EFFECTS OF A CULTURAL CURRICULUM IN CHANGING CHILDREN'S INTER-ETHNIC ATTITUDES

By

Evelyn Celia Neaman

B.A., The University Of British Columbia, 1982

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE MASTER OF ARTS in THE FACULTY OF GRADUATE STUDIES (Department Of Curriculum and Instruction)

We accept this thesis as conforming to the required standard

THE UNIVERSITY OF BRITISH COLUMBIA SEPTEMBER 1987

© EVELYN CELIA NEAMAN, 1987
In presenting this thesis in partial fulfilment of the requirements for an advanced degree at the University of British Columbia, I agree that the Library shall make it freely available for reference and study. I further agree that permission for extensive copying of this thesis for scholarly purposes may be granted by the head of my department or by his or her representatives. It is understood that copying or publication of this thesis for financial gain shall not be allowed without my written permission.

Department of Architecture and Urban Design

The University of British Columbia
1956 Main Mall
Vancouver, Canada
V6T 1Y3

Date Sept 29, 1987
ABSTRACT

Multicultural education is a nebulous term steeped in cultural assumptions and perhaps political rhetoric. Over time, it has been repeatedly addressed through policy statements and learning materials. In order to move beyond mere rhetoric, the awareness generated from studies and research must be effectively implemented through carefully designed educational programs.

Such programs may assume a variety of approaches, however the literature suggests appreciation for cultural diversity is most likely to be achieved through presentation of cultural similarities, insider perspectives, primary materials and cross cultural contact.

To this end, Spotlight On Jewish Canadians was designed to foster cross cultural communication and to generate appreciation for living in a multicultural society. The purpose of the study was to evaluate the effectiveness of a curriculum premised on the afore-mentioned principles and to report on its findings.

A quasi-experimental research design involving four teachers and ninety-six students was developed and implemented. Four methods were used to collect data. Two pencil and paper tests, classroom observations and teacher evaluations were analyzed to see what effect, if any, the unit had on the students involved.

The results of the pencil and paper tests indicated that there was as a significant increase in students pride in
heritage as a result of the unit, but no significant increase in students preference for social diversity was evident. It should be noted that the unit focussed on Jewish Canadians but the measure assessed acceptance of social diversity in general. However classroom observations and teacher evaluations contradicted the findings of the preference for social diversity measure. In general the teachers found the unit to be helpful in making their students more accepting of social diversity as well as increasing pride towards students own cultures.
# TABLE OF CONTENTS

List of Tables vii
List of Figures vi

I- Introduction 1
   Defining Multicultural Education 1
   The Promotion of Multiculturalism in Canada 3

II- Review of the Literature 6
   The Information Hypothesis 7
   The Contact Hypothesis 10
   Summary of the Literature 14

III- Relationship of the Curriculum to Principles Generated from the Literature 17

IV- Research Methodology and Results 26
   Statement of the Problem 26
   Research Design 26
   Measures 28
   Procedure 30
   Statistical Results 31
   Interaction Analysis 40
   Teacher Evaluation 45
   Limitations of the Research 47

V- Summary and Implications 56

BIBliography 60

Appendix A 63

Appendix B 66
LIST OF TABLES

TABLE

1. Means and N's for the Preference For Social Diversity Measure 32
2. Analysis of Variance 33
3. Means and N's For the Cultural Pride Survey 36
4. T-Test Results For Cultural Pride Survey 37
5. Means and N's For Jewish Day School On The Cultural Pride Survey 39
6. Independent Sample T-Test For Jewish Day School 40
7. Means and N's For Cultural Pride Survey 42
8. Analysis of Variance For Cultural Pride Survey 43
9. Newman-Keuls Multiple Comparison 44
LIST OF FIGURES

FIGURE

1. Summary Of Research Design 27
ACKNOWLEDGMENTS

This thesis could not have been completed without the assistance and cooperation of: Dr. J. Kehoe, thesis chairperson; Dr. C. Anastasiou and Dr. C. I. Williams, thesis committee; Vancouver School District, administrators, teachers and students; Vancouver Talmud Torah, teachers and students; Norman Phillips who led me through the statistical analysis; The cooperation and encouragement of fellow graduate students, especially Val Murray, was most appreciated. Acknowledgment would not be complete without mentioning my husband Gary Margolus whose continued support, patience and knowledge of micro-computers was invaluable.
I INTRODUCTION

Cultural diversity is a fact of Canadian life. As such, it needs to be addressed by members of the educational community. Neaman and Williams (1987) contend that:

"Multiculturalism" and "race relations" have become watchwords in Canada. The Federal Government recognizes the role of education as key in developing a truly multicultural society. Various school boards across Canada have developed and implemented advisory committees on multiculturalism and race relations. For instance, the Vancouver School Board has a mandate to improve tolerance and understanding in their schools (p. 12).

Accepting that mandate, an ethnic studies curriculum project on the Jewish Canadian culture was developed for use in elementary classrooms. It has since been published by Pacific Educational Press (Neaman and Williams, 1987). The purpose of the study is to provide some justification for the development of such a cultural curriculum and report on an evaluation of its effectiveness.

DEFINING MULTICULTURAL EDUCATION

Multicultural education is a concept which needs a definition in order for it to have meaning in a particular context. Is multicultural education a description of the state of the Canadian school population, reflecting its ethnic and religious diversity? Is it a reform movement which will change the nature and quality of the educational system by altering institutional structures thereby allowing equality of opportunity for all students? Or is multicultural education merely political rhetoric designed to maintain an established Anglo perspective through meaningless ethnic additives? In a
sense, this poorly defined term is all and none of the above suggestions. Interpretation of the term remains tied to its user.

In this study, multicultural education will be defined as programs or policy interventions which attempt to foster the notion of maintaining cultural identity while at the same time encouraging acceptance of cultural diversity among Canadian citizens. It includes knowledge of the role ethnic groups have played in Canada's past and present. It further acknowledges the role that such groups will continue to play in the future. The goal of multicultural education is to provide a variety of effective means for the exploration, preservation and appreciation of Canada's many racial and cultural heritages. Cummings (1985) sums up its essence, "Multiculturalism means that to function successfully in Canadian society, Canadians must learn to function not only in their own culture but across several cultures" (p. 69).

Furthermore, Kehoe (1984a) contends that strategies to change student attitudes so that students are more accepting of cultural diversity, are an essential aspect of any multicultural program.

In like manner, the curriculum on the Jewish Canadian culture is premised on the belief that:

To function effectively as members in a multicultural society, students need knowledge of, appreciation for and skills relating to, an understanding of the many cultural heritages surrounding them in their everyday lives. Schools, as social institutions, are important places where students can be equipped with intercultural experiences which
can help them adapt to the culturally diverse society in which they are citizens. As a result, ethnically literate students will grow and develop as Canadian citizens who can contribute to the nation and help strengthen Canadian culture (p.12).

WHAT IS CANADA DOING TO PROMOTE MULTICULTURAL EDUCATION?

Implementation of the federal government's multicultural policy is the responsibility of the Minister of State for Multiculturalism. Multicultural program activities are administered through the Multicultural Directorate of the Department of the Secretary of State. They are disseminated by officers in Ottawa and in regional and district offices of the Department of the Secretary of State across the country.

A major principle of the policy has been to address not only ethnocultural minorities and new immigrants, but all Canadians. In pursuit of these goals, Canadian educators have concerned themselves with incorporating multicultural curricula into the school system. In evaluating the direction multiculturalism has taken, there are some pertinent issues that require examination.

In 1984, The Special Committee on Participation Of Visible Minorities In Canadian Society received a mandate to investigate many issues related to the participation of visible minorities in Canada. A selected team traveled across the nation and collected testimony from various groups. A report entitled Equality Now was submitted to the government. One section of that report dealt specifically with education. Despite the fact that education falls under provincial jurisdiction, the majority of briefs received, and
presentations given, looked to the education system to make a major contribution in ameliorating race relations and increasing the participation of visible minorities in Canadian society. The Federal Conservative party of Canada (1984) issued a policy statement which supports materials and curriculum that reflect the rightful place of ethnic groups in the life history of Canada. Their policy paper attempts to address misunderstandings and erroneous myths about Canadian ethnic minorities. As a result of this position in 1984–85 there was 1.7 million dollars allocated for funding for programs and curriculum development by the Federal government. Yet no unified set of principles guiding the development of materials exists on a national or local level. Kehoe (1984c) pointed out that this was problematic in that curricula were being produced in a non systematic way, using a variety of objectives and stratagems which may or may not have been effective (p. 131). Little of the material was subjected to systematic evaluation. With some exceptions journals and researchers are unwilling to publish results that do not reach statistical significance. Kehoe (1980) contended that considerable resources could be redirected if unsuccessful studies were published. The studies would also be an important source of approaches that could be modified in order to achieve success.

Funding and interest in multicultural education continued despite lack of careful attention to the quality of curriculum products being produced. However, in November 1984, the federal government began to encourage the development of
instruments that could be used to evaluate curriculum materials designed for multicultural education through their "applied research" funding program. This was, of course, a necessary step towards more systematic research, development and publication of effective curricula materials.

Determining the complex nature of the variables to be considered presents researchers with many challenges. In the next chapter, two strategies which have had an effect in changing attitudes will be explored.
A review of the literature found two approaches to multicultural education which stood out as the most widely discussed: the knowledge hypothesis, and the contact hypothesis. In this chapter, the research in these two areas is examined and the principles most likely to be effective in developing a curriculum treatment are brought to the forefront.

In 1974-75 a cross Canada study was initiated and sponsored by the Secretary of State, the agency in charge of promoting the Federal Multicultural Policy. The project was made up of a team of educators at the University of British Columbia (Werner, et al, 1977). The purpose of this study was to examine the multicultural content of the prescribed elementary and secondary social studies curricula. The study demonstrated several concerns: that in general the curricula did not reflect the diversity of various cultures; that studies which examined cultures lead the students to emphasize the differences rather than the similarities; that ethnic and minority groups were often romanticized when culturally isolated; and that the examination of contemporary issues and relationships between cultures was not clearly stated (Werner, et al, p. 21). There was little evidence that school programs were fostering an appreciation for cultural diversity.

Educators were increasingly concerned about the role of the school in the promotion of multiculturalism and the reduction of ethnic prejudice. If the notion of a cultural mosaic was to be accepted, where ethnic groups were encouraged
to retain aspects of their own culture, then strategies had to be designed so that children in the school system would have equality of opportunity. This would only be possible through elimination of negative attitudes, replacing them with an acceptance of ethnic and cultural diversity.

Empirical documentation of the need to develop strategies to promote positive attitudes towards multiculturalism and race relations were researched by Kalin (1977) in his study, "Ethnic and Multicultural Attitudes in a Canadian City", and by Rosenstack and Adair (1976), in their article, "Multiculturalism in The Classroom, A Survey of Interracial Attitudes in Canadian Schools". Throughout Canada, School Board Advisory Committees on Race Relations have tried to develop ways and means of implementing effective strategies to address these issues.

THE INFORMATION HYPOTHESIS

Teachers have been trained to transmit information to students on a variety of subjects. Teaching "about" other cultures, has been the most common technique used in the schools. However, it has had a limited effect in the development of positive inter-cultural attitudes. Proshanski (1966) found that the transmission of information lead to significant changes in attitudes about twice as often as no changes. However, due to the complexity of variables which needed consideration, he could not infer why. That was in 1966. More recently Kehoe (1984a, 1984b, 1984c), Salyachivin (1972), Werner (1977) and Ziegler (1979) have found some of the conditions necessary for information to be effective. What are
those principles and the research to support them?

Gaining knowledge about another culture does not necessarily imply that students will automatically have empathy and respect for that culture. For instance, Salyachivin (1972) researched the kinds of textbook information chosen by teachers and the resulting student attitudes. She found that teachers often chose images of a culture which were exotic and bizarre in order to increase student interest. However, this often resulted in students feeling dissimilar to the culture under study. Salyachivin concluded that teachers ought to place less emphasis on exotic and bizarre differences and more emphasis on the similarities that exist among cultures.

Salyachivin further noted:

... although the trends from some research about the international attitudes and personal interrelationships suggest the positive correlation between preference and the perceived similarity between two objects, it does not mean that the exclusive similarity approach should be applied in order to develop wholesome attitudes. The use of the exclusive similarity approach for developing favourable attitudes toward other countries seems to make the child oversimplify the world (p. 18).

In her program, "Exploring Likenesses and Differences Through Film", Bette Hood (1977) discussed the importance of placing an emphasis on family life and the nature of everyday life when presenting information to children. Hood used films which presented information from the insider's point of view. Kehoe (1984a), concluded that in Hood's program the emphasis was based on realizing the dignity of all people.

discussed the importance of involving members of the ethnic group as "co-producer's" of cultural curricula. That is, to insure that what is produced is not established totally apart from community interests, but emerges out of concerns and needs of both the departments of education and the community. They determined that to insure an authentic portrayal of ethnic groups within social studies curriculum programs should stress "the use of first-person accounts, poetry, novels, films, and student involvement with materials and activities which encourage cross-cultural communication and understanding within different communities." (p.19). The result is a curriculum which has meaning in local situations and which is relevant to the various ethnic experiences and views of Canadian issues.

Another issue which has been examined relating to the effects of knowledge and information is the importance of emphasizing positive achievements of cultural groups, with less emphasis on hardships and persecutions. Kehoe (1984a) found that presenting historical facts to students describing discrimination against a minority group did not necessarily cause those students to have empathy and understanding for the target group. In fact, the assumption may have been unwarranted. The showing of cruelty against a weak victim may attract rather than repulse many prejudiced persons. In showing the effects of persecution on its victims, one could permit vicarious gratification through identification with the assailant. In sum, if the goal was to positively change students attitudes, it would be important to present the positive achievements of the group, and to place less emphasis
on incidents of persecution.

In Ziegler's (1979) research on information and attitude change it was reported that possessing information about a group was associated with holding more favourable attitudes, but that the direction of this effect could not be determined. Either information may have changed attitudes or favourable attitudes may predispose people to gain information. Ziegler found that the effect of information changing attitudes was greatest if certain conditions were met: 1) if the information presented was favourable; 2) if the instructor communicated a more favourable attitude than the student's held; 3) if the relationship between student's and teacher was positive; 4) and if the course was of some length and included intimacy (workshops, small groups discussions).

In reviewing other research, Kehoe (1984a) concluded that presenting information was most effective where the prejudice of individuals involved did not serve economic or emotional needs. Kehoe (1984b) added that in addition to sensitive curricula, the schools' teachers, administrators and staff should be conscious of and if possible representative of the various groups in the community.

THE CONTACT HYPOTHESIS

Another approach which received much attention in the development of strategies for enhancing inter group attitudes was the contact hypothesis, developed by Riordan (1978). This hypothesis was predicated on the assumption that inter group hostility exists partly because of stereotypes, expectations
and misperceptions regarding beliefs, attitudes and intention of other people. The goal of contact then, was to reduce negative stereotypes and to foster realistic (positive) attitudes through face to face contact. Kehoe (1984a) contends that the strategy of contact between ethnic groups however, was generally thought to be most effective in situations of not very high prejudice. Yehuda Amir (1977) saw the concept of intercultural contact as a "complex phenomenon involving a multiplicity of dependent and independent variables, each of which may determine the resultant effects" (p. 73). In one of Amir's studies, he undertook to examine the validity in Israel of several conclusions reached by American investigators on the effect of intergroup contact on change in ethnic attitudes. His results indicated that: 1) as a result of contact, a positive change in attitude of the high status towards the low status group occurred with regard to people and activities both related and not related to the contact situation; 2) only subjects with previous ethnic contact showed changes; 3) enjoyment of the contact situation was related to attitude change; 4) and authoritarianism was not related to attitude change.

Several of Amir's (1968, 1969, 1976) studies concluded that the outcome of ethnic contact depended on conditions prevailing at the time of the contact, and conditions of both a situational and personal nature". Amir maintained that in most cases where an attitude change was produced it was as a result of the contact situation, and that change was limited to a certain specific area or aspect of the attitude which did not
generalize readily to other aspects. However, under optimal conditions, attitude generalizations could be achieved.

McGuire's (1968) research on personal contact, which he referred to as "direct experience with the stimulus object", differentiated between experience in the form of a single traumatic incident and experience in the form of repeated, accumulated contacts (p. 67). With regard to the latter, he indicated that if the experience was to enhance friendliness the contact should be prolonged, on an equal status basis, and be between people with similar ideological systems, however diverse they might be ethnically.

Allport (1954) in *The Nature Of Prejudice*, suggested that the contact must be in accord with three variables. First, to be effective in reducing intergroup prejudice, the contact must be based upon equal status between majority and minority groups. Second, that the groups had some shared goals and be in a situation which required cooperation rather than competition. Third, there was institutionalized support surrounding the encounter. For example, where students saw that teachers and administrators perceived this experience as valuable, a positive student role model was provided.

One approach which appeared to be effective in developing positive inter-cultural or inter-ethnic attitudes was through peer teaching. Clarke (1982) found that:

There is considerable research which shows that restructuring the classroom so that students have frequent opportunities to teach others in multiethnic groups will result in more positive mutual attitudes. The various cooperative strategies have in common a few
basic features: 1) Children are heterogeneously grouped on variables of age, sex, race, and ability 2) Team members are interdependent; each one's effort is required for the success of all 3) Groups are small, typically between four and six people, to maximize interpersonal contact (p. 3).

The results of using this approach lead to, among other things, an increase in self-esteem of the students, an increase in the belief that students can learn from each other and an increase of students who showed positive attitudes towards casual, cross ethnic friendships (Kehoe, 1984a, p.107). Multicultural Leadership camps and school cultural exchanges were described as examples of this strategy in operation. When run effectively students have gained positive attitudes towards social diversity as well as an increase their own cultural pride.

A third approach for increasing understanding, sensitivity, and positive inter-ethnic attitudes, is by providing contact with and information about ethnic groups. In one study, Ijaz and Ijaz (1981) organized a study where grade six school children in Scarborough Ontario participated in a cultural program. Cultural information about India was presented by an Indian woman, in such a way as to change attitudes in a positive direction. The developers of the program attributed the success of the project to teaching through inter cultural similarities, rather than differences, and by integrating across subject areas such as physical education art, social studies in order to make cultural comparisons between India and Canada. Using a Semantic differential scale, results indicated that attitudes
significantly improved after the program and the effect of the program was maintained three months after its conclusion. In a second study, police and ethnic communities participated in workshop sessions which were intended to develop understanding of, and sensitivity to, cultural diversity. The intended outcome of the program was to promote non-discrimination and equal rights, to assist police personnel to work more effectively in multicultural communities and to encourage interaction and understanding between police and members of ethnic communities. The results of the study showed that while attitude change did not occur, nearly all of the participants agreed that the workshop encouraged interaction and understanding between police and visible minorities (Ungerleider, 1985, P. 65).

SUMMARY OF THE LITERATURE

Teachers have placed a considerable importance on presenting information about cultural groups to students as the primary vehicle of teaching social studies and thus multiculturalism. Yet research has shown that this is not necessarily the most effective means of encouraging attitude change and fostering respect for cultural diversity or increasing cultural pride. Thus, pre-service training, professional development programs and the efforts of curriculum coordinators must concentrate on choosing information which places less emphasis on exotic and bizarre differences and more emphasis on similarities. Such educational institutions need to place the emphasis on family life, on encouraging the ethnic
groups to become co-producers of the curricula through their use of "insider" perspectives, and by emphasizing positive achievements of ethnic groups rather than hardships and persecution.

Other strategies ought to be considered when developing teaching materials. Research on the contact hypothesis suggested various principles of contact which may result in more positive attitudes. These variables have been translated into practical classroom lessons which were subsequently shown to be effective in developing positive attitudes. Peer teaching was one such approach while Multicultural leadership camps were another. However, these strategies must follow the basic guidelines presented earlier if they are to produce positive results. Using a combination of the information and contact strategies ought to be considered as another way of designing a multicultural curriculum.

What became apparent from reading the literature was that both these strategies were more effective on non-dogmatic individuals whose prejudices did not serve economic or social needs.

Cultural identity exists for the most part in the private sphere - in conversations, dress, foods, and other rights. The school is an important mediator between the private and public sphere. If the school has a commitment to multiculturalism, it can use the private life and culture of the child as a secure basis from which he or she can step out into the public world. While schools may not be the panacea for all problems relating to ethnicity, they do provide an important place to help
students, and thus future citizens, acquire the skills to become ethnically literate in a culturally diverse society.
III RELATIONSHIP OF THE CURRICULUM TO PRINCIPLES GENERATED FROM THE LITERATURE

There has been little research in the Canadian context on inter-ethnic attitude change among children in Canadian cities (Ziegler, 1979). Vancouver, as a multicultural city, provides various opportunities to employ strategies which would help operationalize federal, provincial and local policies on Multiculturalism. Given that various school boards have developed race relations policies as they recognize "the need to respond actively to issues of racism" (Vancouver School Board, Race Relations Policy, 1982), it would seem appropriate, if not necessary, to develop programs which would be effective in promoting the development of positive inter-cultural attitudes and cultural pride in school age children.

When choosing an effective strategy one must consider many variables. For instance, given the methods considered in current research, specifically knowledge and inter-group contact, how can these be adapted in terms of a strategy which meets the needs and constraints of the school system?

In November of 1984, a committee composed of representatives from the University of British Columbia, plus teachers from the Vancouver School Board and the Vancouver Talmud Torah, was formed to develop a teacher manual on the Canadian Jewish communities for use in upper elementary grades. This guide, entitled Spotlight On Jewish-Canadians, (Neaman and Williams, 1987), has employed strategies which encourage students to learn about the community through direct experience as well as through information and knowledge.
Although the curriculum had several program goals, this study examined its effectiveness in two areas. These areas are changing attitudes towards an acceptance of social diversity and developing a pride in one's own culture. Two measures were employed to analyze the effectiveness of the curriculum in terms of its ability to achieve these goals. First, a preference for social diversity pencil and paper test, and second a cultural survey questionnaire. These measures will be discussed in the next chapter. The program goals as stated in the curriculum were as follows: "to help students clarify their own ethnicity as a means of comparing the similarities and differences between cultures" and "to provide students with the opportunity to experience and develop knowledge, skills, and attitudes in intercultural communication and understanding (Neaman and Williams, 1987, p. 14). The curriculum unit was based on principles from current educational research which related to both the information and contact hypotheses. The next section of the study presents lesson plans as well as a discussion of the methodology behind the lesson ideas. It matches these with multicultural curriculum principles which provide justification for their place in the curriculum.

To review, Proshanski (1966) stated that significant favourable changes in attitudes were reported twice as often as not when students were presented with knowledge or information. Educators such as Kehoe (1984a, 1984b, 1984c), Salyachivin (1972), Hood (1977), Werner (1977) and Ziegler (1979), have, through their research, found some of the conditions necessary
for information to be effective in changing attitudes.

Salyachivin (1972), discussed the importance of placing less emphasis on bizarre differences and more emphasis on the similarities between cultures. This principle was developed in the methodology of the Jewish curriculum guide.

For this reason:

The "expanding horizons" approach is utilized in that students begin the unit by examining their own cultural background so that they have some basis upon which to make on-going comparisons to the group under study. Before learning about the Jewish cultural heritage, students research their history and heritage by tracing their ancestral origins. Without this step, little reflective inquiry is possible wherein the images they hold of ethnic people are images of themselves (Neaman and Williams, 1987, p. 12).

The unit has several lessons which operationalize this approach. The lessons in Unit I had students come to an understanding of the concept of culture. In early pilot studies of the unit during 1985, it was found that students frequently expressed the notion that they did not belong to a culture. In fact, "Culture to them was the exotic, the foreign, that which made them different from others" (Neaman and Williams, 1987, p. 32). The lessons in this unit helped students concentrate on the similarities by examining the basic needs of all people, researching their family trees, comparing origins among classmates, and recognizing that all people have culture. As a final activity, the curriculum guide suggested that teachers use the lesson on "a cultural comparison". Here students were asked to examine the basic human needs and compare and contrast how these needs were met by their own
culture as well as by Jewish culture.

Bette Hood (1977) discussed the importance of placing an emphasis on family life and the nature of everyday life. Several lessons in the curriculum incorporated this principle. For example, unit II had students understand the role Jewish people have played in the historical development of British Columbia. Listening to aural histories of Jewish immigrants, either in person or on tape, was one means of presenting information about the daily lives of Jewish persons. Teachers had students compare the stories of Jewish immigrants to experiences of children in the class. This often resulted in a sharing of similar experiences concerning the struggles and joys that immigrant families face upon venturing into a new country.

Werner's (1977) concern for having members of the community under study involved in the portrayal of their own history was addressed in the curriculum in several ways. First, the curriculum was developed under close scrutiny by the Jewish community. Members of the community included the the Jewish day school, the Jewish Festival of The Arts, the Canadian Jewish Congress, and the projects research director who is a member of the Jewish community. In addition, the curriculum provided various opportunities to involve members of the community in the teaching of the curriculum. As mentioned earlier, Jewish immigrants came into classrooms to tell their stories. Unit III had students go into the community as a part of a field study to examine the shops and services offered by the Jewish community. The curriculum provided ideas for people
to contact and places to visit in any Canadian city with a Jewish population. It included specific examples of people to call and places to visit within Vancouver and the Lower Mainland.

Kehoe (1984a) addressed the need to emphasize positive achievements of cultural groups with less emphasis on hardships and persecutions. In unit II there were lessons which provided ample opportunity for students to appreciate the contributions Jewish people made to the development of British Columbia, specifically, and Canada in general.

The notion that a cultural group must be discussed in primarily positive terms is reflected in the statement:

In Canada today, there are about 300,000 Jewish people. Urbanized and literate, the Jewish have always been involved in the economic and cultural development of the country in which they are citizens. They epitomize a central feature of a cultural mosaic: the right to distinct identity while living in unity (Neaman and Williams, 1987, p. 14).

An example of this positive emphasis was demonstrated in the lesson on the pictorial timeline of Jewish history in British Columbia. Students participated by playing a trivia game where they traveled through the history of British Columbia and learned about key people who made contributions to both the secular life of the province and to the Jewish community. Other lessons, such as the biographical sketches of Jewish pioneers and the aural history lesson, were built on this theme. What was omitted from the curriculum was a separate lesson concerning the Holocaust, or other incidents of
discrimination against Jews. Instead these topics were mentioned in the background to teachers with a warning of the complexity of these issues, which many young students may not be ready to understand.

Ziegler's (1979) research on the relationship between changing attitudes and certain "classroom climates" were considered in the evaluation of the unit. An "interaction analysis," discussing certain conditions of the program in use in classrooms, is developed in the chapter on research methodology.

In the educational research on the contact hypothesis certain principles are discussed (Amir 1968, 1969, 1977; McGuire, 1968; Allport, 1954; Kehoe, 1984a). If these principles are built into the curricula it would be more likely that they would be effective in providing students with the opportunity to experience and develop knowledge, skills, and attitudes in intercultural communication and understanding. The Jewish curriculum stated as one of its goals that, "students examine culture using an experiential and community based approach" (p.12). Unit II had students begin communication with Jewish children first through pen pal letters, and eventually through a cultural exchange where Jewish and non-Jewish students met in small groups to teach each other about the cultures they belong to. In addition, the Jewish children helped the non-Jewish children learn more about Judaism through dance, interviews, heritage language activities and movies. These activities, while not identical to the concept of peer teaching, were similar in that children
were heterogeneously grouped according to variables of sex, age, race and ability. The groups were interdependent in that each one's participation was required for the success of the meeting. Furthermore, the students were intentionally organized into small groups in order to encourage intimacy and interpersonal contact.

Amir's (1977) conclusion concerning the relationship between an enjoyment of the contact situation and positive attitude change was addressed by providing activities which were pleasurable for students. For instance, students had an opportunity to play a trivia game, meet and visit people from the community, read Jewish proverbs and stories, learn songs and dances and the Hebrew alphabet. According to one of the teachers who implemented the unit, it was the variety of lessons, and the novelty of working without traditional textbooks that made the Jewish curriculum an enjoyable experience for student participants. In addition, teachers from both the Jewish day school and the public schools concluded that the intercultural meeting was one of the most successful activities in terms of students developing intercultural friendships. When asked to evaluate activities they had learned the most from, students found the time they spent at the Jewish day school to be the most helpful in increasing their understanding of Judaism, and the most rewarding in terms of the new friends they had met. Many students exchanged phone numbers and addresses and decided to maintain contact with each other. Whether or not any of these
friendships still exist is unknown. However in terms of future implication, it would be interesting to investigate if and for how long the friendships lasted.

Allport's (1954) concern that a contact situation requires cooperation rather than competition was dealt with by having the students from the different schools grouped together in all activities, rather than having the two school groups compete in any way. For instance, the children played a trivia game about Jewish history in British Columbia in small groups composed of the pen pals. Students from different cultures cooperated with each other to play and win the game.

Allport's (1954) principle of having institutionalized support as a key part of a successful contact experience, was achieved in several ways. For example, the Vancouver School Board Centennial Working Committee recognized the project as a useful multicultural resource (Wormsbecker, 1985). It served as one of many school projects celebrating the various roles ethnic groups have played in the formation of Vancouver. The Jewish Festival of the Arts helped organize contact between Jewish and non Jewish students, by sponsoring a "Jewish heritage Day" as one of their Centennial projects. This principle was also reflected in that the Canadian Jewish Congress reviewed this project and believes it to be an accurate portrayal of the Jewish community. The Vancouver Talmud Torah curriculum coordinator also reacted most positively to the project for its ability to provide information and direction to a teacher unfamiliar with Judaism (Greenwood, 1985). This project had a variety of input and
support from various organizations within the Jewish community. The Vancouver School Board evaluated it and approved it as a locally developed unit in the Vancouver public schools (Wong, 1986). The British Columbia Teacher Federation co-ordinator of the Program against Racism was supportive of the curriculum and aided in distributing it to more teachers (Williams, 1987).

The combination of research on information and contact were used to develop the curriculum. Clearly, the curriculum followed many of the principles set out in the literature. An evaluation of the success or failure of this approach is reviewed in the following chapter, "Research Methodology and Results".
IV RESEARCH METHODOLOGY AND RESULTS

Research Questions

There are four research questions to examine the relationship between the development of preferences for social diversity and cultural pride and the introduction of a curriculum treatment which is based on both the information and contact strategies.

1) Did the experimental group change more positively on the measure of social diversity than the control group?

2) Did the experimental group change more positively on the measure of cultural pride than the control group?

3) Did the students at the Jewish day school experience an increase in their cultural pride on the measure of cultural pride as a result of their involvement in hosting the public school?

4) How did the students in the control class compare with those students at the Jewish day school on the measure of cultural pride?

RESEARCH DESIGN

The research design was a quasi-experimental study involving four teachers and 96 students in three grade five and one grade five/six classes in the Vancouver Lower Mainland area. The design of the study is summarized in figure 1. Henceforth the two experimental classes will be called A, B, the Jewish day school will be called class C, and the control class D.

Four methods were used to collect data. There were two measures. The main measure was a pre-post design using a pencil and paper test with one control and two experimental classes. The secondary measure was a post only design administered to one control, one experimental and to one class.
FIGURE 1.

SUMMARY OF RESEARCH DESIGN

<table>
<thead>
<tr>
<th></th>
<th>PRE TEST</th>
<th>TREATMENT</th>
<th>POST TEST</th>
</tr>
</thead>
<tbody>
<tr>
<td>SCHOOL A</td>
<td>EXPERIMENTAL X1</td>
<td>T1</td>
<td>X2 Y1</td>
</tr>
<tr>
<td>CONTROL</td>
<td>X1</td>
<td></td>
<td>X2 Y1</td>
</tr>
<tr>
<td>SCHOOL B</td>
<td>EXPERIMENTAL X1</td>
<td>T1</td>
<td>X2 Y1</td>
</tr>
<tr>
<td>SCHOOL C</td>
<td>EXPERIMENTAL Y1</td>
<td>T2</td>
<td>Y2</td>
</tr>
</tbody>
</table>

X - PREFERENCE FOR SOCIAL DIVERSITY MEASURE

Y - CULTURAL PRIDE SURVEY

T1 - CURRICULUM UNIT - SPOTLIGHT ON JEWISH CANADIANS

T2 - MODIFIED CURRICULUM UNIT

NOTE: In addition, all three classes were systematically observed.
of students at the Jewish day school.

The third method used was interaction analysis (Acheson, 1980). It included a series of classroom observations and interviews. The investigator wanted to examine: 1) the classroom climate in which the curriculum was implemented; 2) how the curriculum was adapted into the classroom (the investigator would not be looking for fidelity, but mutual "adaptation"; 3) and the kind of institutional support there was for the unit being taught.

Finally, evaluations made by the teachers involved in teaching the unit were summarized to assess the strengths and weaknesses of the curriculum.

Research on evaluating school programs has indicated that these variables need to be considered in evaluating the success of a curriculum treatment (Fullan, 1977, p. 397).

MEASURES

The first instrument of measurement was a pencil and paper test entitled "preferences for social diversity". This test was developed by Suzanne Zeigler (1980) for the purpose of evaluating the effect of an appropriate workshop, a special unit, a text book, or membership in a multi-ethnic committee or study". A copy of the test is attached in the Appendix A.

Data on the internal validity and reliability scores on the scale, as well as scoring procedures, were published in Canadian Ethnic Studies. Zeigler (1980) found that Cronbach's alpha for the scored items was .59. Test-retest reliability was .63 (p. 50). The strongest relationship with this measure are measures of personality
characteristics: self esteem (Rosenberg scale) correlated with the preference for social diversity scale (r = .22, p < .003) and locus of control correlated with the preference for social diversity scale (Norwicki-Strickland abbreviated scale r = .29, p < .001). This indicated that children who prefer social diversity to social homogeneity tend to have a more positive self-concept and to feel more in control of their own lives. These correlations suggest that preference for social diversity may be an attribute of strong and secure children and thus give support to that aspect of the multicultural ideal which associates self-pride with respect for others who are different (Zeigler, 1979 p. 53). Kehoe (1982) found that this measure had a positive correlation with self-esteem and a negative correlation with ethnocentrism (p. 69). This measure was used by the investigator to determine whether or not the curriculum treatment had any effect on the pupils in terms of an increase in their preferences towards social diversity in general. Measuring attitudes towards Jews as a specific ethnic group was not possible because of school board policy.

The second measure consisted of a cultural pride survey. This measure was developed by Dr. Jack Kehoe (1986). Its purpose was to evaluate the level of cultural pride held by individual students. A copy of the survey is included in Appendix B. This survey had not been tested for reliability or validity. An item analysis was completed to test for internal consistency. The internal consistency for the cultural pride measure was not high. Crombach's alpha was .4724. The cultural pride measure helped the investigator determine whether the
curriculum treatment had any effect on the pupils in terms of an increase in cultural pride.

PROCEDURE

District permission was granted to have students in two Grade five classes in the Vancouver Lower Mainland, classes A and B, served as experimental groups in an eight week curriculum unit entitled Spotlight On Jewish Canadians.

The preference for social diversity measure was administered to classes A and B before and after the unit. Class D participated as the control group in completing the same pre and post attitude test.

Classes A and C completed the cultural pride survey after completing the curriculum treatment. Because of constraints of teacher time tables, it was situationally impossible to have had the students do both pre and post tests. While this was a weakness in the study, a decision was made to proceed based on the fact that mean scores of the control and experimental classes were similar on the pre test for the preference for social diversity questionnaire.

In addition, students from the Jewish day school completed the cultural pride survey before and after the unit. The information from this survey helped the investigator determine whether or not the Jewish children had an increase in their cultural pride as a result of this program.

Upon completion of the program the results of the preference for social diversity measure, the cultural pride survey, the interaction analysis and the teacher evaluations
were analyzed to see what effect, if any, the treatment program had on the experimental groups.

STATISTICAL RESULTS FROM THE TWO MEASURES

1. Preference for diversity questionnaire

DID THE EXPERIMENTAL CLASSES CHANGE MORE POSITIVELY ON THE MEASURE OF PREFERENCE FOR SOCIAL DIVERSITY THAN THE CONTROL GROUP?

The Preference for Social Diversity Measure was administered to two experimental and one control group. Pre and post tests were given to all three groups. Low scores would indicate a higher degree of acceptance of social diversity.

Method

To test the effect of exposure to treatment on Preference For Social Diversity, a two way repeated measures ANOVA was performed. The grouping factor had three levels corresponding to the control class, the experimental class A and the experimental class B. The within subject factor consisted of the pre and post measures on the Preference for Social Diversity questionnaire.

Results

The two way repeated measures ANOVA for testing the effects of treatment on preference for social diversity resulted in a non-significant effect due to classes, \( F = 0.626, \) \( df=2, 75, \) \( p = 0.537, \) a non significant effect due to trials, \( F = 26.18, \) \( df = 1, 75, \) \( p = <0.001, \) and a non-significant class by trial interaction \( F = 0.353, \) \( df = 2, 75, \) \( p = 0.704. \) These results are apparent from the cell means, in Table 1, which show roughly equal and modest changes in acceptance for social
<table>
<thead>
<tr>
<th></th>
<th>PRE X</th>
<th>POST X</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CONTROL GROUP</strong></td>
<td>42.375</td>
<td>40.375</td>
<td>24</td>
</tr>
<tr>
<td><strong>EXPERIMENTAL GROUP A</strong></td>
<td>41.083</td>
<td>38.375</td>
<td>24</td>
</tr>
<tr>
<td><strong>EXPERIMENTAL GROUP B</strong></td>
<td>41.167</td>
<td>38.167</td>
<td>30</td>
</tr>
<tr>
<td>Source</td>
<td>DF</td>
<td>MS</td>
<td>F</td>
</tr>
<tr>
<td>----------------------</td>
<td>----</td>
<td>------</td>
<td>-----</td>
</tr>
<tr>
<td>Classes</td>
<td>2</td>
<td>46.978</td>
<td>0.626</td>
</tr>
<tr>
<td>Error</td>
<td>75</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trials</td>
<td>1</td>
<td>254.650</td>
<td>26.181</td>
</tr>
<tr>
<td>Error</td>
<td>75</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Class Trial Interaction</td>
<td>2</td>
<td>3.430</td>
<td>0.353</td>
</tr>
<tr>
<td>Error</td>
<td>75</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Results of the cell means are shown in table 1. Results of two way repeated measures ANOVA are shown in table 2.

Conclusion

The treatment intervention did not affect the scores on preference for social diversity. There could be two reasons for reaching a non-significant result. First, the investigator chose a general test of preferences towards social diversity rather than a more specific measure relating to the Jewish culture. The investigator was expecting that students who felt more appreciative of the Jewish culture would transfer those feelings to an acceptance of other cultures. It is possible that this transfer did not occur. A specific measure indicating preferences towards the Jewish culture might have produced more significant results. Second, the measure might have been too difficult for students to understand. One teacher implementing the unit stated this in her evaluation. This is discussed more throughouly in limitations of the study.

2. Cultural pride survey

DID THE EXPERIMENTAL CLASSES CHANGE MORE POSITIVELY ON THE MEASURE OF CULTURAL PRIDE THAN THE CONTROL GROUP?

The cultural pride test is a recently developed measure and was used in this study in part, to begin the process of validating the measure. The measure has face validity. Because the pretest means were not significantly different on the Preference for Social Diversity measure, the cultural pride
survey was administered to the control and experimental class A as a post test only. Low scores indicated a higher degree of cultural pride. While 10 items were present on the test, only the first 9 were used as students were confused by the last question and it was decided that question 10 be deleted from the results.

Method

To test the effect of the treatment on responses to the cultural survey questionnaire, an independent sample t-test was performed on the means of the experimental class A and the control class C.

Results

The t-test comparing the means of the experimental class A and control group on the total score of the cultural pride survey was significant \( t = 2.46, \text{ df } = 47, \ p = 0.018 \). A comparison of the means from the two groups showed that the control group scored a mean of 21.292, 3.22 points higher than the experimental group. Results of the cell means are shown on table 3. Results of the t-test are shown on table 4.

Conclusion

The treatment resulted in a significant improvement in the scores on the cultural pride survey. The experimental group demonstrated a higher degree of cultural pride as compared to the control group.
TABLE 3.

MEANS AND N'S ON CULTURAL PRIDE SURVEY

<table>
<thead>
<tr>
<th></th>
<th>$\bar{X}$</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>CONTROL GROUP</td>
<td>21.292</td>
<td>24</td>
</tr>
<tr>
<td>EXPERIMENTAL GROUP</td>
<td>18.080</td>
<td>25</td>
</tr>
<tr>
<td>T-TEST RESULTS FOR CULTURAL PRIDE SURVEY</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>T-TEST</td>
<td>DF</td>
<td>MS</td>
</tr>
<tr>
<td>--------</td>
<td>----</td>
<td>-----</td>
</tr>
<tr>
<td>GROUP</td>
<td>2.46</td>
<td>1</td>
</tr>
<tr>
<td>ERROR</td>
<td>47</td>
<td>113.659</td>
</tr>
</tbody>
</table>
3. Cultural pride survey

DID THE STUDENTS AT THE TALMUD TORAH SCHOOL EXPERIENCE AN INCREASE IN THEIR OWN CULTURAL PRIDE ON THE MEASURE OF CULTURAL PRIDE AS A RESULT OF THEIR INVOLVEMENT IN HOSTING THE PUBLIC SCHOOL STUDENTS FROM CONTROL CLASS A?

A Pre and Post Cultural Survey test was administered to one grade five class at the Jewish day school. Low scores indicated a higher degree of cultural pride.

Method

As there was no way of matching subjects between pre and post tests, an independent sample t-test was performed to compare the mean scores on the cultural pride survey for students at the Jewish day school before and after they hosted students from the public school.

Results

No significant results were found between the pre and post mean scores on the cultural survey questionnaire for the Talmud Torah class. \( t = 1.52, \text{df} = 32, p = 0.139 \). Results of the cell means are shown in table 5. Results of the t-test are shown in table 6.

Conclusion

Comparison of the observed means suggests an increase in cultural survey scores moved in the right direction from pre to post test, but the increase did not reach significance.
<table>
<thead>
<tr>
<th>EXPERIMENTAL GROUP</th>
<th>PRE TEST $\bar{x}$</th>
<th>POST TEST $\bar{x}$</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>15.389</td>
<td>17.063</td>
<td>18</td>
</tr>
<tr>
<td>T-TEST</td>
<td>DF</td>
<td>MS</td>
<td>F</td>
</tr>
<tr>
<td>----------</td>
<td>----</td>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>GROUP</td>
<td>1.52</td>
<td>1</td>
<td>23.726</td>
</tr>
<tr>
<td>ERROR</td>
<td>32</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4) Cultural pride survey

DID THE JEWISH DAY SCHOOL STUDENTS SCORE HIGHER THAN THE PUBLIC SCHOOL STUDENTS ON THE MEASURE OF CULTURAL PRIDE?

Method

To test the varying effect of the treatment on responses to the cultural pride survey, an ANOVA was performed on the mean scores of the control, experimental and Jewish day school group. In addition a post hoc multiple range test, using the Newman-Keuls comparison test was performed as a follow up to study the gap between the three groups.

Results

A comparison of the cell means from the three groups indicated that the Jewish day school students showed higher scores on the cultural pride survey as compared with either the control or experimental group. (Sum of Squares = 365.670, df = 2,64 ms = 182.835, 17.704, $f = 10.327$. $p = 0.0$). A multiple range test, using the Newman-Keuls comparison, indicated that the Jewish day school students scored significantly higher than both the experimental and control groups. The gap order between the Jewish day school group and the experimental and control groups were 2.516 and 3.022 respectively. Results of the the cell means are shown in table 7.

Place table 7 about here

Results of the Anova are shown in table 8. Results of the Newman-Keuls multiple comparison test are shown in table 9.

Place table 8 about here

Place table 9 about here
<table>
<thead>
<tr>
<th>POST TEST</th>
<th>X</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>CONTROL GROUP</td>
<td>21.292</td>
<td>24</td>
</tr>
<tr>
<td>EXPERIMENTAL GROUP</td>
<td>18.080</td>
<td>25</td>
</tr>
<tr>
<td>JEWISH DAY SCHOOL GROUP</td>
<td>15.389</td>
<td>18</td>
</tr>
</tbody>
</table>
TABLE 8.

ANALYSIS OF VARIANCE FOR CULTURAL PRIDE SURVEY

<table>
<thead>
<tr>
<th>SOURCE</th>
<th>SUM OF SQUARES</th>
<th>DF</th>
<th>MS</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>BETWEEN GROUPS</td>
<td>365.670</td>
<td>2</td>
<td>182.835</td>
<td>10.327</td>
</tr>
<tr>
<td>ERROR</td>
<td>1133.076</td>
<td>64</td>
<td>17.704</td>
<td></td>
</tr>
</tbody>
</table>
TABLE 9.

NEWMAN-KEULS MULTIPLE COMPARISON

ORDERD MEANS DIFFER AT ALPHA = .50

GAP ORDER

1. 2.516
2. 3.022
Conclusion

There are a number of possible explanations why the Jewish day school students scored higher on the cultural pride measure. First, the fact that parents choose to send their children to a Jewish private school to be educated, could indicate that the families of the students have a high degree of cultural pride, which affects their children's degree of cultural pride. Second, the school and or its curriculum could serve to foster a high degree of cultural pride. It would be interesting to compare the degree of cultural pride of the Jewish students with Chinese students whose parents send their children for Chinese education (after school). Is there a correlation between ethnic education and cultural pride?

INTERACTION ANALYSIS

Description of the Classes

In this section, an analysis of classes A and C was completed examining three areas. First, the classroom climate in which the unit was taught, second, how the teacher adapted the curriculum into his or her classroom and third, a description of the institutional support provided to the teacher in taking on the teaching of the unit.

Classroom A
Classroom Climate

Experimental class A was taught by a male teacher. He had a great deal of interest in the curriculum guide both as a teacher and as a member of a minority ethnic group. He hoped to use some of the structure of this guide to develop a unit
relevant to his own ethnic group. The teacher demonstrated a high level of interest in the curriculum by participating in this voluntary project despite the many extra hours of planning and organization required.

The students in class A belonged to a variety of ethnic groups including Chinese, Vietnamese, Italian, German, Native, and British. Some students did not participate in the entire unit because of their involvement in the English As A Second Language learning assistance programs in their school. This did cause them some difficulties in keeping up with other students in the class. The teacher described his class as a little below average in comparison with other students in this grade.

On the 12 occasions the investigator observed his class, the teacher was well organized, delivered the material in an understandable way, used a variety of examples and stopped regularly to answer class questions. He encouraged student participation and the majority of the class responded by paying attention to all of the lessons observed. It was evident that the teacher student relationship was, for the most part, of a positive nature.

Most of the students worked hard to complete all of their assignments. The students were very enthusiastic about meeting their pen pals from the Jewish day school. They were easily accepted upon their arrival and throughout the afternoon students freely spoke with one another. Photographs taken served as an informal sociogram of interaction between Jewish and non-Jewish students. The photographs illustrate a high
level of interaction during the various activities between the two groups.

Adapting the Curriculum into the Classroom

Experimental class A participated in almost all the activities in the curriculum guide. They first spent a great deal of time examining their own history and heritage. Then, they used what they had learned to investigate the Jewish culture and heritage. As part of the program pupils met members of the Jewish community and children from the Jewish day school.

While being observed, the students offered various comparative remarks regarding their own cultures, regarding issues relating to the history of Jewish immigration in Canada, with respect to Jewish rights, customs, and aspects of the Jewish belief system. The students showed respect for guests from the Jewish community coming into the classroom as well as to the shop owners and other people they met on their field excursions.

Institutional Support for the Curriculum

The Public school administrators cooperated by allowing the Unit to be taught in the school, by allowing another class to serve as the control group, by permitting a full day field study and by providing some funds to purchase a snack for both classes. A colleague of the teacher aided in the teaching of the unit by integrating the music program to fit into the unit. Other teachers were helpful in rearranging their timetables allowing for extra gym use to teach Israeli dance, as well as allowing for field study and community guests.
Classroom B

Classroom Climate

Class B was taught by a female teacher. She was interested in multicultural education and in the past had involved her classes in participating in a multicultural fair. While she was more than willing to teach the unit, she was not able to spend more than four hours a week over the eight week period doing so. In addition she was not interested in having members of the Jewish community serve as guests for any of the lessons. She was a more structured teacher than the one in class A, however her students responded to her in a positive way.

The majority of students in her class were members of Chinese and East Indian ethnic groups. The teacher described her class as above average as compared to other students their age. Of the four observations made to this groups, the observer found that the teacher showed a great deal of enthusiasm when presenting lesson topics. She encouraged students to consider how the Jewish culture was similar and different from the cultures of the students, emphasizing the similarities between cultures rather than the differences.

Adopting the curriculum into the classroom

Students in experimental class used four lessons from the curriculum guide, each one serving as a "mini" week long project. Each lesson was dealt with in more depth than the other class. However, there were no person-to-person interactions with members of the Jewish community. The students work indicated a high level of understanding of what
was expected for the assignments. Students spent a great deal of time writing stories, making up proverbs which were based on ideas in the curriculum.

Institutional Support

The principal was supportive as far as allowing the teacher to implement the unit and the questionnaire. However, because this teacher had used up her field study allotment for the year, there were limits as to what activities the class could participate in outside of the school.

Classroom D

Classroom Climate

Two teachers and their grade five classes were involved in participating in the inter-cultural exchange with the public school students. Both teachers were enthusiastic about their students meeting students from other cultures. In addition, one teacher appreciated the unit because there was prepared materials on Jewish history and culture that she could use with her class. The teachers spent a lot of time organizing their classes in preparation for the exchange. In the two observations made prior to the exchange, there appeared to be a positive teacher-student relationship in both classes. The teachers described their students as above average as compared with other students their age.

Adopting the Curriculum into the Classroom

Students from the Jewish day school were involved in so far as they were hosting a heritage day for one of the experimental classes. In preparation for this day they participated in various lessons from the curriculum guide.
including researching their family trees, investigating how and why their families came to live in Canada and learning about Jewish pioneers in Canada. They played the Jewish history game, and they also learned some Israeli folk dances before the public school children arrived.

The students were at first reticent to participate in the unit. However, once they had received their pen pal letters they showed a great deal of enthusiasm. They were then willing to learn various Israeli dances, prepare their family trees and develop interview questions to ask their pen pals upon their arrival to the school.

Institutional Support

Institutional support for this project was evident in several ways. First, the Jewish day school allowed their teachers to take time from the regular curriculum to plan the intercultural day. In addition, a Hebrew teacher was allowed to leave her class on school time to go to the public school in order to teach an Israeli dance to the non-Jewish class in preparation for the exchange. Other individuals from the Jewish school participated in planning and providing programs to the public school students including the librarian, the head of Jewish studies, the curriculum coordinator and volunteers who came to help by preparing a snack for all the students.

Community Support for the Project

Students visited various Jewish shops and synagogues as a part of the unit. The shop owners and people involved in greeting the students went out of their way to be helpful. One
shop owner gave the children dreidles, a toy Jewish children play with on one of the holidays, while the bakery offered the children samples of their foods. Comments made to the teacher from class A indicated that there was a great deal of support for the unit by individual members of the community as well. This added to the positive attitude of the public school teacher who was appreciative of the trouble individuals had gone to for the students.

Whether or not the Jewish community continues to support the curriculum project in these ways remains to be seen. But to this date, the enthusiasm of everyone involved in the project has contributed to its success.

TEACHER EVALUATION OF THE UNIT

In this next section, teachers from groups A and B provide a statement of evaluation on the unit.

Classroom A

The teacher from class A reported that all of the activities which were attempted created considerable interest amongst the students. The field study was the most popular activity. He found that more time could have been spent in the shops and suggested dividing the field study into two days, one for the shops and the other at the Jewish day school.

Some students experienced difficulty with the initial stages of the unit, specifically with the family origin activity. They had difficulty communicating with parents and some families had very complex backgrounds. In spite of the difficulties, he felt that the students experienced a
worthwhile exercise in attempting to communicate with parents regarding their background and family history. He was always amazed to hear some of the colourful stories concerning how some of his students families arrived in Vancouver.

The curriculum fits quite well into the Grade five curriculum. It provides an opportunity for students to explore a part of our community, on a hands on basis. The classroom activities are concise and well organized. They provide enough flexibility for integration into all subject areas, or studies individually during social studies periods.

Classroom B

As mentioned earlier, the teacher felt that her students were not sure of the true meanings or the implications of the questions on the preference for social diversity questionnaire. However, she concluded that the activities she used in her classroom were excellent. She enjoyed sharing the Yiddish story with her students and then had them write a story with a similar moral. The Chinese students in her class found it interesting that there were similarities between Hebrew and Chinese in that both are read from right to left. The Chinese students also found similarities between the Jewish proverbs and the ones they knew. The class spent a lot of time analyzing the meaning of the proverbs. The teacher said the students enjoyed analyzing the historical advertisement.

In sum, she felt that all of the activities were suitable to students in her class and were designed for enjoyment as well as learning.
LIMITATIONS OF THE STUDY

Preference For Social Diversity Questionnaire

Whether or not this measures was most suitable for the research design must be questioned. There exists a discrepancy between the positive evaluation received from the teachers of the experimental groups and the results from the measures. Kehoe (1980) refers to this as a type II error - "achieving no measured effect when in fact there was an effect (p. 95). The measure may have been inappropriate because it was insensitive. Should the investigator rely on the word of the teacher involved or the statistical results from the measure? This question could only be answered by retesting the unit using the same and a different measure. Yet these seems to be evidence to suggest that the "preference for social diversity" measure was problematic according to one of the teachers. The teacher in experimental class B observed that some of her students were having trouble answering some of the questions on the "Preference For Social Diversity" measure. She commented that this may have affected how the students answered the questions, thus providing an inaccurate picture of student perceptions.

It could have been a better designed study if students from the Jewish day school had taken this test to see if they had any change in their preference for social diversity before and after their involvement. Unfortunately, because of a tight schedule at this school, the administrators only allowed their students to take the cultural pride survey.

Cultural Pride Survey

The cultural pride survey was not tested for reliability
as it was a newly developed measure. Thus the results from this questionnaire can not be considered conclusive. It would have been better to have had a pre/post test design as well as other measures which correlated with it. Despite these constraints, the investigator chose to go ahead with the study and report its findings. To make up for deficiencies in this area, it was decided that observation in the classrooms and teachers evaluations would help clarify some possible questions that would arise from the use of only one method of analysis.

Classroom Observations

Because of lack of funding it was only possible for the investigator to make the observations in the classrooms. This could have led to a biased viewing of the teaching of the unit. Was she only seeing what she wanted to see? Were there problems which existed but were not reported? These questions, while not easily answered, set limitation to the findings. In addition, the investigator, because of time constraints, was not able to observe both classrooms an equal number of times. Class A was observed 12 times and class B only 4 times. Thus not all lessons were observed to the satisfaction of the investigator. Were the teachers any different when the observer was present? Again these questions are not easily answered, yet still need to be addressed as limitations of the study.

Teacher Evaluation

In order not to limit the direction or type of comments made by the teachers, the investigator encouraged the teachers to evaluate the program in any way they saw fit. While the
teacher from class A provided a fairly thorough evaluation, the
teacher from class B gave specific details on certain lessons
rather than on overall summary of what she felt the students
had achieved by participating in the unit. A checklist of
things to consider in the evaluation may have produced a more
complete evaluation.
V SUMMARY AND IMPLICATIONS

Multicultural education is a nebulous term steeped in cultural assumptions and perhaps political rhetoric. Over time, it has been repeatedly addressed through policy statements and learning materials. In order to move beyond mere rhetoric, the awareness generated from studies and research must be effectively implemented through carefully designed educational programs. Such programs may assume a variety of approaches, however the literature suggests appreciation for cultural diversity is most likely to be achieved through presentation of cultural similarities, insider perspectives, primary materials and cross cultural contact. To this end, Spotlight On Jewish Canadians was designed to foster cross cultural communication and to generate appreciation for living in a multicultural society. The purpose of the study was to evaluate the effectiveness of a curriculum premised on the afore-mentioned principles and to report on its findings.

A quasi-experimental research design involving four teachers and ninety-six students was developed and implemented. Four methods were used to collect data. Two pencil and paper test, classroom observations and teacher evaluations were analyzed to see what effect if any the unit had on the students involved.

The results of the pencil and paper tests indicated that there was as a significant increase in students' pride in heritage as a result of the unit, but no significant increase in students preference for social diversity was evident. However classroom observations and teacher evaluations
contradicted the findings of the preferences towards social diversity. In general the teachers found the unit to be helpful in making their students more accepting of social diversity as well as increasing pride towards students' own cultures. Whether the measure chosen was suitable to student's ages or whether the measure was unsuitable to the unit of study is unclear. Yet this study can not be considered unsuccessful. For too often studies which show no significance are left unpublished. In order to better understand how to improve a study or curriculum unit, it is necessary to recognize the problems and work towards a better understanding of the issues in future research.

This paper has allowed the investigator to examine the concept of multiculturalism through a program of study designed for use in elementary schools. The findings of this study should be of interest to three audiences within the educational arena: policy makers, curriculum developers and teachers. For policy makers, this study provides groundwork as to the objectives necessary to achieve attitude change in order to make students, and thus future citizens, ethnically literate in a culturally diverse society. Policy makers must carefully address the most effective means of achieving this goal, based on current research in the area of multicultural education.

Curriculum developers must apply the knowledge found in research to develop effective curricula which meet the needs of the schools, the teachers and the students. The curricula products must be implemented and evaluated carefully. If by
chance, a curriculum unit does not meet the expectations of the developers, this must be recognized and dealt with by making adjustments to the curriculum.

Finally, for teachers, the study provides concrete examples of lesson ideas which attempt to change student attitudes both towards an appreciation of cultural diversity as well as the development of pride towards one's own culture. In an era where the demands on teachers grow greater each year, a unit such as Spotlight On Jewish Canadians enables teachers to introduce multicultural concepts to students in a straightforward way, presenting information and ideas which can be easily adopted to fit the needs of individual classrooms.

Canada is a society made up of diverse people, and as such, policy makers, curriculum developers and teachers must account for the diversity by addressing the needs of the population and preparing its citizens to meet the demands of the future.
BIBLIOGRAPHY


APPENDIX A

Copy of Preference For Social Diversity Measure
Pre- and Post-Attitude Test

Directions: For each statement circle the number that best describes your opinion. This test will not count for marks.

1. When there are a lot of people around who are different from me, I'm not very comfortable.
   1   2   3   4   5
   agree strongly   agree   no opinion   disagree   disagree strongly

2. Foreign languages often sound pleasing to the ear.
   1   2   3   4   5
   agree strongly   agree   no opinion   disagree   disagree strongly

3. People with different backgrounds don't usually have a great deal in common.
   1   2   3   4   5
   agree strongly   agree   no opinion   disagree   disagree strongly

4. The opportunity to know people who are different from you is a real advantage of living in a city like this one.
   1   2   3   4   5
   agree strongly   agree   no opinion   disagree   disagree strongly

5. People whose way of life is different from my family's make me feel out of place.
   1   2   3   4   5
   agree strongly   agree   no opinion   disagree   disagree strongly

6. Going to a different place every year is the best way to take vacations.
   1   2   3   4   5
   agree strongly   agree   no opinion   disagree   disagree strongly

7. Differences among people do not stand in the way of friendship and understanding.
   1   2   3   4   5
   agree strongly   agree   no opinion   disagree   disagree strongly

8. Because differences among people mainly divide them, people should try to be more alike.
   1   2   3   4   5
   agree strongly   agree   no opinion   disagree   disagree strongly

9. You can learn a lot from people whose backgrounds are different from yours.
   1   2   3   4   5
   agree strongly   agree   no opinion   disagree   disagree strongly
10. It's usually best to shop in the small stores so that you can know what to expect.

1 2 3 4 5
agree strongly agree no opinion disagree disagree strongly

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

1 2 3 4 5
agree strongly agree no opinion disagree disagree strongly

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

1 2 3 4 5
agree strongly agree no opinion disagree disagree strongly

13. The most rewarding friendships are often between people with very different backgrounds.

1 2 3 4 5
agree strongly agree no opinion disagree disagree strongly

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

1 2 3 4 5
agree strongly agree no opinion disagree disagree strongly

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

1 2 3 4 5
agree strongly agree no opinion disagree disagree strongly

16. It's hard to know how to get along well with people from different backgrounds.

1 2 3 4 5
agree strongly agree no opinion disagree disagree strongly

17. A country where everyone has the same background is a lot better off than a very mixed one.

1 2 3 4 5
agree strongly agree no opinion disagree disagree strongly

APPENDIX B

Copy of Cultural Pride Survey
CULTURAL SURVEY

1. I know quite a lot about my culture.
2. I am ashamed of my culture.
3. The way of my culture is the kind of life I would like to live.
4. I would like to know more about my culture.
5. My culture has a lot to offer Canada.
6. I am proud to be a part of my culture.
7. I have been in situations where I didn't want to say I was part of my culture.
8. The history of my culture in Canada should be part of the school curriculum.
9. I feel that my culture has many good qualities.
10. I wish I could have more respect for my culture.
<table>
<thead>
<tr>
<th></th>
<th>AGREE</th>
<th>DISAGREE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>STRONGLY</td>
<td>SLIGHTLY</td>
</tr>
<tr>
<td>1.</td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>2.</td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>3.</td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>4.</td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>5.</td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>6.</td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>7.</td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>8.</td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>9.</td>
<td>_______</td>
<td>_______</td>
</tr>
<tr>
<td>10.</td>
<td>_______</td>
<td>_______</td>
</tr>
</tbody>
</table>