

# canadian ethnic studies

# études ethniques au canada

TABLED DOCUMENT NO. 114 - 12 (2) Tabled on OCT. 01 1992



LEGISLATIVE ASSEMBLY  
OF THE  
NORTHWEST TERRITORIES  
CANADA  
X1A 2L9

NWT GOVERNMENT LIBRARY



3 1936 00019 249 0

Government Library  
Government of N.W.T.  
Lang #  
Yellowknife, N.W.T.  
X1A 2L9

NWT10071-06 (02/85)

VOL. XXI, NO. 1, 1989

and Co. (Canada), Ltd.

*India and Pakistan in Windsor, Ontario*  
Department of Sociology, University of

*Geography*. London: Croom Helm,

*ences of Immigration for an Ethnic*  
Department of Sociology, University of

ester." In P. Jackson and S.J. Smith  
Institute of British Geographers. Special

s, Inc.

olitan Areas." *Economic Geography*

oratory Study of Immigrants, Indian  
*International Review of Modern Soci-*

ties in the United States, 1940-1970."

atalogue 93.933, 2, Table 2. Ottawa.

*Differentiation*. Cambridge, England:

r (ed.), *Ethnic Vancouver: Essays in*  
Discussion Paper Series. Simon Fraser

*in Vancouver. Implications of Mod-*  
Unpublished M.A. thesis, University

*ants in the Toronto C.M.A.* Unpub-  
licity of Guelph.

JUDITH LYNN McPHIE and JUNE BEYNON

## *Attitude Change Through Cultural Immersion: A Grade Four Enrichment Curriculum*

### ABSTRACT/RESUME

Cooperation and collaboration between the Squamish Indian Band and North Vancouver School District in British Columbia enabled the development and implementation of the SKW'UNE-WAS cultural immersion program. Grade four students (experimental N=90; control N=88) experienced immersion in the longhouse culture of pre-contact Squamish society. Evaluation of this curriculum indicates student participants have an enhanced respect for a valid and viable Native culture. They demonstrate a greater ability to understand life experience from multiple points of view.

La coopération et la collaboration entre la bande indienne Squamish et le district scolaire de Vancouver-Nord en Colombie-Britannique ont permis l'élaboration et la mise en oeuvre du programme d'immersion culturelle SKW'UNE-WAS. Des écoliers de la quatrième année (groupe expérimental N=90; groupe témoin N=88) ont vécu l'immersion en culture de la maison commune de la société squamish pré-européenne. L'évaluation de ce programme indique que les écolier participants ont un respect amélioré pour une culture autochtone valable et viable. Ils manifestent une capacité plus grande de comprendre l'apprentissage de la vie de points de vue multiples.

### Background and Introduction

Between 1983 and 1985 the Squamish Indian Band and North Vancouver School District in British Columbia collaborated in the building of a replica of a Coast Salish longhouse, and in the development of a curriculum to provide Grade-four students with the simulated experience of immersion in a pre-contact Squamish longhouse community. This cultural experience began as a vision shared by a few teachers and administrators. At a conference of Band members, District educators and others knowledgeable in Coast Salish cultures, the Band elders spoke of the way of life, the values and attitudes of the Squamish people. These teachings guided us in our representation of Squamish pre-contact life for the Grade-four students. Three understandings that were important to Squamish life were identified at the conference and determined the framework on which the curriculum was built: 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.

The curriculum was written in close collaboration with the elders who had attended the conference by volunteer teachers and who were familiar with

*Canadian Ethnic Studies*, XXI, 1, 1989



student and teacher needs. Prior to writing, teachers immersed themselves in cultural exchange with the Squamish people. Intercultural exchange was continued throughout the development of the program.

Before the program was offered in the District, the developers piloted it, first with an adult group, then with one of their grade four classes. The first District schools invited to participate were those who had supported the involvement of their Grade-four teacher in the program development. An orientation at the longhouse, led by the Squamish staff, for teachers and volunteers using the program was mandatory. The program was named SKW'UNE-WAS, the Squamish word for partnership. Its major objective was to enhance understanding of and respect for Native peoples and their cultures, and, in particular, the pre-contact longhouse culture of the Squamish people. After two years of operation, data gathered indicate that the objective is being met.

### Scope of the Study

This study uses student responses to quantitative and qualitative measures to examine attitude development and change in Grade-four students from the North Vancouver School District as a result of participation in the Grade-four social studies enrichment program, SKW'UNE-WAS. The experimental group (N=90) experienced SKW'UNE-WAS and their regular social studies unit on Native Indian peoples. The control group (N=88) experienced their regular social studies unit without SKW'UNE-WAS. The study took place between March and June of 1985 during which time all classes in the study had their social studies unit on Native Indian peoples and the experimental groups participated at the longhouse.

### Attitude Development

Indication of racial attitudes, i.e., the grouping of persons according to some characteristics or racial cues and assigning value to those groupings, is evidenced as early as 2½ years of age (Katz, 1976). By five to six years this is extended to an elaboration of differences between groups (Ziegler, 1980a). The child's attitude can, if not challenged, become increasingly ethnocentric, and be well stabilized by ten to eleven years (Brigham and Weissbach, 1972; Ziegler, 1980a). These attitudes then make up an integrated part of the individual's personality: they persist under changing social circumstances and can change independently of those circumstances (Lemon, 1973).

### Directed Attitude Change

To expand a student's ability to deal with the ambiguity and diversity of his or her environment, Triandis *et al.* (1972) proposed training in cognitive complexity. To present the student with new situations and information rewarding new responses, this training must include a variety of intellectual and experiential approaches (Ijaz, 1981; Kehoe, 1984). To ensure, in particular, positive attitude development in terms of cultural diversity, there must also be intimate contact between differing cultures, specifically, contact between equal status persons, taking place in a favourable climate, in pursuit of interdependent and mutually rewarding goals (Sherif, 1962). To appreciate the adaptation of cultures to changing conditions an ongoing dialectic between cultural communities is a necessary condition (Connors, 1984; Wyatt, 1985).

### Curriculum Development

To successfully implement a new idea, program or set change, and "... it is individual (1982: 78-79). Change "is a traitors, parents) as well as of cultural or political groups of quality (House, 1981). For those involved in the interactions and is continued commitment at (Fullan, 1982). Educational characteristics of the school district

### Methodology

To select the eight Grade-four researchers approached SKW'UNE-WAS in Spring who, as a result of an introduction their Grade-four classes for classes represent a cross-section control and experimental group ing, within each demographic families, and numbers of families

The quantitative measure for Social Diversity," had been between interactions of young itan Toronto and resultant social attitudes from lesser to greater scale was .58. To measure SKW'UNE-WAS program, the statements in the scale on Table to all Grade-four students in weeks before they began their being finished.

Qualitative data consisted open-ended question: "What about Native Indian peoples Ziegler post-test were completed within one week of the completion allowed up to fifteen minutes finished in ten minutes.

The interviews, conducted random, were fifteen to twenty weeks of the end of the unit.

### Description of the Program

The longhouse is situated at School District's Outdoor School of Squamish. Students board a

### Curriculum Development and Implementation

To successfully implement change "The development of meaning in relation to a new idea, program or set of activities" is a critical component of successful change, and "... it is individuals who have to develop new meaning" (Fullan, 1982: 78-79). Change "is a learning experience for adults (teachers, administrators, parents) as well as children" (Fullan, 1982: 55). The interactions between cultural or political groups necessary to that learning experience must be of high quality (House, 1981). For the change to be sustained, teachers must have been involved in the interactions and taken on that new meaning and must know there is continued commitment and support from school and district administrators (Fullan, 1982). Educational change can best be understood in relation to characteristics of the school district, the individual and the community (Fullan, 1982).

### Methodology

To select the eight Grade-four classes that participated in the study, the researchers approached four teachers taking their Grade-four classes to SKW'UNE-WAS in Spring 1986 (the experimental group) and four teachers who, as a result of an introductory session on SKW'UNE-WAS, had booked their Grade-four classes for the program in Fall 1986 (the control group). The classes represent a cross-section of socio-economic areas well balanced between control and experimental groups based on Census Canada 1986 statistics indicating, within each demographic area, numbers of two-parent and single parent families, and numbers of families owning or renting their dwelling places.

The quantitative measure chosen, Ziegler's (1980b) attitude scale, "Preference for Social Diversity," had been initially constructed to measure the relationship between interactions of young teenage students of diverse cultures in metropolitan Toronto and resultant shifts in their attitudes. It tested the middle range of attitudes from lesser to greater degrees of tolerance. Construct validity of the scale was .58. To measure student attitude at the Grade-four level for the SKW'UNE-WAS program, the researcher simplified the language of 5 of 17 statements in the scale on Table 1. This scale was administered by the researcher to all Grade-four students in the experimental and control groups six to eight weeks before they began their social studies unit and within one week of the unit being finished.

Qualitative data consisted of students' written and oral responses to the open-ended question: "What are the most important things you have learned about Native Indian peoples and their cultures." The written work and the Ziegler post-test were completed by students during the same block of time and within one week of the completion of the social studies unit. Students were allowed up to fifteen minutes for their written response and were on average finished in ten minutes.

The interviews, conducted with three students selected from each class at random, were fifteen to twenty minutes in length. They took place within two weeks of the end of the unit.

### Description of the Program

The longhouse is situated beside the Cheakamus River at North Vancouver School District's Outdoor School in Paradise Valley, ten miles north of the town of Squamish. Students board a train in North Vancouver which takes them, with

teachers immersed themselves in Intercultural exchange was con-gram.

ct, the developers piloted it, first de four classes. The first District ad supported the involvement of lopment. An orientation at the chers and volunteers using the named SKW'UNE-WAS, the tive was to enhance understand-cultures, and, in particular, the ish people. After two years of tive is being met.

tive and qualitative measures to Grade-four students from the participation in the Grade-four -WAS. The experimental group r regular social studies unit on experienced their regular social took place between March and udy had their social studies unit groups participated at the long-

g of persons according to some o those groupings, is evidenced o six years this is extended to an er, 1980a). The child's attitude ocentric, and be well stabilized , 1972; Ziegler, 1980a). These individual's personality: they can change independently of

mbiguity and diversity of his or training in cognitive complex- d information rewarding new f intellectual and experiential in particular, positive attitude must also be intimate contact between equal status persons, interdependent and mutually he adaptation of cultures to en cultural communities is a

**Table 1. Attitude Scale (adapted from Suzanne Zeigler's Preference for Social Diversity)**

*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
-------	------------	----------

their knapsacks, to a "whist" they hike through the woods members who guide and the SKW'UNE-WAS coordinators chlets to have them brush their thoughts which will prevent teaches them a song of traditional receptive, she invites them to their new way of life is explained.

Inside, she and her staff which will ensure successful explains the activity of each hunters and fishers, food gathering to the well-being of the whole of the respect and attention non-Native adults on site.

The small family groups, their own family fires and show how to cook with hot rocks, the many chores of longhouses their house, its tools and many necessities for family survival.

Control group students did study of Native Indian people unit of four to six weeks.

### Analysis

#### Quantitative

To determine whether significant situations had occurred as responses to Zeigler's "Preference" statistically by T-tests. Mean group responses to the scale of the range is 30. The maximum in both groups were well as pre- and post-tests (see Table 1).

A T-test pre and T-test post control group. The T-test post of the control and experimental groups on the part of the control difference between the mean experimental group tended to group stayed the same.<sup>1</sup>

Cronbach's Alpha for the retained as unscored fillers affective scales. All student compared in the analysis.

zanne Zeigler's Preference for Social

er that best describes your feelings and  
 ho speak a different language or dress  
 le.  
 opinion disagree  
 n't understand I am interested in finding  
 opinion disagree  
 ns don't usually have a great deal in  
 opinion disagree  
 le who eat different foods from you, or  
 opinion disagree  
 a, food, clothing) is different from my  
 opinion disagree  
 est way to take vacations.  
 opinion disagree  
 eligion foods, do not stop people from  
 opinion disagree  
 d speak and eat can cause problems,  
 opinion disagree  
 rounds are different from yours.  
 opinion disagree  
 that you can know what to expect.  
 opinion disagree  
 from me.  
 opinion disagree  
 e I don't know speaking a language I  
 opinion disagree  
 eople with very diffeerent languages,  
 opinion disagree  
 of backgrounds is likely to be an  
 opinion disagree  
 amily's are interesting to me.  
 on disagree  
 le who eat, dress, speak and worship  
 on disagree  
 n, language and ways of eating and  
 any different kinds of people.  
 on disagree

their knapsacks, to a "whistle stop" about a mile from the longhouse. From here they hike through the woods to the site where they are greeted by Squamish Band members who guide and teach this new longhouse family for two days. A SKW'UNE-WAS coordinator leads them back in time, handing out cedar branchlets to have them brush away from their bodies any negative or interfering thoughts which will prevent immersion into longhouse life. She drums and teaches them a song of tranquility, and when she judges them settled and receptive, she invites them to enter the house and sit around one of the fires while their new way of life is explained.

Inside, she and her staff emphasize the foundations of sharing and respect which will ensure successful survival for the extended longhouse family. She explains the activity of each smaller nuclear family (weavers, cedar bark family, hunters and fishers, food gatherers, carvers) and the place of each in contributing to the well-being of the whole. And, she reminds the younger longhouse members of the respect and attention to be paid to the comfort of the elders-Native and non-Native adults on site.

The small family groups, of five to seven students and one adult, then settle at their own family fires and sleeping areas within the longhouse. There they learn how to cook with hot rocks, to split wood with mauls and bone wedges, to share the many chores of longhouse life. Always they are encouraged to be respectful of their house, its tools and materials and of their environment which provides the necessities for family survival.

Control group students did not participate in the longhouse programs. Their study of Native Indian peoples and cultures took place as a regular classroom unit of four to six weeks.

Analysis

Quantitative

To determine whether significant attitude change towards diversity in social situations had occurred as a result of the SKW'UNE-WAS program, student responses to Ziegler's "Preference for Social Diversity" scale were analyzed statistically by T-tests. Mean scores were calculated for experimental and control group responses to the scale. 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 (see Table 2).

A T-test pre and T-test post was done for the experimental group and for the control group. 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 tended to become somewhat more positive while the control group stayed the same.<sup>1</sup>

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

**Table 2. Results of T-test from Ziegler's "Preference for Social Diversity" Attitude**

Group	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	

\*p&lt;.05

**Qualitative**

*Students' written and oral responses.* To code student responses, the researcher used Fishbein and Azjen's (1975) schema which represents the components of attitude (Table 3).

**Table 3. Categories for Student Responses based on Fishbein and Azjen's Components of attitude**

Fishbein & Azjen's components of attitude		Researchers coding categories
Belief or knowledge about an object	Category A	Student factual response (no affective content)
Affect towards an object (positive or negative)	Category B	Student affective response: 1) to the learning environment long house and/or class
	Category C	2) to Native Indian people and culture—through contact and/or classroom learning.
Intention to act	Category D	Student reflective response indicating an awareness of human experience across cultures.
Action taken		(Not part of this study)

Responses to the written questions were coded from 88 control and 90 experimental students (see Table 4). Responses to the interviews were recorded for eight control and nine experimental students. There were marked differences in both written and oral responses between the two groups.

**Table 4. Percentage of Written Responses to Experimental and Control Questions**

Response Type	Group	N	Percentage	Category A Factual statements
Written responses	Control	88	65%	
	Experimental	90		
Interview responses	Control	8	49%	
	Experimental	9		

**Discussion****Coding Category A**

In terms of factual knowledge, the information provided by the experimental and control groups was twice that of the experimental group.

**Coding Category B**

The greatest contrast between responses to the learning environment was the experimental group learning from their responses.

"I liked the work it was fun."

The control group did not comment on learning that the unit on Native Indians was interesting.

"I learned about the history of the land."

**Coding Category C**

Experimental group comments focused on the values and attitudes in the curriculum.

Comments by the control group focused on the nature and the skill and hard work.

er's "Preference for Social Diversity"

n Scores	SD	t-value
24.8	4.66	-2.10*
26.1	3.70	
24.5	4.89	-0.73
25.0	5.05	

s. To code student responses, the  
5) schema which represents the com-

ses based on Fishbein and Azjen's

Researchers coding categories	
A	Student factual response (no affective content)
B	Student affective response: 1) to the learning environment long house and/or class
C	2) to Native Indian people and culture—through contact and/or classroom learning.
D	Student reflective response indicating an awareness of human experience across cultures. (Not part of this study)

ded from 88 control and 90 experi-  
the interviews were recorded for  
There were marked differences in  
two groups.

Table 4. Percentage of Written and Oral Responses in Each Category for Experimental and Control Groups

	Category A Factual statements	Category B Affective responses to the learning environment	Category C Affective responses to Native Indian people and culture	Category D Responses indi- cating awareness of common human experience across cultures	Total
<b>Written responses</b>					
Control N=88 (372 responses)	65%	3%	26%	6%	= 100%
Experimental N=90 (359 responses)	26%	24%	39%	11%	= 100%
<b>Interview responses</b>					
Control N=8 (155 responses)	49%	6%	30%	15%	= 100%
Experimental N=9 (141 responses)	22%	33%	34%	11%	= 100%

Discussion

Coding Category A

In terms of factual knowledge about the culture, such as, how things were done, the information provided was, in most cases, fairly similar across experimental and control groups. Volume of information in the control group was twice that of the experimental group.

Coding Category B

The greatest contrast between experimental and control groups was in their responses to the learning environment. It was at the longhouse that students in the experimental group learned the skills, attitudes and values which informed their responses.

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

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

"I learned about survival."

Coding Category C

Experimental group comments indicating feelings towards Indian people and culture focus on the values and attitudes which informed the SKW'UNE-WAS curriculum.

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, less than half the number from the experimental group and generally were less elaborated, as exemplified in the following comments:

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."

#### Coding Category D

Experimental group responses indicated an awareness of common human experience across cultures as students described vividly their understanding of what it would be like to be a participant in pre-contact longhouse life:

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

They learned that the wisdom and knowledge of the Squamish people were what had enabled them to survive.

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

Statements in this category by control groups were fewer than half those by experimental students and were much briefer.

"They had a harder life than us."

#### Interview responses

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. The control groups, however, show a shift from strong emphasis on factual statements to a balance of comment across three of the Categories, A, C and D. Responses to the learning environment, Category B, continue to be almost nil. There is a type of response in the interviews which does not appear in the written work: a reflective quality which appeared more often in the spoken remarks. It is understandable that fourth graders would exhibit less sophistication in their written remarks.

Experimental: "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 chipped a tree and it worked so he tied a stick to get more power and cut deeper."

#### Negative Comment

The total of negative responses (experimental and control combined) is less than five per cent. Negative comments tended to focus on differences (from self) in food, clothing and worship.

#### Quantitative

Responses of students to the Ziegler attitude scale indicated some movement in a positive direction on the part of the experimental group. Limited correlation is possible between this scale and two categories of student coded responses. The

attitude scale statements measure towards differences in others (for who are different from me.") as v diversity (for example: #17, "A co language and ways of eating and d many different kinds of people." statements could be similar to st affective responses to the learning ( through both measures that it is 'C same environment as different othe the more complex data which can b no way of knowing through attitud the ability to interpret experience f (Category D), nor is there an indi upon which the respondent's prefe

Although attempts at triangulat measures are necessarily tentative Ziegler's scale could indicate that : influence attitude to diversity in so

#### Qualitative Data

Students in the experimental gr similarities in life experience betw twice as often as the control gro between their own experiences and appeared to validate both cultures. diversity of human responses, indic plexity Triandis *et al.* (1972) descri being. Interview responses indicat present among students in the cor differed, however, in that the stude base comment. Their responses wer

Will the positive response to dive sustained over time? Berry (1984) an ualized contact aids in reducing ap apprehension apparent in some c responses of the experimental grou tinued positive attitudes are unlikely of minority cultures and of glorificat and textbooks is challenged.

In the short term at least, the p appear to have been strengthened, i inclusion of the cultural immersion

#### Conclusions

In assessing the results of this imp Fullan and House, to examine conte outcomes.

the experimental group and generally the following comments:

ip, like Wountie who takes care of the before taking the cedar or killing ani-

ed an awareness of common human scribed vividly their understanding of n pre-contact longhouse life:

by having to prepare meals and the deal."

lge of the Squamish people were what

ey only take what they need because ger."

groups were fewer than half those by fer.

us."

rol students and nine experimental ss groups indicates no change in the groups. In fact, the weight of items in f the written responses. The control emphasis on factual statements to a gories, A, C and D. Responses to the e to be almost nil. There is a type of 'pear in the written work: a reflective oken remarks. It is understandable istication in their written remarks.

the music she played on her drum. I walks and listened carefully and got

discovering a tool like a clam shell or and it worked so he tied a stick to get

and control combined) is less focus on differences (from self)

le indicated some movement al group. Limited correlation student coded responses. The

attitude scale statements measure personal feelings of comfort or discomfort towards differences in others (for example: #11, "I enjoy being around people who are different from me.") as well as preferences in general for or against diversity (for example: #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.") Student responses to both these types of statements could be similar to student oral and written responses coded as affective responses to the learning environment (Category B): students indicate through both measures that it is 'OK' to be with, to learn from, or to be in the same environment as different others. It is not possible, however, to extrapolate the more complex data which can be contained in the qualitative matrix. There is no way of knowing through attitude scale responses if the student has developed the ability to interpret experience from other than an ethnocentric point of view (Category D), nor is there an indication of the quantity of factual knowledge upon which the respondent's preference is based (Category A).

Although attempts at triangulation between the quantitative and qualitative measures are necessarily tentative, the shift in student attitude recorded by Ziegler's scale could indicate that a shift in attitude towards one culture could influence attitude to diversity in society in general.

**Qualitative Data**

Students in the experimental groups provided evidence of recognizing the similarities in life experience between Native and non-Native peoples, almost twice as often as the control group students. By making these connections between their own experiences and those of a Native Indian community, they appeared to validate both cultures. This ability to accommodate and validate the diversity of human responses, indicates the development of the cognitive complexity Triandis *et al.* (1972) describes an essential to a non-prejudiced human being. Interview responses indicate that the potential for such reflection was present among students in the control group. The quality of their responses differed, however, in that the students had no concrete experience on which to base comment. Their responses were speculative.

Will the positive response to diversity exhibited by the experimental group be sustained over time? Berry (1984) and Kalin (1984) contend that positive individualized contact aids in reducing apprehension. This is illustrated here by the apprehension apparent in some control group responses and absent in the responses of the experimental group. Amir (1969) suggests, however, that continued positive attitudes are unlikely unless the prevailing pattern of depreciation of minority cultures and of glorification of the majority culture within our school and textbooks is challenged.

In the short term at least, the positive attitudes of the experimental group appear to have been strengthened, in comparison with the control group, by the inclusion of the cultural immersion experience as part of their social studies unit.

**Conclusions**

In assessing the results of this implementation, it is important, as suggested by Fullan and House, to examine contextual factors associated with and influencing outcomes.

Native community members who were involved in the initial conference continue to support and contribute to the development of SKW'UNE-WAS. There is strong support also from parents whose children have participated and from adults who volunteered as "elders."

The North Vancouver School District has a history of supporting education innovation, hence, there was initial confidence that it was possible. However, because this program was not an initiative of the central planning body of the District, it never received the debate most new curriculum undergo. House (1981) suggests that curriculum direction determined by political interaction involves the process of conflict and compromise among factions. This conflict did not take place which, at the time seemed fortuitous, but, subsequently, has made uncertain the availability of quality long-term assistance (Fullan, 1982; House, 1981).

Elementary school principals who recommended Grade-four teachers for the curriculum development team were supportive of the opportunity for professional growth and accepting of the many absences from the classroom this involvement entailed.

SKW'UNE-WAS is a partnership. It developed because of the willingness of members of two cultural groups to carry on the necessary dialectic over a significant period of time. The values represented in the program were determined by the cultural group to be studied. Implementation was strengthened by the use of program developers who were responsive classroom teachers. This is reflected in the curriculum booklet which was evaluated by teachers as having clear objectives and appropriate activities. The voluntary nature of teacher involvement, and curriculum development support by District and school-based administrators also added strength to the program.

There are, however, questions arising from the findings of this study which point to the importance of studying other variables which may influence the development of student attitudes. The third greatest positive gain in attitude, in terms of qualitative data, was obtained by a class in the control group. What factors of teacher style or classroom management or content organization would account for this? The use of matched pairs within each group in the pre- and post-attitude scale, as well as the gathering of qualitative data in the classroom would have provided greater depth of analysis. All students in this study are Grade-four students. How would different age groups of children enter into this experience of immersion? At what point do they have the cognitive sophistication to accommodate this experience? At what age does ethnocentricity interfere with the ability to accommodate multiple points of view? Students demonstrated increased ability to reflect on experience when interviewed. How does the higher level of questioning implicit in the interview process affect attitude development? These are areas which merit further investigation.

### NOTES

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

- Amir, Y.  
1969 "The role of Inter-group  
P.A. Katz (ed.), 1976, T  
Press.
- Berry, J.W.  
1984 "Multicultural attitudes i  
riere, 1984, *Multicultural*.
- Brigham, J.C., and T.A. Weissba  
1972 "The Current Racial Clin  
bach (eds.), *Racial Attitu*
- Census Canada  
1986 Census Tracts, Vancouve  
1987.
- Connors, B.  
1984 "A Multicultural Curric  
V. D'Oyley, *Canadian Pe*  
England: Multilingual M
- Fishbein, M., and I. Azjen  
1975 *Belief, Attitude, Intention*  
Reading, Mass.: Addison
- Fullan, M.  
1982 *The meaning of education*
- House, E.R.  
1981 "Three perspectives on  
R. Lehming and M. Kan  
Beverly Hills: Sage Publ
- Ijaz, M.A.  
1981 *Ethnic Attitudes of Eleme  
the Effect of Cultural P*  
Toronto.
- Kalin, R.  
1984 "The Development of Eth  
riere, 1984, *Multicultural*
- Katz, P.A.  
1976 "Attitude Change in Chi  
*Towards the Elimination*
- Kehoe, J.  
1984 "Achieving the Goals of M  
J.W. Berry, and M. Lafer  
Bacon.
- Lemon, N.  
1973 *Attitudes and their Meas*
- Sherif, M.  
1962 "Experiments in group c  
*Animal*. San Francisco: V
- Triandis, H.C., V. and G. Vassili  
1972 *The Analysis of Subjecti*
- Wicker, A.  
1969 "Attitudes vs. Actions: Th  
Attitude Objects." *Journ*

## REFERENCES

- Amir, Y.  
1969 "The role of Inter-group Contact in Change of Prejudice and Ethnic Relations." In P.A. Katz (ed.), 1976, *Towards the Elimination of Racism*. New York: Pergamon Press.
- Berry, J.W.  
1984 "Multicultural attitudes in education." In R.J. Samuda, J.W. Berry, and M. Laferriere, 1984, *Multiculturalism in Canada*. Toronto: Allyn & Bacon.
- Brigham, J.C., and T.A. Weissbach  
1972 "The Current Racial Climate in the United States. In J.C. Brigham and T.A. Weissbach (eds.), *Racial Attitudes in America*. New York: Harper & Row.
- Census Canada  
1986 Census Tracts, Vancouver: Part 1, Profiles, Minister of Supply and Services Canada, 1987.
- Connors, B.  
1984 "A Multicultural Curriculum as Action for Social Justice. In S. Shapson and V. D'Oyley, *Canadian Perspectives on Bilingual and Multicultural Education*. Avon, England: Multilingual Matters.
- Fishbein, M., and I. Azjen  
1975 *Belief, Attitude, Intention and Behaviour—An Introduction to Theory and Research*. Reading, Mass.: Addison-Wesley.
- Fullan, M.  
1982 *The meaning of educational change*. Toronto: OISE Press.
- House, E.R.  
1981 "Three perspectives on innovation: Technological, Political and Cultural." In R. Lehming and M. Kane (eds.), 1981, *Improving Schools: Using What We Know*. Beverley Hills: Sage Publications, Inc.
- Ijaz, M.A.  
1981 *Ethnic Attitudes of Elementary School Children towards Blacks and East Indians and the Effect of Cultural Programs on These Attitudes*. Ph.D. thesis, University of Toronto.
- Kalin, R.  
1984 "The Development of Ethnic Attitudes." In R.J. Samuda, J.W. Berry, and M. Laferriere, 1984, *Multiculturalism in Canada*. Toronto: Allyn & Bacon.
- Katz, P.A.  
1976 "Attitude Change in Children. Can the Twig be Straightened?" In P.A. Katz (ed.), *Towards the Elimination of Racism*. New York: Pergamon Press, Inc.
- Kehoe, J.  
1984 "Achieving the Goals of Multicultural Education in the Classroom." In R.J. Samuda, J.W. Berry, and M. Laferriere, 1984, *Multiculturalism in Canada*. Toronto: Allyn & Bacon.
- Lemon, N.  
1973 *Attitudes and their Measurement*. New York: Wiley.
- Sherif, M.  
1962 "Experiments in group conflict." In E. Aronson (ed.), *Readings about the Social Animal*. San Francisco: W.H. Freeman & Co.
- Triandis, H.C., V. and G. Vassiliou, Y. Tanaka, and A.V. Shanmugam  
1972 *The Analysis of Subjective Culture*. New York: John Wiley & Sons, Inc.
- Wicker, A.  
1969 "Attitudes vs. Actions: The relationship of Verbal and Overt Behavioral Responses to Attitude Objects." *Journal of Social Issues*, 25: 41-78.

the growth within each group because

- Wyatt-Beynon, J.  
1985 "Teacher Preparation for the Multi-ethnic Classroom: Reflective Writing and Attitude Change." *Canadian Ethnic Studies*. XVII (1): 34-50.
- Ziegler, S.  
1980 "Adolescent's Inter-ethnic Friendships in Four Neighbourhoods." *Children Today*, 9(2): 22-24.
- Ziegler, S.  
1980 "Measuring Inter-ethnic Attitudes in a Multi-ethnic Context." *Canadian Ethnic Studies*, XII(3): 45-55.

VIC SATZEWICH

## *Racism and Canadian The Government's View*

### ABSTRACT/RESUME

This paper questions the view that Canada in 1962. Based on an em Immigration's background prepara in 1966, its position on the opening 1966, and the recruitment and con demonstrates that the process of im the idea of 'race' and racist stere deracialization of immigration co practices of state agents and not so

Cette communication met en doute l'immigration au Canada en 1962. S tation du ministère de la Citoyenne Antilles tenu à Ottawa en 1966, sa j Caraïbes entre 1962 et 1966 et le re Caraïbes, cette communication dé Canada continue d'être structuré cependant, que les jugements cor devraient être fondés sur l'étude de non seulement sur les principes énc

### Introduction

In 1958, the Director of the ship and Immigration, one o exercised control over interna

it is not by ac negligible numb Canada . . . Th tate to a low sta contrary, many tions.<sup>2</sup>

In 1962, Section 31(2) of the I ing persons were eligible for e

A person why b

*Canadian Ethnic Studies*, XXI, 1,



