process is to recognize these institutional norms and to examine societal constraints on ethnic expression. Further, students must understand the validity and viability of other ethnic groups; the validity of multiple points of view and interpretations of events (Gay, 1977; Bramwell, 1981). And finally, and perhaps most importantly, the student must become aware of personal views held towards others (Wyatt, 1985; Bramwell, 1981; Kehoe,

1984). When students understand themselves and others in terms of culture, when they understand the historical process which creates human beings, they will be deterred from reducing individuals to the presumed attributes of the group.

Developing these skills of reflective self-analysis is essential to gain clarification of one's own attitudes and values and ultimately to free oneself to assert greater control over the learning process. Part of this clarification is a continuing dialectic with the ethnic groups of the community. Culture can then be viewed as evolving with circumstance, not constrained by time or place; a deeper understanding of the processes that shape human activity is possible (Wyatt, 1985; Connors, 1984; Bramwell, 1981). Ijaz (1980) warns, in this context, against viewing minorities as victims or from a disadvantaged point of view. The knowledge of the community gained from this exchange must be combined with an ability to view events and experiences from the view point of the culture.

When students have these skills, when they can search for and assess information with confidence, when they approach problem solving with purpose, the ethnocentric nature of much of the material which is used in the schools can be examined critically, can be used to reflect just one of many points of view to be considered (Young, 1979; Kalin, 1984). The curriculum approach favoured by Aoki (1980) of multiple interpretations can be taught despite the one-sided nature of

many texts.

This selective presentation of history and selective valuing of cultures has had devastating effects on the self-esteem of many students. Self-esteem is often cited as the single most important cause of student failure. The school must ensure the valuing of the uniqueness of cultures and their place in history, and it must prepare students to function effectively in a pluralistic society (Davidson, 1972).

As was stated under "attitude formation" in this chapter, the ethnocentric pattern of children, and their concomitant rejection of others, develop early in life. Society often provides approval for these intolerant views, and school materials often underline the inferiority of others by a one-sided presentation of human activity. Techniques to combat this prejudice are known and being used. An appreciation of self which also celebrates the uniqueness of others is the desired outcome.

## CHAPTER 3 - METHODOLOGY

Measurement InstrumentsZiegler's "Preference for Social Diversity" Scale

(Appendix A)

This scale was developed for a study of grade seven and eight students in urban schools in lower middle class neighbourhoods in metropolitan Toronto. It reported the relationship between inter-ethnic interaction and attitudes toward cultural difference. The interest lay in "exploring changes in attitudes lying close to the centre on the continuum between very tolerant and very intolerant" (Ziegler, 1980, p. 49). In this middle ground is where the vast majority of students' attitudes fall. This scale is designed to reflect change along a continuum from lesser to greater appreciation for ethnic or cultural diversity.

The "Preference for Social Diversity" scale items are made up to describe a preference for diverse versus familiar or uniform social situations. They are further divided:

"Items about personal feelings of comfort or discomfort in social situations which did or did not contain the element of diversity comprised one subscale. Item five is an example:

'People whose way of life (language, religion,

food, clothing) is different from my family's make me feel out of place.'

The remaining items are general attitude statements about preference for diversity or lack of diversity. Item seventeen is an example:

'A country where everyone has the same religion, language and ways of eating and dressing is a lot better off than a country with many different kinds of people.'

Items six and ten have been retained from the pilot sample as unscored fillers.

'Cronbach's alpha for the fifteen scored items remaining was .59. Test-retest reliability (performed on the original version) was .63'" (Ziegler, 1980, p. 50).

The version of the scale used in this thesis contains 15 scored items, each with three-point response scale from agree (1) to disagree (3).

Although the intent of each of the questions remains intact, wording of eleven of the questions was altered somewhat, with the guidance of Dr. Stan Shapson (SFU), to increase understanding of the question for grade four students. The most common change was to elaborate on what was meant by "different". For instance, question 13:

"Ziegler's question: "The most rewarding friendships are often those between people with very different backgrounds."

Researcher's Question: "The best friendships are often

those between people with very different languages, religions and ways of eating and dressing."

The researcher is interested in whether the difference between the pre-test and post-test means of the experimental group is significantly greater or less than the difference of the control group.

#### Qualitative Measure of Attitude (Appendix B)

A matrix was devised by the researcher to code student written and oral responses to the open-ended question:

"What are the most important things you have learned about Native Indian people?"

The question was designed to discover what stood out, during study of Native Indian people, as significant, worthy of remembering, repeating, thinking about. The question would encourage participant point of view of events rather than parroting of teacher or text information. If the teaching situation was successful, students would have internalized, along with any personal perceptions, the main ideas promoted by that situation, and would view them as important learnings about Native Indian people. The matrix codes quality and quantity of students' responses.

#### Teacher Evaluation (Appendix C)

Teachers were requested to fill out an evaluation of the program following their two-day cultural immersion at the

longhouse. The important question in the evaluation in terms of this study was:

"Please reflect on the program as a whole and explain how, if at all, the inclusion of SKW'UNE-WAS has altered your teaching of the grade four Native Indian unit."

### Procedures

The sample consisted of one class of grade four students from each of eight elementary schools in the North Vancouver School District. Four formed the experimental group and four the control group. Between these groups there was a balance of socio-economic levels with schools from lower-middle, middle, and upper-middle class areas. Five classes were full grade four and three (two in the experimental group and one in the control group) were split four/five classes. All but one (in the control group) of the teachers had more than five years teaching experience. The common element throughout this sample was an expressed interest in the longhouse cultural immersion program and a willingness to take the time to be part of it.

### Experimental Group

This group consisted of four grade four classes and their teachers who signed up to attend the SKW'UNE-WAS program in the spring of 1986. These classes were selected to "reward"



schools which had allowed the involvement of staff in developing the program. This commitment had entailed a lot of out of school time for those writing and field testing the curriculum. In only one case were the teachers involved with a class at the longhouse in the spring of 1986 also involved in development of the curriculum (although not with the writing). The other three teachers volunteered to attend the workshop on the longhouse, and then indicated they wished to take advantage of the offer given their school. They were aware the teacher who had been involved in writing the program and who was also a teacher in that school would be supporting their efforts and accompanying them to the longhouse in the spring. Clearly this condition can make a difference to outcomes as school knowledge and support were already present for the program. However, this circumstance will become more common with time as schools use the program repeatedly.

#### Control Group

On January 27th, 1986, a school district workshop was held for all teachers of grade four social studies. They had been informed that the workshop was to introduce the longhouse curriculum and to sign up interested schools for the spring and fall sessions. They were asked in early January to declare their intention to attend. Those who indicated an interest were sent the curriculum book before the workshop. Twenty-eight teachers (out of a possible fifty involved in

grade four social studies) attended the workshop. This consisted of a brief "walk-through" of the curriculum book, a slide show of the pilot group who had gone through the program in October, and information on the requirements: each school was responsible for five volunteer adults to accompany them to the longhouse; all teachers and volunteers had to attend a full day workshop before going with their students. The four grade four classes which form the control group were selected by approaching teachers who had signed up at the workshop for the fall 1986 sessions at the longhouse (there being no more spots for spring 1986 available). Since they had indicated an interest in the program and a willingness to make the time commitment to be involved in it, they seemed most similar to the teachers in the experimental group. It was also necessary that they had not yet taught the Native Indian unit in their social studies class.

Permission of prospective experimental and control teachers was sought by providing for them a description of the research to be undertaken (Appendix D) and a letter of support from an assistant superintendent in the district for the proposed research (Appendix E). In all cases agreement to proceed was readily attained. Next, the permission of the parents or guardians of the students was sought. A letter was sent to each student's home explaining the research and inviting calls if more information was needed or if a concern needed to be expressed (Appendix F). Parents were requested

to send back an attached form if permission for their child's participation was denied. There was no form required to grant permission. Four denials were received from 182 subjects.

### Program Conditions

In the spring of 1986, all eight classes of grade four students, experimental and control, learned about Native Indian people and culture as part of their regular social studies program. For the control group this unit of four to six weeks was all the instruction on this subject that they received. The experimental group had the further experience of the SKW'UNE-WAS cultural immersion program. The control groups received no resources from the researcher. Testing of these students was based solely on the program for Native Indian study that the teacher had determined. Consideration of what that program was does not form part of this study. Experimental group teachers received as part of the SKW'UNE-WAS curriculum, pre-SKW'UNE-WAS materials focussing on longhouse life and stressing the values of respect, cooperation and sharing that were central to the objectives of the SKW'UNE-WAS program.

### Pre-test

Arrangements were made by the researcher to go into each of the eight classrooms and administer, before any teaching of the Native Indian unit had been done, Ziegler's (1980)

"Preference for Social Diversity" scale (Appendix A). All administration of the scale to students was done by the researcher. The students were told I was a teacher just like theirs, but I had the good fortune to be able to visit classrooms all over the district. I asked them to help me know more about their opinions by responding to the statements I would read to them. I emphasized that I was interested in their own special ideas and thoughts, that it was not a test, there were no marks, no right or wrong answers, they did not put their names on the paper. The terms which appeared on the scale, "agree", "disagree", and "no opinion", were discussed and synonyms for them listed on the board - "yes", "no", "not sure" or "don't know". After giving out the scale, each statement was repeated and the students circled their choice of answers. The entire process took approximately ten minutes.

Students were not individually identified, but treated only as a group. There is, therefore, no record of individual differences between pre- and post-respondents, only of the differences between the total number of respondents from each group, pre and post.

#### Post-tests

Within one week of each class completing their unit on Native Indian peoples, the experimental group having included the enrichment component at the longhouse, the researcher

administered again, in a similar manner, the modified Ziegler scale, "Preference for Social Diversity". There were some moans, groans and faces made when the scale appeared again. Many of them remembered doing it and said it was boring, but they all settled to it once I had expressed some empathy and they seemed to treat the task at hand in a thoughtful fashion. In addition to the scale, and immediately following their completion of that, each child was given a sheet of lined paper with the sentence at the top: "What are the most important things you have learned about Native Indian people?" I asked them to think back over the unit on Indian people they had just finished. If students had trouble getting started, I would suggest they make a list of all the ideas or thoughts about Indian people that were important to them, then begin to write more about each of those items. (This turned out to be a mistake as many students never got beyond the list stage, thus losing, in most cases, the opportunity for evaluation or reflection.) I circulated among the children as they wrote to encourage staying on task, and to answer general questions. Approximately twenty minutes was given for this assignment. Most were finished before that time; fewer requested extra time (five minutes extra was allowed).

Within two weeks of a class completing their Native Indian unit, I selected three students (two students from split four/five classes) from the class for in-depth interviews using a random numbers table and the class list.

When I was informed of the pupil's name, I approached and explained that I wished to talk with him/her about Native Indian people and the unit just completed. If there was agreement, and there always was, we would go to a separate quiet room and I explained I wished to tape record the interview because it was hard to remember everything we talked about and I wanted to be able to really listen instead of writing things down while we talked. I also offered to play back a part of what we recorded at the end of the session if the pupil wished. These interviews were an important source of data, allowing students to describe their personal perspective without a preconceived notion, on the part of the interviewer, of what was important to the student. (Upon reviewing the typed scripts, the interviewer acknowledges this ideal was not always attained. Sometimes a question from the interviewer encouraged a particular answer from a student, or the student did not volunteer an opinion and thus, primarily addressed subject areas initiated by the interviewer which may or may not have been of prime importance to the student. The prime focus in the interviews was to question students' knowledge or belief of, their affect towards, and their perceived intentions for action towards Native Indian people and cultures, as the components which would indicate strength of attitude as described by Fishbein & Azjen (1975). Interviews began by asking the same question as had been posed for their written assignment:

"What are the most important things you have learned about Native Indian people?"

Follow-up questions probed:

Knowledge and/or belief:

"How did they do that? How did children learn? Who were the teachers?"

Attitude: (a measure of affect, negative or positive feeling)

"How do you feel about that?"

Action: (Measure of student intention towards action)

"Would you like to have lived in an Indian community?"

"What would you have liked to do if you lived there?"

All of the above written and spoken comments were subjected to content analysis. The evaluation focus of this data being the differences, if any, in student attitude towards Native Indian people and culture between the students who experienced the cultural immersion program and those who did not. What kinds of perceptions emerged from a knowledge-based classroom teaching situation (control groups) in contrast to a teaching situation which included the experiential component, SKW'UNE-WAS, as well as the knowledge-based classroom component (experimental groups)?

### Cautions

The methods of descriptive research, especially interview and observation studies, are particularly vulnerable to observer bias (Borg & Gall, 1983). It is reason to exercise even more caution when the researcher is also instrumental in the development and implementation of the program being evaluated. This can only be noted and assurances provided that the researcher attempted to remain objective and search for all evidence of program outcomes and not only those which could be interpreted as favourable to the program.

A second source of possible bias which must be noted is the desire of students and/or teachers to please the researcher. Because I was the person responsible for organizing the SKW'UNE-WAS program and for leading the training of the teachers and volunteers before their participation in the program (along with six other program trainers) I would suspect a tendency among that population to tell me what they expect I would like to hear. My best defense against this possible bias was to press the speaker for the specifics which would validate the claim that some aspect of the program was good.

Further, entering some classrooms to conduct the attitude scale and to request written work, teachers inadvertently referred to me in such a way as to connect me to the longhouse experience. I had specifically requested teachers not make that connection in the testing situation, but it must be



recognized that in many instances I was the "longhouse lady". This could lead to bias which would reflect the subject's desire to give the "right" or "wrong" answer to the researcher.

Another serious possible source of distortion in reported outcomes could be attributable to the variability among the volunteer "elders" who played key roles in guiding children through the experience on site (see Training Process, Chapter 1). At the same time it must be recognized that having volunteers on site will continue to be integral to the program.

#### Qualitative Measures of Attitude

Qualitative measures enable examination of attitude change without the constraints of predetermined categories for analyzing responses. The assumptions necessary to accept the data from attitude scales, that the test constructor and respondent share similar value systems, are not prerequisites for naturalistic inquiry. The strength of the components of attitude will arise from the point of view expressed by the participants (Patton, 1980). Data can be gathered and patterns analyzed for indication of attitude formation and expression with no pre-determined notion of how that expression might be represented. The researcher can frame the evaluation question and the matrix most suitable to a reading of the data. Through a process of inductive reasoning,

conclusions can be presented that are based on this relationship between the data and participant processes.

The challenge to the researcher is to ensure the real data, and all of the data is included in the analysis (Miles & Huberman, 1984). Evaluation is subject to the perceptions the evaluator brings to the field, and the changes the field can impose on the evaluator. Further, consideration must be given to the effect of the evaluator on the subjects.

#### The Data: Student Written and Oral Responses

The following data have been collected and coded:

1. Written responses by all students (experimental and control) to the open-ended question: "What are the most important things you have learned about Native Indian people?"
2. Transcribed interviews with three students from each full class and two students from each split class (experimental and control) selected by using a random numbers table and class lists.

#### Development of a Matrix to Categorize Student Responses

The four categories of the matrix correspond to three of the four components of attitude described by Fishbein and Azjen (1975), which provided the definition of attitude used in this thesis. The three components used and the matching category are as follows:

<u>Fishbein &amp; Azjen's Component</u>	<u>Corresponding Matrix Category</u>
Amount of information or strength of belief held	--- Report
Amount of affect or feeling for or against	--- Affect towards Native Indian people and culture
	--- Affect towards the learning environment
Strength of the intention to act	--- Reflect

The fourth component of attitude, the action taken, could not be used as observation of behaviour was beyond the scope of this study.

Fishbein and Azjen do not indicate which of the components have the greatest impact on attitude formation but speak only of the sum (attitude) of the parts (components). The explanation below will include a rationale, based on the literature on attitude formation, for the scaling of the strength of each component. It will also describe how decisions are arrived at in terms of categorizing the student responses.

#### Categorizing the Data (Appendix B)

##### "Reflect" Category

Students indicated an understanding of what it was to be Indian in a pre-contact longhouse community.

Examples: "They had a very hard life by having to prepare meals and the responsibilities were a great deal."

"Indians respected nature as we treat friends."

"Affect Towards the Learning Environment" Category

Students here indicated positive or negative feelings towards the environment in which they learned about Native Indian people and culture. This category does not contain the element of personal reflection.

Examples: "I liked the work there because everyone works and helps and then it's fun."

"It was my favourite unit."

"The smoke was hard. It hurt my eyes."

(negative response)

"Affect Towards Native Indian People and Culture" Category

This category caused the researcher the most difficulty in determining suitable responses. Difficulty came primarily in distinguishing between factual reporting and evaluative response.

Example: "They carved cedar bowls."

"They served the elders first."

The former was coded as factual reporting; the latter, as evaluative response. There are two reasons for this decision:

the latter is an indicator of a value within the culture's social organization. It was written within a larger context which substantiated the choice of category: the respondent indicated an understanding of what he/she had expressed beyond mere recitation and indicated an evaluation of this statement.

Examples: "They used everything they caught."

"The sea was their friend."

"Carvings were beautiful."

Student responses which used descriptors such as "weird" or "strange" were regarded as negative evaluations because of the association of such words with unease and fear of the unknown.

Examples: "Their food and clothing are so so strange."

(negative evaluation)

#### "Report Category"

Responses in this category indicate the students have knowledge of or believe certain facts about Native Indian people and culture. Their reporting does not include positive or negative evaluation but is simply factual statement. The items in this category are reported simply in terms of the number of times an item is mentioned.

Examples: "They use flowers to dye wool."

"They tell legends and stories."

## Scaling the Strength of each Category

### "Reflect" Category

Student responses in the "Reflect" category ("Strength of the intention to act" component) are regarded in this thesis as the strongest indicators of the attitude held. Students have indicated an ability to reflect upon and interpret experience from other than an ethnocentric perspective. There is an awareness of the universality of human needs and the uniqueness of the individual (cultural) response. New cognitive and perceptual abilities are being developed: there is less likelihood of prejudiced behaviour (Triandis, 1981; Katz, 1976).

"The reflective consciousness characterizes a human capable not only of knowing but also of knowing himself or herself in the process of knowing. Thus, consciousness emerges as "intention" and not just a receptacle to be filled." (Friere, 1985, p. 115).

This element of intention is what Fishbein & Azjen refer to when they state that the attitude held is the mediating variable which relates circumstance and response. It is a strong indicator of the act which the respondent intends.

### "Affect Towards the Learning Environment Category"

Student responses in the "Affect towards the learning environment" category ("Amount of affect or feeling for or

against" component) are regarded in this thesis as second strongest indicators of attitude strength. Responses evaluate the classroom and/or the cultural immersion experience as it affected the respondent. A favourable climate is one of the essential variables in attitude change (Sherif, 1962). In the case of the control and experimental group, the "climate" would include teacher modelling, knowledge and presentation of material, field trips, and speakers. The "climate" for the experiential group included also the physical setting of the longhouse, living the life of pre-contact Native Indian people and inter-acting with Native Indian people. Unlike the "Affect towards Native Indian people and culture" category where "contact" as an influencer of attitude can only be assumed, contact in this category is not disputable and an evaluation of what that contact is like is declared.

#### "Affect Towards Native Indian People and Culture" Category

In the "Affect towards Native Indian people and culture" category ("Amount of affect or feeling for or against" component) student responses for experimental and control groups are influenced by adult models such as parents and teachers, as well as through life experience, various media, and the views of society at large (Horowitz, 1936; Banks, 1985). For the experimental groups these responses will also reflect the experience of having had contact with Native Indian people who were in equal (or superior) and intimate

positions and who pursued with them interdependent goals which could have rewarding outcomes. These are all variables regarded as key in influencing attitude strength (Allport, 1954; Sherif, 1962; Ijaz, 1984). Because the source of the affective response (whether it is imitative or a true indication of student feeling) can only be assumed in this category (as opposed to the direct relationship between student response and the environment in the "affect towards the learning environment" category), this category is regarded as the third most likely indicator of attitude strength.

#### "Report" Category

The weakest indicators of attitude are the student responses under the "Report" category ("Amount of information or strength of belief held" component). These responses indicate the students have knowledge of Native Indian people and culture but their responses do not include positive or negative evaluations. They are simple statements of what the students believe are fact. Merely knowing about the subject, as these responses would indicate, has not been shown to be effective in bringing about attitude change (Allport, 1954; Ijaz, 1981).



## Additional Notes Regarding Categorizing Procedures

### Exclusions

The coding does not include general statements where no value is attributed nor activity described.

Example: "The most important thing is how they live."

"I learned how Indians dress, eat, live."

A particular point made is only noted once per child although he/she might repeat it.

### Researcher's Reflection on the Matrix

Having determined qualitative categories of student response as indicators of attitude strength, the question remains whether to further determine quality of response within categories.

Example: "They wore heavier clothing in winter just like us."

"They have great responsibility to get food day after day, not like us going to the store."

Is there a qualitative difference in these two reflective responses? While recognizing that a case could be made to further differentiate these responses, it is the researcher's decision to merely note that differences exist in quality of response and it would be very difficult to find agreement in ranking statements qualitatively. Responses will be dealt with only within the larger categories as described above.

### Cautions

Despite strenuous attempts to categorize the data carefully and repeatedly it is recognized "data inevitably represents perspective rather than truth" (Patton, p. 446). The researcher has taken care to guard against this bias. The data has been coded repeatedly, at least three times for all pieces, without reference to prior coding. As concerns or problems arose over the placing of data, the researcher wrote down the problem and the decision taken with the rationale for the decision. This guidance has been included under "Categorizing Student Response" in this chapter to enable replication of the matrix. Outliers have been recognized and discussed as part of all the data collected. Great care was taken to move constantly between data and analyses so as to illustrate and support on an ongoing basis any interpretations made.

### Quality of the Data

There are sufficient numbers of students (control-90; experimental-88) responding to a variety of instruments to ensure the credibility of emerging patterns and themes in the data. Having said that, the researcher acknowledges a number of written responses contained only listed items (five from control, five from experimental) thereby precluding analysis. Interviews were conducted in excellent conditions with full

teacher and student cooperation. They afforded fresh insights as children provided opinion in an environment of unconditional acceptance. The interviewer's skills were not always up to the task of resisting "aiding" the reluctant student in his/her search for expression and may, in a few cases have led student thought rather than developed it.

Teacher evaluations appear to have been completed with care and to have thoroughly covered academic and affective outcomes. There are six of these from the SKW'UNE-WAS teachers.

### Triangulation

The use of qualitative and quantitative measures enables triangulation to take place, the search between different measures for consistency of results. Difficulty can arise when attempting to compare data which have been gathered in such different ways and which express experience in such a different manner. There are, however, some similarities in the components of attitude addressed across measures which will be examined in Chapters 4 and 5.

## CHAPTER 4 - RESEARCH FINDINGS

Quantitative Data

To determine whether significant attitude change towards diversity in social situations had occurred as a result of treatment, mean scores were calculated for experimental and control groups pre and post. The maximum negative score is 45. The mid-point of the range is 30. The maximum positive score is 15. Mean scores of the students in both groups were well above the mid-point in a positive direction in the pre and post tests (a lower score indicating a more positive attitude).

Table 1

Group	# of cases N	* Mean Scores	SD	T Value
Control-pre	85	24.8	4.66	-2.10
Experimental-pre	93	26.1	3.70	
Control-post	90	24.5	4.89	-0.73
Experimental-post	88	25.0	5.05	

\* The lower score indicates a more positive attitude.

Student responses to Ziegler's "Preference for Social Diversity" scale were analyzed statistically by means of T-tests. Internal consistency of the attitude scale was analyzed by means of Cronbach's Alpha.

A T-test pre- and a T-test post were used for experimental and control groups separately. The T-test pre indicated significant difference between the means of the control and experimental groups,  $P < .05$ , indicating more positive attitudes on the part of the control group. The T-test post indicated no significant difference between the means of the two groups,  $P > .05$ . This would suggest the experimental group became more positive while the control group stayed the same.\*

An informal examination of the frequency of change of response from pre to post to a question, and the direction of that change (in a positive or negative direction) for students in both groups provides other information as follow-up to T-test results. Change in a positive (tolerant) direction is greater among the experimental group than among control group students. Positive change among experimental group students is more in evidence for items which Ziegler describes as "general attitude statement about preference for diversity or lack of diversity" (Ziegler, 1980, p. 50) as opposed to items about personal

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\* It was not possible to determine the significance of the growth within each group because there were not matched pairs for pre and post tests.

feelings of comfort or discomfort towards diversity. Change of response, although varying in amount between the two groups, does not vary in direction: it is the same for all items.

Table 2

# of cases (N)	Mean Score	SD	# of variables
354	25.1	4.60	15

Cronbach's Alpha for the fifteen scored items (items six and ten having been retained as unscored fillers) was .67 indicating good reliability in terms of affective scales, of all items to measure the same attitude. All student responses, pre and post, to the 15 items were compared in the analysis.

#### Limits of the Ziegler Scale

Both the Ziegler scale and the qualitative matrix devised by the researcher from the components of attitude described by Fishbein & Azjen (1975) measure student responses which represent the middle ground between more or less tolerance for diversity. Possible interpretations of the Ziegler scale, however, are quite limited compared to the richness of the matrix data. Ziegler's attitude scale statements measure personal feelings of comfort or discomfort on the part of the respondent towards differences in

others as well as preference in general for or against diversity. Student responses to these two types of statements could represent sentiments similar to student responses in the matrix category "Affect towards the learning environment," students indicating through either measure that it is "OK" to be with, to learn from, or to be in the same environment as different others.

From the scores of the attitude scale, however, it is not possible to extrapolate the more complex data which can be contained in the other three categories of the qualitative matrix. There is no way of knowing through responses to the attitude scale if the respondent has developed the ability to interpret experience from other than an ethnocentric point of view (Reflect category). The indication of a preference for or against diversity does not provide a gauge of the understanding or respect of the respondent for the diverse others (Affect towards Native Indian people and culture category) nor is there an indication of the amount of factual knowledge upon which the respondent's preference is based (Report category). All these factors, observable in the matrix, are important in the prediction of attitude and behaviour.

Correlations between measurement of attitude by attitude scales and actual behaviour are not high (Wicker, 1969). The Ziegler scale may reinforce the findings of the matrix that cultural immersion and, by extension, differences among peoples, can lead to positive experiences, but there is a paucity of data to explain why. Fishbein (1975) argues that specific behaviours

can be predicted from measures of attitude towards that behaviour, but the inability of the scale to encompass the complex dimensions of attitude development would, the researcher believes, preclude any prediction of long term effects on behaviour.

### Qualitative Data

What are the differences, if any, between the perceptions of the experimental and control group students as to what is important in their learning? How does the inclusion of the experience of immersion in a culture alter perceptions, knowledge, and what is viewed as important about that culture. How are Native Indian people viewed? How do they "fit" into the larger context of human history? Is there empathy for the experience of being Indian? What are the indicators of attitude verbalized by the students? How do they differ between experimental and control students?



Percentage of Written and Oral Responses in Each Category  
for Experimental and Control Groups

	Reflect	Affect towards the learning environment	Affect towards Native Indian people and culture	Report
<u>Written Responses</u>				
Control N = 88 (372 responses)	6%	3%	26%	65% = 100%
Experimental N = 90 (359 responses)	11%	24%	39%	26% = 100%
<u>Oral Responses</u>				
Control N = 8 (155 responses)	15%	6%	30%	49% = 100%
Experimental N = 9 (141 responses)	11%	33%	34%	24% = 100%

"Reflect" Category

Experimental student responses in the "Reflect" category described vividly their understanding of what it would be like to be a participant in pre-contact longhouse life.

Example: "Life was tough. You couldn't just go to the supermarket."

"Everything you used and wore had to be made by hand."

"They had a very hard life by having to prepare meals and the responsibilities were a great deal."

They knew the wisdom and knowledge of the people were what had enabled them to survive.

Example: "That is really good that they only take what they need because that way nature will last longer."

Reflective statements by control groups were fewer than half those by experimental students and were much briefer.

Example: "They had a harder life than us."

The reflective comments for both groups were almost entirely in terms of differences from the student writers. This overwhelming internalization of difference could lead to a distancing from the culture. This in turn could leave it still in the past and not affect attitudes towards cultural difference in the present.

#### "Affect towards the learning environment" Category

The most dramatic contrast between experimental and control was in the "Affect towards the learning environment" category. A discussion of the learning environment, for the experimental groups, was integral to a discussion of Native Indian culture. It was at the longhouse that they learned the

skills, attitudes and values which informed their responses. It was a good time there, a learning time, when new skills and new ways of doing things were introduced and successfully attempted. There was the pleasant discovery of being able to take responsibilities, to work cooperatively with new people. It was a social time, sharing chores and new experiences. Children wanted it to continue even though it was hard and smokey and some of the food was "yucky".

Example: "The longhouse was fun. I would like to go again and see Ann Billy and split wood and wash dishes and cook with hot rocks."

"We learned to weave, gather food, make things from cedar, how tools are made and to take care of them."

"I liked the work there because everyone works and helps and then its fun."

"The smoke was hard."

The control group did not consider the learning environment beyond commenting that the unit on Native Indian culture was interesting.

Example: "I learned about survival."

"I like learning about the Haida people."

"Affect towards Indian people and culture" category

Experimental group comments indicating "Affect towards Indian people and culture," as would be expected, focus on the

values and attitudes which informed the SKW'UNE-WAS curriculum: respect for the environment and for living things and for the spirit world embodied therein; sharing of hard work and of goods, cooperating to survive well in a demanding environment; importance attributed to elders to be looked after and listened to. (Importance of the seasons does not appear to be a piece of information internalized by participants although it was included as an important concept in the curriculum.)

Valuing comments by the control group often contained the same themes of respect for nature and the skill and hard work involved in survival. The comments were, however, significantly fewer in number and generally were less richly elaborated:

Control: "They must work hard to be respected."

Experimental: "It is important that everybody help with all longhouse chores, then you would have a good future. The worst thing would to be lazy."

Control: "They respect nature."

Experimental: "They respect nature because they get their food and cedar from nature."

Control: "They worship spirits."

Experimental: "I like who they worship, like Wountie, who takes care of the river."

"They ask permission before taking the cedar or killing animals."

Remarks about Native people were more personal among the experimental group children, "they are very kind and trusting," "so helpful," "generous," "nice and fun to work with." Whereas control group statements noted their virtues in a less effusive manner. They were "good fishers," "hard workers," "loved nature."

"Report" Category

In terms of knowledge about the culture, "Report" category, the "how" things were done, "they cooked in bentwood boxes," "they stripped cedar for many things," and the "what" was done, "they gathered berries," "made planks," that kind of information was, in most cases, fairly similar across experimental and control groups. Volume of information, however, was significantly greater in the control group, twice that of the experimental group.

Synopsis of Teacher and School Influences on Data

School Identifica- tion Number	Group in order of richest to leanest data (Exp. or Cntrl.)	Teacher -experience -attitude	Classroom tone	School environment
5	Exp. -very rich in all components	-attended initial conference to develop SKW'UNE-WAS -very experi- enced and solid	-strong sense of purpose and order	-upper middle class -few visible minorities -strong staff focus on professional development
6	Exp. -very rich in all components	-reluctant participant felt sick on site -good teacher /student relationship	-comfort- able/ accepting -clear ex- pectations	-lower middle class -multi-ethnic -border Indian reserve -good admin- istrative support
3	Cntrl. -rich in all but "Environ- ment"	-interest & commitment -energetic	-resources plentiful -discussion emphasized -clear ex- pectations	-middle class -multi-ethnic -strong staff focus on professional development
8	Exp. -average in all -least "Report" of any group	-interested -well-orga- nized -initial interest waned due to conflicts	-clear ex- pectations	-middle class -individual focus for professional development
7	Exp. -average amount of data  -least "Reflect" of experimental	-reluctant participant -sick on site	-resources plentiful	-lower middle class -multi-ethnic

School Identi- fica- tion Number	Group in order of richest to leanest data (Exp. or Cntrl.)	Teacher -experience -attitude	Classroom tone	School environment
1	Cntrl. -strongest "Report" of any	-very ex- perienced and solid	-strong valuing of thorough ness and social order	-upper middle -few visible -minorities -individual focus for professional development
4	Cntrl. -lean over all	-least ex- perienced -new to BC -French immersion	-comfort- able/ accepting -poor post- testing situation	-upper middle class -few visible minorities -high parent involvement -strong staff focus on professional development
2	Cntrl. -very lean over all	-other events took priority over social studies	-value for indivi- dual	-middle class -some visible minorities -individual approach to professional development

### A Closer Look

Achieving a balance of knowing in a personal as well as factual sense was an expected outcome for the immersion experience of the experimental group. Two classes of the experimental group were particularly rich and balanced in data across categories, #5 and #6. #5 was the only group with teachers (two, one from each of two split classes) who had been involved in the development of SKW'UNE-WAS. They had attended

the conference with the Squamish people and provided input into the major understandings to be used although they had not been involved in the writing of the curriculum. Students would have received very knowledgeable teaching about SKW'UNE-WAS values and attitudes. #6 presents a very different setting. It is a community school which borders on a Squamish Indian band reserve. It has a significant number of Native students (20%) and a number of Native people involved in the school as Squamish language teachers, aides, and community school coordinator. The teacher involved was somewhat reluctant to participate in this type of experience although realizing its value to the school. In both schools there was informed support from administration and, in #6, also strong support from the SKW'UNE-WAS writer teaching in the school.

The next "richest" school (#3) in terms of data collection is from the control group. As with other control classes, the category "Affect towards the learning environment" is very scanty, but the students had a lot of well organized information and indicated respect for the Indian people and culture they had studied. The categories of "Affect towards Native people" and "Report" were very strong.

The two "leanest" schools in terms of data were both from the control group.



## Interviews

Interviews were recorded for eight control students and nine experimental students. An examination of patterns across groups indicates no change in the balance of categories for the experimental groups, in fact, the weight of items in each category is almost a mirror image of the written responses although smaller in volume. The control groups, however, show a shift from strong emphasis on "Report," to a balance of comment across three categories, "Reflect," "Affect towards Indian people," and "Report." Responses in the "Affect towards the learning environment" category continue to be almost nil.

There is a type of response in the interviews which does not appear in the written work, a speculative quality, a working through of thoughts, which is more common to speech than to the written word.

Experimental: "I think I could figure out carving for myself by observing the fish and the birds."

"I wonder where Ann got the music she played on her drum. I think she went for special walks and listened carefully and got her music from nature."

Control: "Maybe they learned by discovering a tool - like a clam shell or a rock and he chipped a tree and it worked so he tied a stick to get more power and cut deeper."

### Negative Comment

There is very little negative comment from either group. About a third more in number of responses from the control group. Most comment is about the difference in the way Native people eat or dress or worship. Control comments also include emotional statements of repudiation of some activity.

Example: "It is pretty gross the way they chewed salmon eggs."

Experimental comment, other than statement of difference, centred on the personal experience of longhouse life.

Example: "You had to stay low all the time or get smoke in your eyes and it hurt."

### Teacher Evaluation

Comments were gathered from the six teachers involved in the SKW'UNE-WAS program with the experimental classes. Asked how, if at all, participation in the SKW'UNE-WAS program had effected their teaching of their unit on Native Indian people, teachers, overwhelmingly stated it had had very positive effects.

Example: "There is no way I can present cultural material with the same effect without being in the longhouse. It was a fantastic living and learning experience."

"An appreciation of the natural rhythm of the environment developed."

"The curiosity of why the Indians lived as they did developed."

Negative comment mainly concerned itself with the scarcity of Native people involved with SKW'UNE--WAS. They agreed unanimously more Native people are needed to convey the traditional and contemporary attitudes and values of their culture; a concern which the researcher shares.

## CHAPTER 5 - DISCUSSION OF FINDINGS

The present study set out to investigate the effect of a cultural immersion program on attitude. An attitude scale, Ziegler's "Preference for Social Diversity," was administered before and after the Native Indian unit for each class to determine if attitude change towards diversity among people in general had occurred. The written and verbal responses of grade four students, 88 in the control group, 90 in the experimental group, were coded and the outcomes reported in Chapter 4. It was hypothesized that the responses of the experimental group, who had experienced cultural immersion, would show more positive attitudes towards Native Indian people and culture than the control. Teachers of the experimental group were asked to evaluate the effect of the immersion program on their teaching of the unit on Native Indian people.

The conditions cited in Chapter 2 as reinforcing favourable attitudes towards peoples of differing cultures were present in SKW'UNE-WAS: contact was on the whole extremely positive for adults and children between Native and non-Native peoples. The social climate encouraged cooperation and sharing to attain group goals, and the modelling of almost all authority figures, Native Indian leaders, school teachers and volunteer "elders" supported and encouraged the major

objective of SKW'UNE-WAS, to enhance respect for and understanding of Native Indian people.

#### Discussion of Quantitative Data

Why then is there not significant change in a positive direction for the experimental group indicated by Ziegler's "Preference for Social Diversity" scale? This scale is designed to assess change in attitude which lies in the middle ground between tolerant and intolerant. It is supposed that the students are neither racist nor are they fully appreciative of the potential richness of a diverse cultural environment. Both groups, in the pre-tests already had illustrated a positive regard for diversity. Comparing post-tests results, a slightly greater degree of movement along the continuum from lesser to greater appreciation for diversity is noted on the part of the experimental group.

The possibilities for triangulation between a scale addressing a generalized attitude towards diversity and verbal reports indicating attitude towards specific others are limited. There is no indication from the Ziegler scale that the positive attitude development of the experimental group suggested by the written and verbal reporting on a specific cultural group has been generalized to any significant degree to include groups or individuals from different cultures.

As discussed in Chapter 4 under "Limits of the Ziegler scale," the slight positive movement noted for the

experimental group may be a reflection of the very positive attitude towards the learning environment indicated by the qualitative matrix. Because the scale measures only one of the components of attitude encompassed by the matrix, it is not likely to indicate as significant a shift in attitude as the matrix suggests.

### Discussion of Qualitative Data

An attitude is a mediating variable striving to bring about cognitive congruence or balance between persons and events (Heider, 1958; Fishbein & Azjen, 1975). A visual impression examining the matrix of student responses from all eight grade four classes would suggest the experimental groups have achieved much greater congruence between experience and the internalizing of that experience: there is a balance of comment from all categories. Having lived the unit, it is part of their knowledge of Indian people, so they speak in terms of their participation in an Indian lifestyle. Having participated, a good number of them reflect on the way of longhouse life and compare it with their own. This balance between categories is not present for the control groups.

"The intensity and involvement an attitude represents depends on the strength of its components." (Fishbein and Azjen, 1972). The outcomes of this study would clearly indicate a more positive attitude, in both quantity and quality of its components, towards Native Indian people on the

part of the experimental group. They have demonstrated to a significantly greater degree, the ability to reflect on the inter-connectedness of life and to view experience from multiple points of view. Their responses indicate respect for a valid and viable culture. There is more likelihood than with the control group that actions taken towards Native Indian people will be positive.

There is, however, a qualifier to the above statement which addresses the content of SKW-UNE'WAS. It is a program rooted in the past. How does this fact influence the interpretation that experimental group students will act in a more positive manner toward Native Indian people and culture today? Reflective responses, which were stated in Chapter 3 to be the strongest indicators of attitude, are to a large extent, rooted in past activity and behaviour, summed up in the experimental group student response:

"I've learned to respect the way Native Indian people lived in the past."

Other reflective responses from this group are less clearly tied to the past:

"I've learned from Native Indian people about sharing and trying your best and learning from other people."

In other categories, "Affect towards the learning environment" and "Affect towards Native Indian people and culture," Indian people are referred to as "kind" and "fun to work with." These responses would appear to be rooted in

their experience of being with Indian people on site at the longhouse.

Although it cannot be stated conclusively that attitudes of experimental group students towards Native Indian people in contemporary society will be more positive, it is the researcher's opinion that these students have demonstrated the ability to perceive an inter-connectedness among human beings and are more likely to retain the ability to differentiate in attributing meaning and value to behaviour and words. They have developed the cognitive complexity Triandis (1972) describes as essential to the non-prejudiced human being.

Will this increased positive response among the experimental group be sustained in the larger society over time? If meaningful contact between cultures is a necessary condition for increased favourable attitudes, how much contact? How continuous should that contact be? Amir (1969) asks important questions about the power of social norms in our society which brings into question the ability of a two-day cultural immersion experience to develop positive attitudes towards Native Indian peoples which will be sustained in a society where the acquaintance potential of the Native and non-Native groups is in most instances extremely low.

The positive individualized contact that took place should aid in reducing apprehension towards Native Indian peoples for the experimental group students (Berry, 1984;



Kalin, 1984). In contrasting the negative responses of control and experimental group students towards Native Indian peoples and culture, control group students displayed an apprehension that was not present for experimental group students whose negative responses were confined to concerns about the hard work longhouse life entailed and the difficulty of living in such a smokey environment. Control group students were preoccupied by the strange and different way of life of pre-contact Indian people and displayed less tolerance for those differences.

Responses in the "Affect towards Native Indian people and culture" category were more equally accessible to both control and experimental groups (as opposed to the "Affect towards the learning environment"). Differences between the groups in this category are worth examining more closely. There are more responses of higher quality from the experimental group.

Example: "They have to cooperate and share everything, their skills and food, in order to stay alive."

The certainty of detailed description which is representative of the experimental group indicates the student "knows" this experience.

There is also a clear pattern of strength, in this instance among the control group, in the "Report" category. Two control groups in particular far exceed any other groups, experimental or control. Asked about Native Indian people

they could provide many facts. The quantity seemed to vary according to the strength of the teaching situation and the ability of the child to articulate his or her learning.

These factors would also play a role in the increased number of reflective responses made by control group students in the interview situation. Given the opportunity they began to consider the experience of being Indian. Their responses differed from the experimental responses in that, without direct knowledge, they could only wonder and speculate.

Example: "You might fight a lot living so close but could share getting the food and building the house."

Although strong patterns emerge in terms of the strength of different components of attitude between experimental and control groups, there are exceptions which call any conclusions into question. Intervening situational and personal circumstances which would suggest reasons for these exceptions in established student response patterns, point to the tenuous nature of attitude prediction.

The analysis of the teaching styles and strategies and the classroom activity which may account for these anomalies was beyond the scope of this study. It is important, however, to note the strong support of the experimental group teachers for the cultural immersion experience as reported by teacher responses in Appendix C. These would suggest a strong motivational factor which would encourage and reward the

student attitudes and behaviours which are articulated in the SKW'UNE-WAS program.

### Conclusions

An analysis of the students' written and verbal responses suggested an ability, particularly among the experimental group, to understand differing points of view, in this case, to illustrate increased understanding and respect for Native Indian peoples and cultures. This developing ability to accept diversity is not shown to have generalized to other situations, yet students have demonstrated strongly the satisfaction of "knowing" in the sense of experiencing, as opposed to simply "knowing about." They have had a glimpse of the rich potential of diverse cultural heritage.

With knowledge of the unit on Native Indian peoples and culture studied by all grade four students in experimental and control groups, and with knowledge of the experience of cultural immersion for the experimental group, the researcher can conclude there was a greater variety of approaches to learning for the experimental group. This combination of affective and knowledge based learning, and the concomitant responses of the experimental group students to this variety, would suggest that the intensity of the attitude is dependent on a combination of knowledge and experience: further, given the parameters of this research, that the intensity of the attitude is powerfully affected by an experience of cultural

immersion and, in this case, affected in a positive direction.

### SKW'UNE-WAS and the Research on Attitude Development

As stated at the outset of this chapter, the conditions determined by research to be favourable to positive attitude development towards peoples of differing cultures were present to a large degree in this enrichment curriculum. The outstanding feature of the program, undoubtedly, was the immersion of students into the simulated environment of the pre-contact Squamish longhouse community. This setting provided the ideal conditions for the training for cognitive complexity proposed by Triandis (1975): the behaviour and attitudes associated with the Squamish values of sharing and of respect for all living things were essential to successful student functioning in the longhouse setting and were rewarded by the authority figures present, Native and non-Native. That this environment was challenging, exciting and rewarding to the students and adults present is richly documented (Appendices B and C).

Two further conditions recognized as contributing to positive attitude development were important to the success of SKW'UNE-WAS. There was an ongoing dialectic between those in the Indian community and those in the School District involved in the program. Successes and concerns were shared and solutions worked out together. It was recognized that the program was only as strong as the partnership between the

cultures. Secondly, SKW'UNE-WAS provided a rich opportunity for students to enlarge their capacity to understand the world from the point of view of peoples of a different culture. The quotation of a child at the longhouse illustrates this condition most vividly:

"Boy, I wish my mom could see me now. I'm not playing Indian, I'm living Indian."

Fishbein and Azjen's components of attitude encompass these conditions of the SKW'UNE-WAS program described above, but the importance of the context in determining the respondents' "Amount of affect or feeling for or against" (Fishbein & Azjen's component) is not addressed directly. To leave out this variable in program evaluation would have constituted neglect ("Amount of affect towards the learning environment" category).

This consideration of the context in which an attitude is demonstrated is exactly the condition addressed by the Ziegler scale, in spite of its shortcomings.

#### SKW'UNE-WAS as a Curriculum Development Model

There was a vision: a Coast Salish longhouse would be built by the Cheakamus River on North Vancouver Outdoor School property so grade four children studying Native Indian peoples and cultures could experience the rich and complex pre-contact longhouse community life of the Squamish people. This activity did not arise from a perceived need by District

staff. The need was created by the successful development and implementation of the program to the point where a teacher, after her second trip to the longhouse with her class, wrote in her evaluation:

"I can't imagine teaching the unit on Native peoples without including the trip to the longhouse. The grade four program would seem impoverished without it."

As the massive cedar beams for the longhouse were lifted in place beside the Cheakamus River, the concern grew to find the best way to ensure the program taking place there would be true to the culture of the Squamish people. How to know? There was so much to know: social roles, uses of cedar, foods, recreation, and on and on. I sought the advice of elders of the Squamish band. When I brought my lists of things to know they assured me I could learn of these things, but I could not hear them telling me how.

I approached principals with whom I had worked and asked them to recommend grade four teachers who were good listeners, sensitive to cultural interaction and interested in developing a longhouse program. Nine teachers indicated a willingness to be involved.

We came together, Band members, District teachers and other guests, at a two day conference at the Outdoor School. The aim was to understand, from the Squamish people, the values and attitudes which they wished to have represent them.

in the immersion environment we would create together. Directions to the teachers were to listen, to gather and share impressions, to not worry about how it translated into program. (I had abandoned my lists).

To successfully implement change "involves the development of meaning in relation to a new idea, program or set of activities." and "... it is individuals who have to develop new meaning." (Fullan, 1982, pp. 78-79). At the two-day meeting, described briefly in Chapter 1 of this thesis, this meaning began to develop both for the teachers who would write the curriculum and eventually assist in training other teachers and adult volunteers, and for the Native people who would eventually run SKW'UNE-WAS. The major understandings which are the heart of the program were understood by the writers and validated by the elders. The dialectic between cultures which began there continues to ensure the program is responsive to current needs and concerns.

"The factors of implementation and continuation reinforce or undercut each other as an interrelated system" (Fullan, p. 79). Factors affecting SKW'UNE-WAS' development and continuation are:

<guided by Fullan's (1982) Chapter 5>.

1. District level:

North Vancouver School District has a history of encouraging and supporting educational innovation. Thus, staff expectations that we could proceed and succeed were

high.

2. School level:

Principals valued the professional growth afforded by this and supported teacher involvement which included many days absence from the classroom.

3. Planning:

The majority (five) of the writers of the program (seven) were grade four teachers. The development level of students and the needs of the teachers were known and applied.

The program was piloted with the writers. We had experienced and corrected the program before we marketed it.

We began slowly, offering the program first to schools which had supported its development. This ensured administrative knowledge and support as well as the presence on staff of someone who had been involved with the writing.\*

Orientation, as described in this thesis, included a brief after school session for teachers and volunteers which emphasized an understanding of the process which brought SKW'UNE-WAS about and a thorough introduction to the curriculum materials. Secondly, a mandatory full day session on site at the longhouse was held for teachers and volunteers to learn the skills and conceptual underpinnings to successfully guide students through SKW'UNE-WAS. These

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\* Since the process had taken a year and a half, some of the writer -teachers were no longer teaching grade four.



sessions also provided excellent modelling of respect and cooperation between the Native and non-Native peoples who were involved in the training.

4. Community:

Native community members involved continue to support and contribute to the development of SKW'UNE-WAS.

Volunteer community members who participated with the students became very strong supporters; many of them going back other times. They were included in evaluation procedures and made aware of how their contribution was valued.

5. Materials:

The curriculum booklet was evaluated by adult participants as being of high quality. The objectives were clear and the activities to meet those objectives were explicit.

6. External environment:

To build the longhouse in 1983-84, and to increase SKW'UNE-WAS Native staff beyond the on-site coordinator have both been dependent on grants from Employment Canada. To continue to employ staff, we must have use of the program by groups outside the School District to produce revenue.

7. Continuation:

"The fate of the innovation is determined by the quality of the interaction" (House, 1981). This emphasis on the interaction between cultures is the main focus of a process of innovation which House calls "innovation from the cultural

perspective." This perspective, in the researcher's opinion, speaks to the heart of SKW'UNE-WAS. As described above, the interaction between cultures has been of high quality for teachers, community volunteers, Native staff and many school administrators who have taken part in the program. This interaction has been particularly meaningful between the Native on-site coordinator and the District coordinator of the program.

House (1981) also writes of a political perspective towards innovation where curriculum direction is determined by the process of conflict and compromise among factions. This pressure has largely been avoided as SKW'UNE-WAS developed, but the District and Band support at the political level does not include intimate knowledge of the quality interactions which distinguish SKW'UNE-WAS. This is a factor which Fullan (1982) warns must be in place to ensure continuation and which is not in place for the cultural immersion program.

Because the meaning to be derived from this innovative curriculum is present in the interactions and environment experienced by the participants, the methodology to evaluate the program, as House (1981) states, must concentrate on how people interpret this milieu. The outcomes for SKW'UNE-WAS, as this thesis attests, indicate that quality interactions between cultures continue at the longhouse.

### Recommendations for Future Work in this Area

Because attitudes develop over time as experience and knowledge accumulate, it is desirable in analysis of factors affecting attitude change to include as many relevant variables as possible. The researcher recognizes that direct observations of students and teachers over time is costly. Nevertheless, if increased valuing of cultures is an educational objective, it is important to know what content, and in what manner, is being taught and what influence these factors might have on the program being evaluated. Therefore, further research on the effect of a cultural immersion program should include:

1. Direct observation of the teaching strategies and learning styles used in the classrooms of the classes involved.
2. Observation of the behaviour and interactions of the students on site at the longhouse (or in other immersion situations), which would add the fourth component of attitude, "actions taken," devised by Fishbein and Azjen. These observations would include interactions with the environment and with Native people (or other cultural groups) on site as well as with peers.
3. Post testing randomly selected students from the experimental and control groups six months to a year later with similar qualitative and quantitative

instruments to analyze the durability of attitude change indicated one month after the immersion experience.

4. Outcomes of this thesis indicate increased ability on the part of the control group to reflect on what they knew given the conditions to do so (the interview situation in this case). It would be worthwhile to compare a control group who has had opportunity for reflective experience with experimental groups who have experienced immersion.
5. To test the research on attitude formation, and to examine the effect of the age of participants on the outcomes of SKW'UNE-WAS, similar immersion conditions could be evaluated for attitude development with a participant of a different age.
6. For effective curriculum development in multicultural education in which the aim is enhanced understanding, appreciation and communication between cultures, the curriculum development process should follow an interaction model as outlined by Fullan and House. This is an important political and social process which also ensures the creation of knowledge authenticated by members of the cultures involved.

## APPENDIX A

Preference for Social Diversity

Suzanne Ziegler, 1980

Directions: For each statement, circle the answer that best describes your feelings and ideas.

1. When there are a lot of people around who speak a different language or dress differently from me I'm not very comfortable.

agree                      no opinion                      disagree

2. When I hear people speaking a language I don't understand I am interested in finding out what they are saying.

agree                      no opinion                      disagree

3. People with different languages or religions don't usually have a great deal in common.

agree                      no opinion                      disagree

4. It is lucky to have the chance to know people who eat different foods from you, or dress differently from you.

agree                      no opinion                      disagree

5. People whose way of life (language, religion, food, clothing) is different from my family's make me feel out of place.

agree                      no opinion                      disagree

6. Going to a different place every year is the best way to take vacations.

agree                      no opinion                      disagree

7. Differences among people in their language, religion, foods, do not stop people from being friends.

agree                      no opinion                      disagree

8. Because differences in ways people dress and speak and eat can cause problems, people should try to be more alike.

agree                      no opinion                      disagree

9. You can learn a lot from people whose backgrounds are different from yours.

agree                      no opinion                      disagree

10. It's usually best to shop in the same stores so that you can know what to expect.

agree                      no opinion                      disagree

11. I enjoy being around people who are different from me.

agree                      no opinion                      disagree

12. I feel a little uncomfortable when I hear people I don't know speaking a language I don't understand.

agree                      no opinion                      disagree

13. The best friendships are often those between people with very different languages, religions and ways of eating and dressing.

agree                      no opinion                      disagree

14. A country where people have a wide variety of backgrounds is likely to be an interesting place to live.

agree                      no opinion                      disagree

15. People whose way of life is different from my family's are interesting to me.

agree                      no opinion                      disagree

16. It's hard to know how to get along well with people who eat, dress, speak and worship differently than I do.

agree                      no opinion                      disagree

17. A country where everyone has the same religion, language and ways of eating and dressing is a lot better off than a country with many different kinds of people.

agree                      no opinion                      disagree

## APPENDIX B

## MATRIX OF STUDENT RESPONSE

## WRITTEN RESPONSES AND INTERVIEWS

- Note: (1) Numbers in brackets refer to number of similar student responses
- (2) Quotation marks indicate exact student comments
- (3) Spelling "mistakes" are those made by students

SCHOOL #1  
WRITTEN RESPONSES

17 students (split 4/5 class)  
2 students omitted

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
Positive Responses:			
-I didn't know they were involved with spirits	-I have learned a lot	-they take pain to show they are men (4)	-make hats (3) houses (3)
-they have their own ways (1)	-respect animals -they always work -totem indicates wealth -have a Shaman that fights evil spirits -must work or won't get anywhere & chief won't respect you -men valued if good paddler (2) -they are good fishers -have to know how to hunt -enjoy celebrations like name giving -chief had to know how to help the people -make beautiful totems -do things according to the seasons	-totem with seal, adze, dogfish skin (8) -use cedar (1) canoes (5) drums weapons -worship spirits -eat berries (5) fish (5) clams (5) -oil - oolichan with dried fish -use bentwood boxes for cooking (2) & storage (2) -have potlatch (6) -preserve food (5) -all live in longhouse (4) -make stone tools -weave cedar bark (3) -carve halibut hooks (2) -carve petroglyphs -hunt sea otter, sea lion (3) -make sinkers	



SCHOOL #1  
WRITTEN RESPONSES

Reflect      Affect Towards the      Affect Towards Native      Report  
Learning Environment      Indian People and Culture

Positive Responses:

- have legends
- cut down trees (5)
- smoke salmon
- salmon eggs for paint
- live in Queen Charlotte Island
- work by hand (2)

Negative Responses:

- they eat, dress, believe, work differently

SCHOOL #1  
2 INTERVIEWS

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
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Positive Responses:

- |  |  |  |  |
|--|--|--|--|
| <ul style="list-style-type: none"> <li>-maybe they learned by discovering a tool-like a clamshell - or a rock and he chipped a tree and it worked so he tied a stick to get more power and cut deeper</li> <li>-to live as they did they'd have to get along together and be able to work together</li> <li>-you might fight a lot all living so close but could share getting the food and building the house</li> <li>-I'd like to see a longhouse and carve a mini totem</li> </ul> | <ul style="list-style-type: none"> <li>-we tried making a sinker so the rock would fall off when the fish bite</li> <li>-it's my favourite unit</li> </ul> | <ul style="list-style-type: none"> <li>-they'd test people to choose the very best carvers and canoe makers, etc.</li> <li>-if you're not good you'd be disgraced</li> <li>-worshipped nature, believed Raven was giver of life</li> <li>-amazing how they get tree down by slowly burning away the wood with hot rocks (2)</li> <li>-neat how use clamshells and bone for tools and skin for sandpaper (2)</li> <li>-train themselves to take pain before they could go to sea (2)</li> <li>-everyone help get food and preserve</li> <li>-potlatch a special long celebration where dance, eat, give presents, maybe help raise house</li> <li>-make up stories with special meaning</li> <li>-grandparents teach and tell stories</li> <li>-played a neat game called slahal</li> </ul> | <ul style="list-style-type: none"> <li>-made mats, hats, rope out of cedar and roots</li> <li>-made canoes houses</li> <li>-floats from sealskin</li> <li>-pound bark and weave for robes</li> <li>-everyone live in a big house (2)</li> <li>-make canoes, paddles</li> <li>-women would weave, dry fish and berries, make clothes</li> <li>-had clan names according to mother</li> <li>-made paint from salmon eggs and charcoal</li> <li>-families have own totems</li> <li>-men fish and canoe</li> </ul> |
|--|--|--|--|

SCHOOL #1  
INTERVIEWS

Report

Affect Towards Native  
Indian People and Culture

Affect Towards the  
Learning Environment

Reflect

Negative Responses:

-the oil they drink  
would be awful - yuk

SCHOOL #2  
WRITTEN RESPONSES

16 students

Reflect      Affect Towards the      Affect Towards Native      Report  
Learning Environment      Indian People and Culture

Positive Responses:

-they have there oyne way (1)

-they learn by looking (1)  
-have to hunt their food  
-the white people took their land away and they were sad (1)  
-totems are nice (1)  
-carve nice thunderbird totems and salmon are very important

-hunt for deer and bear (2)  
-eat fish-salmon and halibut (2)  
clam  
mussel  
oolichan oil (3)  
deer  
sea otter (3)  
berries (2)  
use cedar (1)  
-make wooden boxes for food and clothing  
-live in longhouse (4)  
-carry babies on back  
-dry fish  
-make cedar clothes (1)  
-had ceremonies (3)  
-make drums  
-make canoe (1)  
-make totem (3)  
-legends (2)  
-have big fish nets  
-fur from animals to keep warm  
-feathers from birds for dancers

SCHOOL#2  
WRITTEN RESPONSES

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
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Negative Responses:

- different clothes (2)
- religion
- language
- ceremonies
- home
- food (1)
- different ways
- in life

SCHOOL #2.  
2 INTERVIEWS

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
<ul style="list-style-type: none"> <li>-not very good with everybody living together, you'd have to work all the time (2)</li> <li>-it would be way easier to learn by watching (2)</li> <li>-I like the way they paddle with rocky water</li> <li>-they're nature people, they use it, white people don't use it at all</li> </ul>	<ul style="list-style-type: none"> <li>-can't remember how got trees down</li> <li>-we went to Capilano longhouse (2) and had Indian bread, it was neat</li> <li>-we did charts to show foods and things</li> <li>-many tribes will visit the Capilano longhouse this winter and dance and sing</li> </ul>	<ul style="list-style-type: none"> <li>-kids watched and learned</li> <li>-could run fast through woods</li> </ul>	<ul style="list-style-type: none"> <li>-make canoes houses</li> <li>-everyone live in longhouse (2)</li> <li>-cook</li> <li>-fish</li> <li>-dry salmon</li> <li>-live in Charlottes</li> <li>-trade</li> <li>-live in longhouse in winter - sleep on benches</li> <li>-make hole in tree and cook in it</li> </ul>

SCHOOL #3  
WRITTEN RESPONSES

27 students (1 omitted)

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
<p>Positive Responses:</p> <ul style="list-style-type: none"> <li>-all we have to do nowadays is get what we want from the store</li> <li>-I really envy them</li> <li>-I think they are smart and able to do things we can't</li> <li>-I never knew Haida got married</li> <li>-built canoes and totem without using saws or metal tools</li> <li>-they hadn't money but they had lots of interesting things than us</li> <li>-in winter wear heavier clothing that was kind of what we do</li> <li>-their wintertime looked kind of fun</li> <li>-"I think native Indians are really neat because they can do so many things I can't do"</li> <li>-families spent more time together</li> <li>-always wear less clothes and no shoes</li> </ul>	<ul style="list-style-type: none"> <li>-it was interesting (2)</li> <li>-I learned about survival</li> <li>-I like learning about Haida people</li> <li>-we are doing a village and learning how they built their longhouses</li> </ul>	<ul style="list-style-type: none"> <li>-admire how they made all those crafts</li> <li>-the 4 seasons were important</li> <li>-they are interesting (3)</li> <li>-I liked their canoes, cedar bark hats, caps, dress</li> <li>-cedar bark is very important to them (1)</li> <li>for canoes, totems, bowenarows</li> <li>-nice art work</li> <li>-they worked hard (2), were creative (1)</li> <li>-they are so nice</li> <li>-make dried fish and other good things</li> <li>-celebrate for a long time in winter (4)</li> <li>-food most important because it was their survival (5) - then clothing and shelter</li> <li>-worked all spring, summer, fall, but in winter they rested and told stories and ate all their food</li> <li>-crafts are important (1)</li> </ul>	<ul style="list-style-type: none"> <li>-make everything by hand (1)</li> <li>-get all their food</li> <li>-make own houses (1)</li> <li>-potlatch in winter</li> <li>-painted totems and their faces</li> <li>-make paint (3)</li> <li>-travel by foot and canoe (3)</li> <li>-collect food in spring (1)</li> <li>-they celebrate a lot</li> <li>-dry fish</li> <li>-move to different villages in spring</li> <li>-lived in longhouse (2)</li> <li>-food include clams and berries</li> <li>-built longhouse and totems (2)</li> <li>-made own tools</li> <li>-lived with several families</li> <li>-gather and store food (1)</li> <li>-crest figures in the longhouse</li> <li>-women wove (f)</li> </ul>

SCHOOL #3  
WRITTEN RESPONSES

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
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Positive Responses:

- |                                     |  |                          |                             |
|-------------------------------------|--|--------------------------|-----------------------------|
| -beautiful art work                 | -they would carve very nicely                  | -slept on cedar mats     | -ate halibut and salmon (2) |
| -shelter very pretty, clothing nice | -ocean is important for food and tool material | -longhouse faced the sea | -men not dance with women   |
| -the sea was their friend           | -they loved nature                             | -fur in winter (2)       | -ring in nose               |
| -have a neat culture                | -very friendly to relatives                    |                          |                             |
| -had special dances and ceremonies  | -celebrated together                           |                          |                             |
| -only harm animals they had to      | -did not show fear                             |                          |                             |
|                                     | -their culture important                       |                          |                             |
|                                     | -telling stories important                     |                          |                             |

Negative Responses:

- |  |                                    |  |  |
|--|------------------------------------|--|--|
| -they lived differently than I would, different food, clothing, drawings | -Haida have strange ways of living |  |  |
|  | -the Haida are weird               |  |  |
|  | -food and clothing so so strange   |  |  |
|  | -they are weird                    |  |  |
|  | -did not have computers            |  |  |
|  | -believed in monsters              |  |  |



SCHOOL #3  
3 INTERVIEWS

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
<p>Positive Responses:</p> <ul style="list-style-type: none"> <li>-I don't know about living that way but I'd like to visit</li> <li>-I'd like to learn how they make their clothes and hats and how they carve - it's interesting</li> <li>-grandparents taught - but how did they learn it!</li> <li>-wouldn't like to live like that. I prefer my privacy</li> <li>-you have to act respectful</li> <li>-some people are taught respect today - little kids - not teenagers</li> <li>-people here don't respect nature, they waste things, but it's changing</li> <li>-like to know if catch fish differently now</li> <li>-I wouldn't want to live like that (longhouse) too much work</li> </ul>	<ul style="list-style-type: none"> <li>-I have the answer to that in the other column</li> <li>-had to train to stand cold and pain so can hunt at sea</li> <li>-children would learn by watching and trying a bit</li> <li>-grandparents were special and knew more</li> <li>-wise, care for nature</li> <li>-busy, cause they worked to store food for winter</li> <li>-had to live near the sea for food</li> <li>-cedar very important</li> <li>-older people pass on the ways (2)</li> <li>-nature has lots of spirits and must respect nature and just catch what need</li> <li>-hard working, strong (2)</li> <li>-"had a natural respect for nature and they cared for it a lot"</li> <li>-carvers must be skilled from youth so chief can be pleased</li> <li>-built new house for chief</li> </ul>	<ul style="list-style-type: none"> <li>-belief in special powers of a shaman who could keep people alive</li> <li>-value being good paddler (2)</li> <li>-had to train to stand cold and pain so can hunt at sea</li> <li>-children would learn by watching and trying a bit</li> <li>-grandparents were special and knew more</li> <li>-wise, care for nature</li> <li>-busy, cause they worked to store food for winter</li> <li>-had to live near the sea for food</li> <li>-cedar very important</li> <li>-older people pass on the ways (2)</li> <li>-nature has lots of spirits and must respect nature and just catch what need</li> <li>-hard working, strong (2)</li> <li>-"had a natural respect for nature and they cared for it a lot"</li> <li>-carvers must be skilled from youth so chief can be pleased</li> <li>-built new house for chief</li> </ul>	<ul style="list-style-type: none"> <li>-lived in longhouse (2)</li> <li>-wore jewelry of bones</li> <li>-trade between villages</li> <li>-hunt for sea otter (2) seal (2).</li> <li>sea lion (2)</li> <li>-whole families live in longhouse (2)</li> <li>-sit on cedar mats</li> <li>-eat on boxes</li> <li>-dry and store fish</li> <li>-cedar for houses clothes mats</li> <li>-eat salmon (2)</li> <li>halibut (2)</li> <li>berries</li> <li>-make fish hooks</li> <li>-made paint from eggs and berries</li> <li>-live in Queen Charlottes house</li> <li>-use logs and planks for house</li> <li>-dig for clams</li> <li>-put out nets and floats</li> <li>-oolichan oil to wash food down</li> <li>-men teach fishing</li> <li>-women teach crafts and weaving</li> <li>-cut down trees with</li> </ul>

SCHOOL #3  
INTERVIEWS

Reflect                      Affect Towards the                      Affect Towards Native                      Report  
Learning Environment                      Indian People and Culture

Positive Responses:

every year                      chisel and hot rocks  
-had celebrations to                      -could take just plank  
commemorate the dead                      out of tree  
-during 3 seasons collect  
and make craft for a big  
winter potlatch and invite  
other villages

Negative Responses:

-eat weird food  
-pretty gross chewing  
salmon eggs

SCHOOL #4  
WRITTEN RESPONSES

26 students  
2 omitted (simply listing)

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
<p>Positive Responses:</p> <ul style="list-style-type: none"> <li>-they do a lot different things than we do</li> <li>-they have a lot different names than we do</li> <li>-they do not go to the supermarket</li> <li>-I would like to know animals do they have for a pet</li> <li>-they eat and sleep just about like we do. They hunt like us. They can cook so can us. I find the Indians are very alike</li> </ul>	<ul style="list-style-type: none"> <li>-knowing what sorbs of Indians and where they live is interesting to me</li> <li>-it was interesting seeing the carving and clothes they wear</li> </ul>	<ul style="list-style-type: none"> <li>-they like art</li> <li>-totem pole carved</li> <li>-ornaments have story or legend in the picture</li> <li>-water and land was so important</li> <li>-they used all the material they got to eat and make things</li> <li>-it's neat how they made boxes and tools</li> </ul>	<ul style="list-style-type: none"> <li>-clothes made of bark (8)</li> <li>-pound the bark very thin (2)</li> <li>-kill and eat animals</li> <li>-travel in canoe (2)</li> <li>-live near water (1)</li> <li>-make cooking boxes (3)</li> <li>-gather food and fur in fall</li> <li>-make totems</li> <li>-make canoes</li> <li>-cut down trees</li> <li>-make Indian house (2)</li> <li>-all live together-40-60 people (4)</li> <li>-eat salmon (5)</li> <li>-catch fish</li> <li>-48 groups of Indians in the world</li> <li>-first people that discovered North America</li> <li>-put rocks on roof to hold planks</li> <li>-eat berries walrus crab</li> <li>-cook with hot rocks</li> </ul>

SCHOOL #4  
WRITTEN RESPONSES

Reflect      Affect Towards the      Affect Towards Native      Report  
Learning Environment      Indian People and Culture

Positive Responses:

in water (2)  
-salmon most important

Negative Responses:

-they live, die, throw up  
and eat  
-they eat, dress, live  
differently  
-way back they didn't  
know how to speak or  
anything

SCHOOL #4  
1 INTERVIEW (2 LOST)

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
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Positive Responses:

-it would take a long time to make bark clothing

-when finish totem they would celebrate with dances

- ladies made clothes
- catch fish
- weave baskets
- chief most important person

SCHOOL #5  
WRITTEN RESPONSES

30 students

Reflect                      Affect Towards the                      Affect Towards Native                      Report  
Learning Environment                      Indian People and Culture

Positive Responses:

- I learned never destroy nature and the wilderness, only take the right amount because that is the Coast Salish way
- their tools are used for the same things as ours but are made out of wood and antler and bone
- the longhouse was interesting to me because it was so different from our life
- I think we are luckier because we have stores and T.V. and different clothes, food, languages and houses
- it's neat to learn about people who are different from us. I like how they cook food and how we cook food
- the Indian people
- we learned to weave, gather food, make things from cedar
- the most important thing is in the longhouse learning like finding food, hunting, lighting fire, chopping wood
- longhouse was interesting to me
- I like the different groups
- we brushed our teeth with horsetails
- the most important thing I learned was getting along with people I barely knew
- I learned about Indian life, how they eat, how they get food, what the longhouse was like
- the longhouse was fun (1). I would like to go again and see Ann Billy and split wood, wash dishes and cook
- I learned how tools are
- they are not lazy, they're sharing (13)
- only take what they need (5)
- respect nature because get food, cedar (9)
- respect animals who gave them the meat (2)
- respect salmon by throwing bones back (3)
- I like who they worship like Wountie
- they use the whole animal for fur, tools, food
- always serve elders first (3)
- can stand smoke
- important to have everybody in family help with all the chores (3)
- if you were kind, helpful, sharing have a good future
- the worst thing to be is lazy then have bad future
- they like to make songs and dances (2)
- they are so helpful
- watch the elders first before they do it
- they knew how to use lots of different materials
- have different food
- use flowers to dye wool
- make planks for houses
- they do not share songs and dances that are part of their religion
- make a lot of food from plants
- live in longhouse
- make blankets
- pick their food
- walk long ways
- made their tools and baskets
- made their houses
- different families have different things to do like weaving, carving
- use rocks, trees, mountains as maps
- use loom for weaving
- use elbow adze for carving
- worship different gods
- make balls and rope from cedar
- cedar most important
- all tribes speak different languages

SCHOOL #5

WRITTEN RESPONSES

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
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Positive Responses:

<p>shared a lot and I think we should do that too.</p> <p>-I think I would like to have been an Indian</p> <p>-Indians respected nature as we treat friends</p> <p>-I think it was a good idea to believe in spirits because they have not heard of God</p> <p>-it's also good that we be nice, to nature and don't bug people who speak different from us</p> <p>-Canadians can learn about the past of their country</p> <p>-I've learned to respect the way the native Indian people lived long ago</p> <p>-they are humble and kind and I respect that</p> <p>-I learned from native Indian people about sharing and trying</p>	<p>made and a legend. It was interesting</p> <p>-would stay 3 nites and 4 days</p> <p>-everything I did was new so I learned a lot</p> <p>-would like to stay longer</p> <p>-learned how to sew with cedar</p> <p>-really fun to live like the Squamish for 2 days</p> <p>-I learned how to make a drying rack</p> <p>-card wool</p> <p>-string loom</p> <p>-weave</p> <p>-split wood without an axe</p> <p>-I learned a lot</p> <p>-find volcanic cooking rock</p> <p>-peel bark</p> <p>-chop kindling</p> <p>-I liked the work there, because everyone works and helps and then it's fun</p>	<p>-they were kind and trusting</p> <p>-they're skillful</p> <p>-learned from their mistakes</p> <p>-respect each other</p> <p>-if they go hunting they have to have a spirit hunter</p> <p>-always have something to make or do</p> <p>-native Indian people are fun to work with</p> <p>-their tools are neat</p>	<p>-main food is salmon</p> <p>-paint faces</p> <p>-dye from dandelions</p> <p>-make dye for wool</p> <p>-strip bark</p>
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SCHOOL #5  
WRITTEN RESPONSES

Reflect      Affect Towards the      Affect Towards Native      Report  
Learning Environment      Indian People and Culture

Positive Responses:

your best and helping  
each other and I  
think it makes you  
feel better when you  
help someone or  
finish what you start

we did chores and liked  
them that we hate at home

Negative Responses:

-have a bus instead of  
walk in  
-improve SKW by learning  
some Indian language  
-they dress, eat, worship  
differently  
-they have to put up with  
a lot of smoke



SCHOOL #5  
2 1/2 INTERVIEWS

Reflect                      Affect Towards the                      Affect Towards Native                      Report  
Learning Environment                      Indian People and Culture

Positive Responses:

<p>-I wouldn't want to live that way for long. It's hard to get used to the smoke and worry about what food to gather and what to eat. It's hard. -it's different at home, we just put food on the table and everyone takes their own -if that's how we had to live it's kind of hard because you have to make all the things that you need like they burn down trees and we just cut them down and go grocery shopping</p>	<p>-we wove mats, made legends. -I wanted to stay just one day longer - no more -I was glad I was in the carving group -my family was good- we got along well -we mainly helped each other, it wasn't really a one person job -we served our elder and she helped us -I wanted to stay longer. It was really fun. I enjoyed it a lot. -I really don't like cleaning up but it was different there and I liked doing it -I think we learned more at the longhouse because some native Indian people came and talked to us and Ann played songs and we sang with her. -we learned more there cause we're actually there and doing the things that they would do and so we're learning how to do it</p>	<p>-they respected nature -throw bones and skin in river so salmon come back -shared everything -shared lovingness and kindness -took turns doing jobs -each family cook something for everyone -they work hard, make useful things -only take what they need -share a lot -they're kind, smart, creative</p>	<p>-gather food -split wood -weave cedar and wool -dye by boiling plant get goat hair stuck to bushes up in the mountains</p>
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SCHOOL #5  
INTERVIEWS

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
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Negative Responses:

-you had to stay low all the time or get smoke in your eyes and it hurt

SCHOOL #6  
WRITTEN RESPONSES

23 students - 3 unused responses

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
<p>Positive Responses:</p> <ul style="list-style-type: none"> <li>-they couldn't just go to the supermarket</li> <li>-life was tough then</li> <li>-they have big responsibilities in the way of life</li> <li>-their way of life is hard (3)</li> <li>-"it would have been a neat time in collecting water from the fast rivers and catching fish"</li> <li>-"it would have been hard building the longhouse"</li> <li>-they had to work a lot and do most of the things were cleaning, cutting wood, having fires and making a fence (weir)</li> <li>-it isn't very easy to get food. You have to make your own food.</li> <li>You have to make your own clothes. All you do is work and some-</li> </ul>	<ul style="list-style-type: none"> <li>-fun to cook in boxes with stones</li> <li>-games were fun</li> <li>-cleansing ceremony nice</li> <li>-I like Ann Billy</li> <li>-"We did learn a lot, the most thing was cooperation"</li> <li>-fishes can't get past weirs because they're like fences</li> <li>-learn how to cook, to live on your own (survive), to share and cooperate (3), to chop wood and use a wedge</li> <li>-we learned how to do a lot of things</li> <li>-I got tired just reading about Indians, altho it was interesting, so it was fun and a good break to go to the longhouse</li> <li>-what it feels like to live in a longhouse</li> <li>-I learned to dye and card and weave on the loom</li> </ul>	<ul style="list-style-type: none"> <li>-put fish bones back in the sea</li> <li>-food was most important</li> <li>-they need the cedar tree to make everything out of almost</li> <li>-they need to learn the skills of hunting, weaving, carving</li> <li>-spirits were very important</li> <li>-had great faith in the dances</li> <li>-they needed to cooperate and share to stay alive (5)</li> <li>-they live by nature</li> <li>-they used everything</li> <li>-they knew the right shape and place for the longhouse</li> <li>-everyone cooperates</li> <li>-listen to your elders</li> <li>-don't waste food</li> <li>-they have to share every-</li> <li>thing - skills and food (2)</li> <li>and be brave and cooperate</li> <li>-they mostly live on nature and respect nature and never take more than they need (2)</li> <li>-show respect for animals</li> </ul>	<ul style="list-style-type: none"> <li>-hunt for food and clothing (3)</li> <li>-sleep on benches on mats</li> <li>-weave with cedar (2)</li> <li>-pick berries</li> <li>-catch salmon - and smoke and dry it</li> <li>-made fire every day</li> <li>-made everything by hand</li> <li>-cut wood</li> <li>-make their tools</li> <li>-dye wool and spin, card, weave</li> <li>-live in a longhouse</li> <li>-cook with rocks</li> <li>-elders tell stories</li> <li>-chop wood with rock and wedge</li> <li>-ate bear and grass</li> <li>-made canoes</li> <li>-carve bowls</li> <li>-fished with long poles with hook</li> </ul>

SCHOOL #6  
WRITTEN RESPONSES

Reflect                      Affect Towards the                      Affect Towards Native                      Report  
Learning Environment                      Indian People and Culture

Positive Responses:

times you get to have  
free time. You don't  
have shoes or socks  
to wear.  
-"they had a very hard  
life by having to  
prepare meat and the  
responsibilities were  
of a great deal."  
-hunting and fishing  
were hard for them. I  
was in the hunting  
and fishing group.  
We learned from our  
elders these things:  
...  
-they played games  
that I haven't  
thought of  
-it's neat how Indians  
lived

-I learned how to sing                      and ask them to let them-  
-I've learned to respect                      selves be caught  
nature                      -planned ceremonies and  
-"I learned I had to do                      gave everything away  
far more work than at                      -tell legends and stories  
home and I didn't expect                      about themselves  
that to happen"  
-how to play native games  
-had to be alert to what  
came next  
-it was fun, I enjoyed it  
-serve elders first  
-learn to cook  
-I really enjoyed going  
there and I wanted to  
stay another week or two

Negative Responses:

-how could they stand  
the smoke day after  
day

-It was hard to do a                      -sometimes they fight  
lot of things at the  
longhouse  
-the only bad thing was  
only doing one thing  
-it was more different  
for us and hard work

SCHOOL #6  
3 INTERVIEWS

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
Positive Responses:			
-I think I like to live like that, you'd get to know people better and everyone would be kind and do their share	-I have native Indian friends in my class	-cedar tree very important	-make net to catch fish
-I could never have done those things	-I've been to the Capilano longhouse	-everyone shared work and things they made	-make clothes ) blankets) from cedar boxes )
	-I know quite a bit about the longhouse already	-elders were most important	-dried and smoked fish (2)
	-we each had our own section, 5 families and 5 fires	-help to teach	-built longhouse by the water
	-I forget what we did with reading and everything. I don't remember that. Only the longhouse and doing all the work.	-tell stories	-slept on wooden benches
	-we made cedar twine	-they were treated with respect (2)	-collect berries in spring
	-I liked salmon and bannock	-only kill what needed and ask the animal to let itself be caught so they could live	-gather food
	-I kept the fire going	-their songs and dances are important, they sing in praise, not yell - each step was important, not just jump on the ground	-carve canoes and bowls
	-my dad carves and I know how too. I helped others in my group	-work hard all the time	-paddles on dance clothes
	-my cousins do Indian dances	-important to throw salmon bones in river (2)	-hunt in fall
	-you have to learn to make your own tools before you carve	-they knew a lot of things like what to eat, how to build longhouse, make canoe	
		-learn by the elders repeating and repeating	

SCHOOL #6  
INTERVIEWS

Reflect                      Affect Towards the                      Affect Towards Native                      Report  
Learning Environment                      Indian People and Culture

Negative Responses:

-it's not fun in the  
longhouse, the smoke  
gives me a headache  
and I get sick  
-I didn't like the  
breakfast and the  
soup was sick

SCHOOL #7

WRITTEN RESPONSES

20 students - 1 not used

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
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Positive Responses:

- |   |  |   |  |
|---|--|---|--|
| <ul style="list-style-type: none"> <li>-they have been on earth longer than we have been on earth</li> <li>-that is really good that they only take what they need because that way nature can live longer</li> <li>-they are really interesting</li> </ul> | <ul style="list-style-type: none"> <li>-I learned how to make a weir</li> <li>-how to use Indian tools to carve</li> <li>-to use hot rocks (3) make a fire (2)</li> <li>chop wood without axe catch fish</li> <li>-it is interesting learning about native Indian people</li> <li>-the important thing is at the longhouse</li> <li>-we learned native songs</li> <li>-I learned how they survived</li> <li>-I liked the food</li> </ul> | <ul style="list-style-type: none"> <li>-listen to and respect your elders (2)</li> <li>-they get along</li> <li>-important to know how to make fires (2)</li> <li>-they have done so many things with cedar</li> <li>-didn't waste anything, only kill what they needed</li> <li>-food is so important (3)</li> <li>-they make sure they eat only what they're supposed to eat</li> <li>-they can do things on their own</li> <li>-pray to the cedar tree when they need to cut it</li> <li>-invented bentbox</li> <li>-believed in faces carved on rock</li> <li>-put fish bones back in river to bring back more fish</li> <li>-cooked and shared their meat</li> <li>-hunting is so important (5)</li> </ul> | <ul style="list-style-type: none"> <li>-make cedar clothing (2)</li> <li>-make food (3)</li> <li>-hunt for food</li> <li>-legends (2)</li> <li>-need hot rocks to cook(2)</li> <li>-special plant to brush teeth</li> <li>-eat fish (2)</li> <li>bannock</li> <li>clams</li> <li>-use drums for music</li> <li>-catch food with spears</li> <li>-use animal skin</li> <li>-carve totem</li> <li>-make longhouse</li> <li>-preserve fish with smoke or the sun</li> <li>-dance</li> <li>-sing</li> <li>-plants that eat</li> <li>-make weir</li> <li>-weave</li> <li>-sleep on benches</li> </ul> |
|---|--|---|--|

SCHOOL #7  
2 INTERVIEWS

Reflect                      Affect Towards the                      Affect Towards Native                      Report  
Learning Environment                      Indian People and Culture

Positive Responses:

- maybe I could think of all the things they did if I had the quietness
- I wonder where Ann got the music she played on her drum. I think she went for special walks and listen carefully and get her music from nature
- we had a lot of experience at the longhouse
- it's really plain, should have a totem in front
- each group carries on with things for the longhouse - so you work the best you can
- like to see what's been done since we started
- we were the first group to get good cedar bark
- you need a straight tree with no little branches sticking out
- I like making cedar with my group
- we left our mat for other children coming to the longhouse
- I like splitting wood
- carving very important
- wilderness most important food
- clothing
- ask tree before cutting and explain purpose
- put salmon bones back
- nature very spiritual
- children important to learn ways of the tribe
- elders important to teach the ways - hand down their Indian names to people
- lived very strictly, obeying rules and worshipping idols
- cedar most important tree to cleanse self and think freely
- only kill what they need
- they protect each other from danger and share the work
- eldest were special and helped and protected younger ones
- store fish by smoking
- live in longhouse
- kill animals for food and fur
- dry meat for winter
- sleep on benches with fur to keep warm
- a lot of people live in longhouse
- strip bark from cedar tree
- make blankets and clothes from cedar



SCHOOL #7  
INTERVIEWS

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
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Negative Responses:

<p>-wouldn't want to stay in longhouse because smoke makes you really smelly and gives me big headache</p> <p>-fire too noisy, keep me awake</p>	<p>-it's weird that you have to be good to have a special name</p> <p>--children should be fed 1st</p>		
--	--	--	--

SCHOOL #8  
WRITTEN RESPONSES

15 students - 1 not used

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
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Positive Responses:

-children give parties for elders instead of them giving it to us  
-they respect lots of stuff we don't  
-they make more of their clothes than we do  
-I would like to learn some of the things native Indians do

-fire is important to keep your body warm  
-it was interesting and fun  
-I made bannock and shishkabob and it was good (2)  
-I cut the firewood and it was good  
-I had to keep the fire going  
-had to respect tools and put them away  
-neat inside the longhouse  
-their food is good  
-learning their lifestyle is important to me  
-learned to weave  
-learned the names of all the tools  
-I liked it very much

-respect the salmon - put bones back (2)  
-respect trees  
-take only what need, don't be greedy, and ask if they can take what they need  
-respect elders and served first (2)  
-important to work hard to get food  
-they are nice  
-say sorry to tree when  
-believe in spirits  
-they worked hard  
-they get along  
-have to remember things they did  
-they shared  
-very skillful

-eat fish berries  
-clothes from cedarbark (3)  
-dye with berry juice  
-lived with lots of families  
-caught fish in traps,  
-make canoe  
-build longhouse

Negative Responses:

-dress different  
eat

SCHOOL #8  
2 INTERVIEWS

Reflect	Affect Towards the Learning Environment	Affect Towards Native Indian People and Culture	Report
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Positive Responses:

-they didn't have electricity of course	-there was a group for collecting food or berries and fishing group	-I like the way they carve - wedges and hammers	-ate salmon -fiddleheads -make clothes from cedar mats
-I wonder if they would like to have their own house	-learned how to strip bark	-chop tree at night so won't hurt the spirits	-lived in longhouse made all of wood - with lots of people
-I think I could figure out carving for myself by observing the fish and the birds	-you take a piece of horn and a stone hammer	-children learned from the wilderness and watching	
-everyone would have to help and work to live like that	-a piece of wood with a rock tied on it and hit into a piece of wood to split it	-elders treated kindly -feed them, make them comfortable	
-it would sometimes be cold	-enjoyed going to the longhouse (3)	-respect nature, take only what needed and say thank you	
	-learned to weave and carving		
	-learned all the tools and carving		
	-liked the bannock		

Negative Responses:

-I don't think it would be fun to live like that	-a guy came and played the drum but he didn't teach us anything
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## APPENDIX C

Teacher Evaluation

Summary of comments made in response to question:

"Please reflect on the program as a whole and explain how, if at all, the inclusion of SKW'UNE-WAS has altered your teaching of the Grade 4 Native Indian unit."

Positive Responses

Classroom work is now an expansion on knowledge and feelings acquired at SKW'UNE-WAS.

Culture is best learned when one experiences part of the culture.

The qualities of sharing and cooperation are best understood by practicing.

The most powerful influence was the presence of Ann. The reality of Natives existing both "then" and now also created by her.

The curiosity of why Indians lived as they did developed.

Respect for nature enhanced by all aspects of the programme, i.e., returning with nothing concrete.

This got me out of the text. The unit was based on SKW'UNE-WAS.

The real benefit was developing an awareness of others and of the importance of being a good group member.

The experience brought the class together in more of a spirit of cooperation. Respect and sharing were understood.

Students took far more pride in their work after our trip.

SKW'UNE-WAS provided many opportunities for cooperative sharing.

An appreciation of the natural rhythm of the environment developed.

There is no way that I can present cultural material with the same effect without being in the longhouse. It was a fantastic living and learning experience.

I used SKW'UNE-WAS to build on the value of sharing back in the classroom.

I think classroom environment, organization and relationships will be superior because of this early exposure to SKW'UNE-WAS.

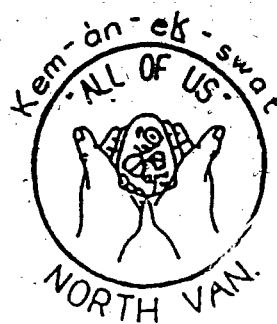
Negative Responses

The program should be more flexible, it seems to be run on "white man's time."

This is a white program, almost paternalistic. There must be more Native presence.

## APPENDIX D

## MAINSTAY NATIVE EDUCATION PROGRAM



86.01.30

As you know, the prime objective of our SKW'UNE-WAS Longhouse Cultural Immersion Program is to enhance the students' understanding of, and respect for Native Indian peoples and their cultures. To assist us in assessing the effectiveness of this program, the school district, through Dr. Brayne's office, has given me permission to do some testing of student attitudes. I will be using this data in my master's thesis in multicultural education as well as to provide information for our school district.

I propose to use the following procedure with each class:

- A) Before you teach your unit on Native Indian culture, administer to your students an 18 item scale which measures attitude towards Native Indian people and towards cultural difference in general. This will take approximately ten minutes, and I will arrange with you a mutually convenient time for me to come to your class.
1. Test group: Five Grade 4 classes who will be supplementing their studies of Native Indian culture with participation in the SKW'UNE-WAS program in spring, 1986, and have not yet studied a Native Indian unit.
  2. Control group: Five Grade 4 classes who will not be supplementing their studies of Native Indian culture with participation in the SKW'UNE-WAS program, who have not yet studied a Native Indian unit this year, and whose teachers will be preparing Grade 4 classes for SKW'UNE-WAS in the fall.
- B) Within one week of completion of the Native Indian unit,
1. I will have students write replies to a series of open-ended questions. This will take approximately 1/2 hour.
  2. I will administer the same 18 item questionnaire described above.
- C) Within two weeks of completion of the Native Indian unit, I will interview in more detail 3 or 4 students selected at random from your class, using the same series of open-ended questions referred to in B-1 above. This would take 20 minutes per student.
- The writing and interview samples will be subjected to content analysis.

...2

- 2 -

Children will not be identified, by name on any of the tests. Schools will be identified only as test or control, not by name. Information will be provided for parents. The results of this survey will be made available to participating schools at their request.

You may, of course, reject this request, but I hope you will see value in this assessment and will work with me to measure the SKW'UNE-WAS program.

Thank you for your consideration of this proposal. I will be in touch with you to answer any concerns and, hopefully, set a time to proceed with (A) above during the first week of February.

Sincerely,

Judith McPhie  
Coordinator  
Native Education

JM:hf  
cc: Dr. Robin Brayne



## APPENDIX E



## NORTH VANCOUVER SCHOOL DISTRICT

School District No. 44 (North Vancouver)

January 23, 1986

Mrs. Judith McPhie,  
Coordinator,  
Native Education,  
School District No. 44 (North Vancouver),  
721 Chesterfield Avenue,  
North Vancouver, B.C.  
V7M 2M5

Dear Mrs. McPhie,

Thank you for your letter of January 21, 1986 in which you request the permission of the District to carry out the research described in your Proposal to Measure Attitude Change toward a Culture Brought About by the Opportunity for Immersion in that Culture. I am very pleased to grant approval for you to proceed.

I am very pleased to see that you have decided to examine the impact of the SKW'UNE-WAS program as your research project for your Master's degree. I know that a great deal of time, effort and thought went into the development of the program and I am sure that the program's developers and users will be happy to assist you in your efforts.

I am most interested in receiving a copy of your study's results when they are available.

Best wishes.

Yours truly,

Robin C. Brayne,  
Assistant Superintendent,  
Program and Development.

RCB/bh

721 Chesterfield Avenue, North Vancouver, B.C. V7M 2M5 Telephone (604) 987-8141

## APPENDIX F (a)

## MAINSTAY NATIVE EDUCATION PROGRAM.

SQUAMISH INDIAN BAND/NORTH VANCOUVER SCHOOL DISTRICT

86.02.03

Dear Parent/Guardian:

It has been the good fortune of the North Vancouver School District to be able to begin to offer, this spring, an enrichment component to the Grade 4 social studies unit on Native Indian culture. A program has been developed to take place in an authentic Squamish Longhouse situated at our Outdoor School in Paradise Valley. The students will simulate as closely as possible during a two day stay the lifestyle and daily activities of the Squamish Longhouse community of pre-contact times. The primary objective of the program is to enhance student understanding of, and respect for Native Indian culture.

Because this is a new program requiring a great deal of organizing and gathering of specialized tools and materials, we must begin slowly: seven schools will be able to go this spring and nine more next fall. By the 1987-88 school year, all schools wishing to take advantage of this volunteer program will be able to be accommodated.

Unfortunately, your son/daughter will not have the opportunity to be involved in the SKW'UNE-WAS cultural immersion program this spring. Yet I am asking for your cooperation in this testing. Your son/daughter is fortunate in having a social studies teacher who has indicated interest and enthusiasm for the program and who has signed up for the first available time which is fall, '86. Although this does not benefit this year's Grade fours, the program offered in the classroom will certainly be an excellent one given teacher interest in the program. I am asking your permission to test student attitude and knowledge based on studying a unit on Native Indian pre-contact culture which does not include participation in the SKW'UNE-WAS cultural immersion program. Another group of students going to the Longhouse this spring will have identical testing procedures. I will be using this data in my master's thesis in education as well as to gather information for our school district.

Students will not, at any stage in the testing, be identified individually. Schools will be identified only as a group of schools involved in the spring program or the fall program.

Full details of the study are available, as will be the results when completed, upon request. I will be glad to answer any questions. I can be reached at 987-8141, local 268.

Thank you for your attention to this.

Sincerely,

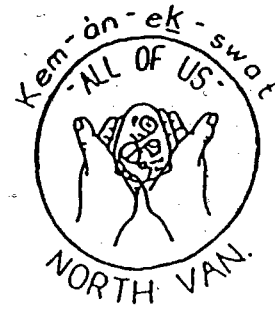
Judith McPhie  
Coordinator, Native Education

JM:hf

721 Chesterfield Avenue, North Vancouver, B.C. V7M 2M5 Telephone (604) 987-8141

## APPENDIX F (b)

## MAINSTAY NATIVE EDUCATION PROGRAM

SQUAMISH INDIAN BAND/NORTH VANCOUVER SCHOOL DISTRICT

86.02.03

Dear Parent/Guardian:

It has been the good fortune of the North Vancouver School District to be able to begin to offer, this spring, an enrichment component to the Grade 4 social studies unit on Native Indian culture. A program has been developed to take place in an authentic Squamish Longhouse situated at our Outdoor School in Paradise Valley. The students will simulate as closely as possible during a two day stay the lifestyle and daily activities of the Squamish Longhouse community of pre-contact times. The primary objective of the program is to enhance student understanding of, and respect for Native Indian culture.

Because this is a new program requiring a great deal of organizing and gathering of specialized tools and materials, we must begin slowly: seven schools will be able to go this spring and nine more next fall. By the 1987-88 school year, all schools wishing to take advantage of this volunteer program will be able to be accommodated.

Fortunately, your son/daughter will have the opportunity to be involved with SKW'UNE-WAS cultural immersion program this May or June. Because this is a new program and we are interested in assessing how effectively it meets its objectives, I am asking for your permission to test student attitudes and knowledge based on their participation in SKW'UNE-WAS. I will be using this data in my master's thesis in education as well as to gather information for our school district.

Students will not, at any stage in the testing, be identified individually. Schools will be identified only as a group of schools involved in the spring program or the fall program.

Full details of the study are available, as will be the results when completed, upon request. I will be glad to answer any questions. I can be reached at 987-8141, local 268.

Thank you for your attention to this.

Sincerely,

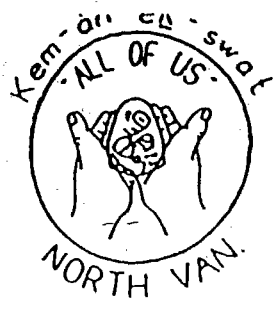
Judith McPhie  
Coordinator  
Native Education

JM:hf

721 Chesterfield Avenue, North Vancouver, B.C. V7M 2M5 Telephone (604) 987-8141

APPENDIX F (c)

MAINSTAY NATIVE EDUCATION PROGRAM  
SQUAMISH INDIAN BAND/NORTH VANCOUVER SCHOOL DISTRICT



TESTING PROCEDURES  
SKW'UNE-WAS CULTURAL IMMERSION PROGRAM

- 1) Before the unit on Native Indian culture is taught, I will administer an 18 item scale which measures attitude towards cultural difference in general. This will take approximately ten minutes.
- 2) Within one week of completion of the unit, students will write replies to a series of open-ended question on Native Indian culture. This will take approximately 1/2 hour.  
The 18 item questionnaire will be administered again.
- 3) Three or four students selected at random will be interviewed in greater depth on the subject of (2) above.

At no time will students or schools be identified individually.

Permission to assess the effectiveness of this program has been granted through Dr. Robin Brayne, Assistant Superintendent in charge of Curriculum Development.

If you do not wish your child to be involved in the testing, please return the slip below and he/she will not be asked to participate. Your decision is respected and has no bearing on your child's participation in the SKW'UNE-WAS Longhouse program.

Thank you for your time.

JUDITH McPHIE  
Coordinator  
Native Education

I do not wish my son/daughter \_\_\_\_\_ to be involved in the testing procedures described above.

\_\_\_\_\_  
Date

\_\_\_\_\_  
Parent/Guardian Signature

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