CALIFORNIA STATE UNIVERSITY, NORTHRIDGE

CHANGING THE RACIAL ATTITUDES
OF CHILDREN: THE EFFECTS
OF A MULTICULTURAL EDUCATION
PROGRAM IN THE PRIMARY GRADES

A thesis submitted in partial satisfaction of the requirements for the degree of Master of Arts in
Elementary Education

by
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June, 1977
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To My Children

Andrew, Alissa, Amy

Whose love and cooperation enabled me to complete this study.

B.B.B.
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ABSTRACT

CHANGING THE RACIAL ATTITUDES OF CHILDREN:

The Effects of a Multicultural Education Program

by

Beatrice Billie Berkin

June, 1977

The California State Board of Education, recognizing the growing need for cultural pluralism, mandated that beginning with the school year of 1975 all Early Childhood Education schools have a multicultural education instructional component. The investigator, in an attempt to not only comply with this directive, but to promote greater understanding of, and lessen the prejudices of her white, affluent second and third grade students toward minorities, devised a multicultural education program. Since more and more schools are including such programs in their curriculum, it is imperative that they be evaluated in order to determine whether they are achieving their goals. Thus, the purpose of this study was to determine the extent to which a planned program of multicultural education,
specifically one that emphasized the affective domain, could significantly induce positive change in the racial attitudes of a selected group of children.

A pretest was administered to 58 subjects: 29 comprised the experimental group and 29 the control group. A three-month treatment period followed during which the experimental group was exposed to the multicultural education program. At the conclusion of this program the pretest was readministered as the post-test. The Wilcoxon Matched-Pairs Signed-Ranks test was used to determine whether there was a significant change in racial attitude between students who experienced the Multicultural Education Program and those who did not experience the program. The results revealed that the experimental group did not make significant gains in racial attitudes.
Chapter 1

INTRODUCTION

The Problem

No man is an Island, intire of itself; every man is a piece of the Continent, a part of the main; if a Clod bee washed away by the Sea, Europe is the lesse, as well as if a Promonterie were, as well as if a Manner of thy friends or of thine own were. Any mans death diminished me, because I am involved in Mankinde. And therefore never send to know for whom the bell tolls, It tolls for thee.

John Donne
(1942:355)

Cultural Pluralism recognizes that regardless of our race, color, or political and religious beliefs, we are all part of "Mankinde," and if mankind is to survive and flourish, it is imperative that all groups learn to live in harmony in an atmosphere of mutual respect. Cultural Pluralism also recognizes that no group lives in a vacuum—that each group exists as a part of an interrelated whole (Ramirez, 1973). It is the unique strengths of each of these parts upon which the wholeness of our entire society is based.

Unfortunately, however, we have not yet learned how to live harmoniously with one another. The severity of our current racial and ethnic problems has rarely been exceeded

...
in human history. Urban blight accompanied by urban flight, anti-busing movements, escalating poverty, and increasing racial polarization are alarming manifestations of the ethnic hostility which is widespread throughout America. On the world scene we witness the growing aspirations of the underdeveloped nations, the rise of nationalism and the ascendancy of the colored races. "These are problems that can not be solved by our children and their offsprings as well. Our very existence may ultimately depend upon our creative abilities to solve our urgent racial problems" (Banks, 1974:191).

In The Rise of the Unmelttable Ethnics, Michael Novak states that some of our racial problems can be slowed by the repudiation of ethnocentrism and a recognition of ethnicity as an enduring feature of American life. An appreciation of diversity, he says, will enable us to deal more intelligently with group conflict at home and to relate more realistically to the rest of the world (Klein, 1974).

To help create an open society--one in which different cultures are equally valid--James Banks maintains that the school must help students to learn to respect and appreciate cultures which differ from their own.

It must help students, from both dominant and minority groups, to break out of their ethnic encapsulations, and to learn that there are other ways of living and being, and that to be different does not necessarily mean that one is inferior or superior
The belief that the school must endeavor to implement the concept of an open society was succinctly stated by Alvin Toffler: "The dangers of social fragmentations cannot be met by maintaining a highly homogeneous education system while the rest of society races toward heterogeneity" (Alvin Toffler, 1971:411).

The California State Department of Education, endorsing the concept of cultural pluralism, and taking positive steps toward realizing its fruition, has mandated that all schools in California that are participating in the Early Childhood Education Program have a Multicultural Education instructional component in their yearly proposals. Thus, Encino Elementary School, the school at which this study was conducted, became involved in such a project.

Encino Elementary School is located in the affluent suburb of Encino. According to the 1970 census, the average family income is $31,468, the average home is valued above $50,000, and 30.39% of the adults in the community have college degrees. The school's total population is 754 of which 380 are in the Early Childhood Education Program. A survey taken by the staff indicates that 11 children have a Spanish surname, 43 children are Black, 36 of these are bussed from another community as part of the district funded Permits with Transportation program, 16 children were born outside the United States, 19 speak
another first language, and a survey, of both staff and parents, estimates that at least half of the children come from families identifying themselves as Jewish.

There is little opportunity at the school or in the community, for the children to interact with children from different cultural backgrounds. The children at Encino School also have little opportunity to observe or interact with adults from different cultural, ethnic or racial backgrounds in any roles that are not service roles. Many of the families employ live-in Spanish speaking domestic help, or Black or Spanish speaking per diem domestic help. Thus, the children are not aware of the variety of roles performed by members of various groups outside the community.

The overall goal of the Multicultural Education Program for the E.C.E. unit at Encino School is "to provide educational experiences which will help each student to become increasingly sensitive to feelings and values in himself and others, to understand the roles and contributions of people of various cultural, racial and ethnic backgrounds, and to be prepared to live comfortably and effectively in a pluralistic society" (E.C.E. Committee, 1975:6a).

By far the most sustained educational theme in elementary and secondary schools is that of developing the pupils' understanding of the American culture (Gibson, 1966). Unfortunately, much of the material used fails to
come to grips with the basic issues in the complex problems of human relations. Material and methods essential to the understanding of intergroup relations are simply not presented to the pupils. Most studies heavily assess or verify cognitive outcomes, but few deal with affective ones. The investigator wanted to determine if a positive attitude toward minorities could be achieved through educational means; specifically, whether the feelings and attitudes of the children at Encino School could be affected by a deliberate multicultural program. Hence, the purpose and importance of this study was to not only devise and teach a multicultural education program at a monocultural school, but to measure its effectiveness in bringing about the desired attitudinal change.

Statement of the Problem

The purpose of this study was to determine the extent to which a planned program of multicultural education, specifically one that emphasized the affective domain, could significantly induce positive change in the racial attitudes of a selected group of white second and third grade children.
Limitation of the Problem

This study was limited to one public elementary school located in a white, predominantly affluent suburb of Los Angeles. It included the participation of two multi-age classes of second and third grade students. The two minority students in the experimental group, and the three in the control group, participated in the study but were not included in the statistical analysis.

The program lasted twelve weeks. There were approximately two hundred minutes of instruction time per week.

The study was limited to one investigator. The investigator and the teacher for the experimental group were the same.

Hypothesis

There would be no significant change in racial attitudes at the .05 level of significance between students who experienced the Multicultural Education Program and those who did not experience this program.

Definition of Terms

For the purpose of this study, the following terms are operationally defined:

Attitude: An enduring system of positive or negative evaluations, emotional feelings, and pro- and con- action tendencies with respect to a social object (Judith Porter,
1971).

**Attitude, Racial:** The perceptions, thoughts, and emotions that a person holds towards a member of another race.

**Cultural Pluralism:** An ideal, a society of diverse cultures where people of all races, colors, and political and religious beliefs can live in harmony in an atmosphere of mutual respect (Banfield, 1972).

**Early Childhood Education (E.C.E.):** The plan for Early Childhood Education has as its goal the restructuring of primary education for children in California's public schools. It presents a comprehensive view of ways to improve and increase educational opportunities for kindergarten and primary school children to master the skills basic to successful achievement throughout their lives.

**Ethnic Group:** A fairly distinct cultural group, whether racial, national, or tribal (Good, 1973).

**Ethnic Prejudice:** An antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he is a member of that group. The net effect of prejudice, thus defined, is to place the subject of prejudice at some disadvantage not merited by his own misconduct (Allport, 1958).

**Ethnicity:** The character or quality of an ethnic group (Glazer, 1974).
Melting-pot Theory: The theory that people of various nationalities and races will, when living in close association, modify their cultural identities and become assimilated into one group (Good, 1973).

Minority Group: One of the groups classified according to race, religion, or nationality whose membership is less than 50% of a given population (Good, 1973).

Monocultural School: A school where at least 85% of the students are from the same racial or ethnic group.

Multicultural Education. An educational experience which reflects and embodies the diverse nature of our society. The results of this educational experience are an internalized respect, appreciation and therefore acceptance of one's own culture and of cultures different from one's own.

Open Society: A society in which different cultures are equally valid (Banks, 1974).

Stereotype: Whether favorable or unfavorable a stereotype is an exaggerated belief associated with a category. Its function is to justify (rationalize) our conduct in relation to that category (Allport, 1958).

Third World: Highly visible ethnic groups.
Rationale

The Federal, State, and City governments, recognizing the growing need for cultural pluralism have been instrumental in spearheading the drive for multicultural programs in the schools. But, a program which dispenses facts may be doing very little towards helping children learn to live in an open society. The materials and methods used may be of the utmost importance in making certain that children are able to function comfortably and positively in such a society.

As a member of the E.C.E. teaching staff at Encino School, the investigator was mandated to teach a multicultural education program. She was concerned not only with following the letter of the law, but the spirit of the law, as well. This meant not just teaching a minimal program, but teaching one that would help the students to live more comfortably in a pluralistic society.

Numerous studies have found that attitudes toward minority groups are not determined by contact with that group so much as they are determined by prevalent attitudes about the group (Gibson, 1966), (Morland, 1963), Porter, 1971). Since most of the children at Encino Elementary School come from white, affluent homes, and have little or no contact with children from other backgrounds, it was believed that a multicultural education program in which they participated had to be directed specifically toward
the development of attitudes, or, a change of attitudes which may already have been formed. It was a specific goal of the program to develop an attitude which provided for more acceptance of persons who differed, and for more acceptance of their own differences.

Multicultural education is a relatively new field, and there has been little research in this area. More and more schools are including such programs in their curriculum, but there is very little data to show the actual effectiveness of the programs. Since the trend is toward including multicultural education in the schools, it is imperative that such programs be evaluated to see if they actually achieve their goals. Hence, the purpose of this study was to determine the effectiveness of one specific multicultural education program.
Chapter 2

REVIEW OF THE LITERATURE

Introduction

This chapter reviews the literature pertaining to the prejudicial attitudes of children. The first section, "The Nature of Prejudice" discusses the causes of prejudicial attitudes. The second section, "Racial Awareness of Children," reviews the studies that investigate the age at which racial awareness first develops. The third section, "Attitudes of White Children Toward Minorities," examines the attitudes held by white children toward members of other groups. The final section, "Change in the Attitudes of White Children Toward Minorities Through Use of Multicultural Instructional Materials," deals with the effects of curriculum material on the prejudicial attitudes of white school children.

The Nature of Prejudice

An adequate definition of prejudice, as proposed by Gordon Allport (1958), contains two essential ingredients: There must be an attitude of favor or disfavor, and it must be related to an over-generalized, and therefore erroneous, belief. He then continues that "ethnic preju-
dice is an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he is a member of that group" (1958:10). The net effect of prejudice, thus defined, is to place the object of prejudice at some disadvantage not merited by his own misconduct.

Judith Porter (1971) divides the causes of racially prejudiced attitudes into three major categories - culture, social structure, and personality. The cultural explanation of prejudice, stressing the presence of racial attitudes in the cultural tradition, regards the individual as a passive entity who absorbs common evaluations from the environment. The individual learns to dislike certain groups of people in the same manner that he learns other prevalent cultural norms and values.

In her book, Race Awareness in Young Children, Mary Ellen Goodman (1964) also explores the effects of culture on the racial attitudes of individuals. American adults have highly standardized ideas and feelings about race. "Standardization of this kind does not suddenly emerge full-blows at some biologically predetermined stage, nor is its development necessitated by some innate qualities of the human animal. There is plenty of proof that the adult generally manifests the race attitude common in his time and his society, and that he would have manifested
quite different ones had his time and society been different (1964:244). Therefore, standardized American ideas and feelings about race are transmitted from one generation of Americans to the next, but not as a biologically determined inevitability or at any given point in the formative stages of the oncoming generation.

Goodman (1964) and Morland (1963), also, express the opinion that the attitudes of young children are due, in part, to their culture and environment. The children's thoughts and feelings don't just happen, nor do they come simply and directly from parent to child. Rather they grow in each child, a unique result of a unique combination of conditions. Each individual generates his own attitudes, out of the personal, social and cultural materials which happen to be his. In view of the fact that in a given culture certain conditions and experiences are common and rarely to be avoided individuals tend to get hold of rather similar materials, and hence, eventually, to generate rather similar attitudes.

The social structure approach revolves around the problems inherent in or arising from the social interaction of many individuals. Status deprivation, competition for jobs and prestige, and lack of education are important forces perpetuating racial conflict. These are problems usually associated with the lower socioeconomic levels, and investigations have affirmed the hypothesis that the lower
class has more negative attitudes toward the opposite race than their middle class counterparts (Porter, 1971).

Contact with the opposite race seems to be another important structural variable to consider in prediction of prejudice. According to Allport (1958) the prejudice may be reduced by equal status contact between majority and minority groups in the pursuit of common goals. The effect is greatly enhanced if this contact is sanctioned by institutional supports, and provided it is of a sort that leads to the perception of common interests and common humanity between members of the two groups.

The personality explanation of prejudice demonstrates why attitudes differ in intensity among individuals within the same social group. The Authoritarian Personality (Adorno, 1950) is the best known study of this issue. Publication of this study produced much controversy and stimulated an avalanche of research in the ensuing years. It indicates that a generalized ethnocentrism based on pervasive and rigid ingroup-outgroup distinctions is characteristic of at least some individuals with psychological difficulties. "The essential contribution of studies in this mold has been the definition of a personality type which appears to correlate highly with prejudice, presumably prejudice of a 'pathological' (psychically-caused) rather than a 'normal' (culturally-caused) sort" (Goodman, 1964:250).
Much of the vast amount of empirical research in the area of the authoritarian personality carried out since 1950 has suffered from major methodological difficulties. The F Scale, devised by Adorno and his associates to measure authoritarianism, has come under attack for its susceptibility to response style and its bias toward authoritarianism of the political right to the exclusion of left oriented authoritarianism (Brigham, 1972).

Gordon Allport (1958) and Kenneth Clark (1964) indicate that children who are too harshly treated, severely punished or continually criticized are more likely to develop personalities wherein group prejudice plays a prominent part. Conversely, children from more relaxed and secure homes, treated permissively and with affection, are more likely to develop tolerance.

Racial Awareness in Children

Racial awareness is defined by most investigators as knowledge of both the visible difference between racial categories, and the perceptual cues by which one classifies people into these divisions (Porter, 1971). It is difficult to fully interpret data purporting to measure either racial attitude or racial self-esteem unless one has a knowledge of the level of awareness of the subjects in the group under consideration. Hence, there have been studies of the effect of age, sex, social class, and skin
color on racial cognizance.

Goodman (1964) divides the development of race awareness and attitudes into three phases: (1) Awareness, the dawning and sharpening of consciousness of self and of others in terms of racial identity; (2) Orientation (incipient attitude), the learning and synthesizing of race-related words, concepts, and values; (3) True Attitude, the establishing of full-fledged race attitudes (1964:252).

Gordon Allport (1958) also discusses the various stages of ethnocentric learning which he, too, separates into three stages: (1) Pregeneralized - the child has not yet generalized after the fashion of adults. The child learns linguistic tags before he is ready to apply them to the adult categories. They prepare him for prejudice. (2) Period of total verbal rejection - whites are assigned all the virtues and Negroes none. It may start as early as seven or eight years old, but seems to reach its ethnocentric peak in early puberty. (3) Differentiation - prejudice grows less totalized. There is new verbal acceptance, but behavioral rejection (1958:282-295).

Clark and Clark (1964) demonstrated that racial awareness is present in Negro children as young as three years old. This knowledge develops in stability and clarity, and by the age of seven, it is a part of the
knowledge of all children. Furthermore, Clark states, awareness of race increases with age. The attitude of sixth-graders are more definite than the attitudes of preschool children, and hardly distinguishable from the attitudes of high-school students. Thereafter, there is an increase in the intensity and complexity of these attitudes until they become similar to the prevailing attitudes held by the average American adult.

Mary Ellen Goodman (1964) in her work with black and white preschool children encounters a high degree of racial awareness. "It is shocking to find that four-year-olds, particularly white ones, show unmistakable signs of the onset of racial bigotry" (1964:245).

Kenneth Morland (1963) is one of the few investigators who has attempted a comprehensive study using the same instrument on a group of white children ranging in age from three to five. He finds that white children may be cognizant of racial differences as early as age three, although awareness seems to have its fastest development during the child's fourth year.

Judith Porter's study (1971) reveals that incipient racial feelings are already present for most preschool children, but a uniform pattern of response does not appear within each racial group. Variations in attitudes are not solely due to differences in individual personality. Age, socioeconomic class, sex, contact and shade of skin
color all prove to be important correlates of intra-racial variations in attitude formation.

Attitudes of White Children Toward Minorities

The available research on attitudes of white people toward Negroes indicates that: (1) White children show preference for their own race in friendship choices and general evaluation; (2) White children tend to have negative attitudes toward Negroes; and (3) The interracial attitudes of white people are directly taught or subtly developed early in childhood (Trubowitz, 1969:12).

Some of this available research indicating that children of both races tend to exhibit preference for white has been documented by Horowitz (1939), Clark (1963), Morland (1958), Goodman (1963), and Porter (1971).

Morland believes that this preference for and identification with whites by both Negroes and white children is the result of the higher status of the white in American society. Children of both races see the superior position of whites—-in books, magazines, T.V., movies, and in pictures on the walls of their schools. And, generally, the whites live in better houses, have more money, and are in positions of power.

Alice Miel (1972) conducted a four-year study designed to learn how the elementary schools in a representative suburban community prepare children for a world
peopled by men and women of many different nations, races, religions and economic backgrounds. In relation to the racial attitudes of these suburban white children she observed that they learn to be hypocritical about differences at a very early age. At first many of the subjects studied professed not to care whether a person was white or black, but, with further probing, it became evident that this supposed tolerance was not a true indication of their real attitudes. When the same children were given any test which involved a choice between black and white they almost invariably shied from choosing the black. The prejudices of their society were still very much with them, but they had had it drilled into them that it was "not nice" to express such feelings. Also, she noted, group prejudices evidently take root early and go deep. Many stereotypes about race and religion cropped up even among the youngest children. Six and seven year olds pictured Negroes as poor, threatening or inferior.

Goodman (1964), in her work with preschool children, also noted that the relation between awareness or incipient attitude, and cross-racial behavior in young children was similar to that observed in adults. She repeatedly noticed that children whose public behavior was wholly or largely free of racialism provided, in private sessions, unmistakable evidence of awareness and incipiently prejudiced attitudes.
A study made by Katz and Zalk (1974) gives concurring evidence that young children do not demonstrate a one-to-one correspondence between attitude and behavior. Their findings indicate that children in nursery school and kindergarten are more prone to select dolls of their own skin color for positive items and other-race dolls for negative attributes when tested by an examiner of the same race. This trend appeared more pronounced in white than in black children. The performance of the white kindergarten children was particularly interesting since they showed a preference for white dolls with the white examiner, but a preference for black dolls with the black examiner.

Judith Porter (1971), in her book, Black Child, White Child, presents a very thorough analysis of her studies with preschool children. Studying the comments made by the children indicates that by age five, white children have quite complex racial attitudes. There is a slight increase in favorable own-race comments from three to five. Unfavorable verbalizations about the opposite race, however, increase sharply at four but then decrease at age five. Reference to actual comments suggests that the reason for this puzzling dip in unfavorable verbalizations about Negroes is due to the subterfuge resorted to by white children, as noted by the aforementioned investigators, when discussing racial matters.
Many of the white five-year-old children have high term knowledge but give totally irrelevant answers to explain their choice of the white doll. Although the doll sets are completely similar in all respects but skin color and hair, some subjects gave as reasons for rejecting the Negro: "Her shoes are dirty," "It has a scratched leg." These responses and accompanying emotional discomfort suggest an extremely important result. The "American dilemma" may begin to operate at an early age for whites: The child rejects Negroes but knows it is somehow not acceptable to voice these opinions openly. Slips of the tongue when explaining white doll preference confirm this interpretation: "Because he's white - I mean a blue shirt." "Different head - I mean hair." One child who rejected brown dolls even told the investigator, "I have a reason [for doing this] but I can't tell you." Later, she confided, "I'll tell you why I really didn't choose any of the colored children. I don't like colored children." Thus, learning the need for rationalizations and equivocation seems to be a part of the process of learning prejudice" (1971:84).

Due to the results of her studies, Porter disputes Allport's theory that the white child's period of total rejection may begin as early as seven or eight years old. She contends that by the age of four, the child is beginning to make an affect-laden connection between color and people. The responses of four-year-olds indicate incipient racial attitudes: White and brown are beginning to be classified in terms of good and bad, and people of these colors are evaluated accordingly. The child does not have a sophisticated cognition of racial differences, however. By the fifth year, the connection between color and race becomes clear and vague preferences have developed into real social attitudes. These attitudes are not as
fully differentiated as adult opinions, but the child is, however, beginning to develop strong preferences and indicate reasons for them (Porter, 1971).

Change in the Attitudes of White Children Toward Minorities Through Use of Multicultural Instructional Materials

Attitudes do change. One has only to look across the sweep of history to find easy corroboration of this fact. Data collected by public opinion polling agencies provide ample evidence of the shifting tides of public sentiment. "The Social psychologist is not interested in whether or not attitudes ever change - he knows they do. Rather, he is interested in the conditions, both within and outside the individual that facilitate or inhibit the changing of attitudes" (Brigham, 1972:239).

Brigham contends that despite the plethora of attitude change research that has been carried out in social psychology, relatively little, however, is known about how and when racial attitudes changes. He proposes a set of reasons for this neglect.

Quite early in the history of attitude research, an important finding was made - it is usually much more difficult to change strongly held attitudes than it is to change attitudes toward which the individual has little commitment. If you are doing research on how attitudes change, then it makes sense that you will concentrate on attitudes that can be changed. Further, you are likely to
focus on attitudes that can be changed in a very short period of time because the typical social psychological "experiment" rarely accounts for more than several hours out of the subject's life. In addition, you are likely to look for attitudes that are not interrelated in the subject's mind with a number of other attitudes and values because these attitudes will also be more difficult to change. And finally, it would be desirable to concentrate on attitudes that are not closely linked to societal values, that is, for which there are no "right" or "wrong" answers, so that the chance of deliberate lying or modification of responses by the subjects in a "socially desirable direction" is minimized.

On all these counts, racial attitudes appear to rate as "poor" attitude change research risks. Typically, racial attitudes are held very strongly by individuals and are interrelated with numerous other attitudes and values; there are often quite definite subcultural standards as to socially acceptable and unacceptable types of racial attitudes. With the above difficulties in mind, it is not surprising that theoretically oriented psychologists have, by and large, concentrated their efforts on attitude objects such as brushing one's teeth. . . . (1972:239-240).

There are some social scientists, though who have not only been interested in how and when racial attitudes change, but, specifically, in what the schools can do to bring about this change.

Kenneth Clark (1963) mentions that there have not been enough specific studies of the roles of the schools in the development of racial attitudes of children; hence, the real extent of the influence of schools and teachers is unknown. His cautious interpretations of the available evidence is that the influence of schools and teachers is more passive than active. Rather than taking the leadership in educational programs designed to develop more positive
racial attitudes, the schools tend to follow the existing community prejudices. The few experiments in dynamic race-relations programs as integral parts of the school curriculum reflect the general inadequacy of our educational institutions in this area. But, he contends, they also show what could be done if teachers and other school officials were sufficiently alerted to their social and educational responsibility.

Morland (1963), like Clark, sees the positive role that the schools can play in the area of racial attitudes. One way to reduce racial bias and consequent racial prejudice is to present accurate information about race and race differences, and, he believes, the most appropriate organization to take the responsibility for developing democratic attitudes is the school. However, he cautions, we need to realize,

... that although sound knowledge is necessary to combat false information, it is not sufficient to change attitudes. Facts do not speak for themselves; rather, they are interpreted through the experience and biases of those hearing them. At the same time, accurate information can challenge incorrect beliefs that support bias and prejudice, and can at least make such support shift to other grounds (1963:4).

Socioeducational research has focused on the influence of the school in prejudice reduction. Although comparatively few in number studies have been conducted which dealt with the effects of a multicultural program, or some segment of it, on the attitudes of white children.
Litcher (1969) authored multi-ethnic readers for his study, "Changes in Attitude Toward Negroes of White Elementary School Students After Use of Multiethnic Readers." Pictures portraying Negroes in contexts that were contradictory to prevailing prejudices and stereotypes, such as successful businessmen, doctors, lawyers, instead of garbage collectors, porters and other lower class positions, were given to an experimental group of white Midwestern second graders. A pretest-posttest evaluation revealed marked racial attitudinal improvements within this experimental group, while the control group, which did not use these multi-ethnic readers, displayed no significant difference in racial attitude (1969:152).

A recent investigation by Kimoto (1974) also concluded that books are effective in influencing human behavior. In his study, "The Effects of a Juvenile Literature Based Program on Majority Group Attitudes Towards Black Americans," the investigator concludes: (1) Reading materials about Black Americans can have significant effects on close and moderate social distance attitudes. (2) Teachers are able to design and implement successful intergroup education programs which can be integrated into the on-going curriculum. (3) Available resources such as school and public libraries, personal collections, and juvenile book clubs can provide adequate materials for literature-based intergroup education programs. (4) A
A sustained literature based program can produce attitudinal changes which are still measurable after program termination (1974:171A).

Lancaster (1971), using an all-white, suburban fifth grade as his sample, obtained significantly different results than Kimoto in his study of racial attitudes. The population was divided into two groups on the basis of pretest attitudinal scores. Group (a) contained those students who expressed no racial preferences or bias towards blacks, while group (b) contained those students whose pretest scores indicated a prejudice against blacks. Both groups were given books that displayed black characters in positive roles. Group (a) students increased their racial preferences toward blacks, while those students in Group (b) showed increased prejudice towards blacks with the greater number of books read. Lancaster concludes her study by stating, "As yet, we do not have sufficient knowledge to make reliable predictions of the effect of particular books on individuals. The relationship is complex and requires further study." She recommended that most schools include books with black characters in their curriculum. However, these books should not be solely relied upon to provide the alleviation of prejudice, especially in communities where extreme prejudice is the norm (Kay, 1976:11-12).
Yawkey (1971) conducted a similar investigation in his study entitled, "Attitude Toward Black Americans Held By Rural and Urban White Early Childhood Subjects Based upon Multi-Ethnic Social Studies Materials." The major concern of the study was to determine if reading and teacher-directed discussion of selected social studies multi-ethnic literary material could change urban and rural seven and seven-and-one-half year old white children's attitudes in a direction favorable to the black American. Although results from the urban school and the rural school were both statistically significant and in the same positive direction results from the rural school were significant at the .01 level while results from the urban school just reached the .05 level of significance. Through a post ad hoc analysis of the results of the experiment, the populations involved, and attitude change theory, the investigator delineated several points.

Contact with blacks by rural population B did not occur in or outside of school because no black families lived within the borders of this particular school district. On the other hand, the urban population A had much contact with black children in the integrated elementary school and in the community. Perhaps the attitudes of rural subjects were not strongly held because of little or no contact with black Americans, and thus were easily influenced by the social studies treatment. The urban children, who had many contacts with black American children, may have developed strong attitudes and thus were not so easily influenced by the multi-ethnic reading and classroom discussions approach. Said differently, the rural subjects may have had simple attitudes while the urban subjects developed multiplex attitudes toward black Americans with
simple attitudes more susceptible to change than highly complex and multifaceted ones" (1971:168).

The results of Roth's study (1970), "The Effects of 'Black Studies' on White 5th Grade Students" were the reverse of Yawkey's. A Black studies program was used which aimed primarily at the cognitive domain. He found this approach not effective with regards to change in the racial attitudes of segregated white students. However, it was effective for white and black students in integrated schools, and black students in segregated schools. Roth states that in order for Black studies programs to be effective with the white segregated student, they must tap the affective as well as the cognitive domains. Therefore, he suggests, some of the principals of group dynamics such as discussions, sociodramas, and role playing should be used.

Summary

Chapter 2 reviewed the literature pertinent to this study. It was seen that racial attitudes are held very strongly by most individuals, and that although the school can provide sound knowledge to combat false information, it is not sufficient to change attitudes. In order to do so, it is necessary to teach to the affective domain as well as the cognitive one.

The results of research studies have been inconsistent with the effects that enriched curriculum and
materials have on prejudice reduction. Chapter 3 will discuss the design of this study, and how it proposes to favorably change the racial attitudes of white students through the use of a multicultural education program that emphasizes the affective domain.
Chapter 3

DESIGN OF THE STUDY

The purpose of this study was to investigate the effects of a multicultural education program on the attitudes of white, middle to upper middle class second and third grade students toward minority children.

Characteristics of Sample

The subjects selected for the present study were fifty-eight Caucasian students from two E.C.E. classrooms comprised of multi-age groupings of second and third graders. There were 12 girls and 17 boys in each class. The children were originally assigned to a team of two teachers whose task it was to divide the students into two classes that were numerically and compositionally alike. Taken into account was sex, ethnic group, and academic level. The latter was based on the preceding teacher's evaluation, the entry step for the Developmental Reading Program, and the entry level for the Scott, Foresman Math Program. (See Tables 1 and 2.)

In addition to the subjects there were three minority students in the control group, one girl and two boys. Two of the children were local residents, and the third was involved in the bussing program, Permits With Transportation. There were two minority students in the experimental
group, one girl and one boy. Both of these children were bussed to the school. Although the minority students did participate in the study, they were not included in the statistics.

Table 1
Entry Step for Developmental Reading Program
Experimental and Control Groups

<table>
<thead>
<tr>
<th>Sex</th>
<th>N</th>
<th>T Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>17</td>
<td>64.5 (n.s.)*</td>
</tr>
<tr>
<td>Female</td>
<td>12</td>
<td>23 (n.s.)</td>
</tr>
</tbody>
</table>

*p 0.05

Table 2
Entry Level for Scott, Foresman Math Program
Experimental and Control Group

<table>
<thead>
<tr>
<th>Sex</th>
<th>N</th>
<th>T Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>17</td>
<td>44.5 (n.s.)*</td>
</tr>
<tr>
<td>Female</td>
<td>12</td>
<td>26.5 (n.s.)</td>
</tr>
</tbody>
</table>

*p 0.05

Equating of Groups

It was ascertained that the control and experimental groups were initially comparable in their attitudes toward Asian Americans, Black Americans, Mexican Americans
and Anglo Americans. Tables 3 and 4 show that there was no significant difference. Please note that all nonsignificant T values are designated with n.s. The statistical significance of the scores was based upon the Wilcoxon Matched-Pairs Signed-Ranks test.

Table 3
Pretest Scores on Response to Ethnic Pictures Scale Experimental and Control Groups Male

<table>
<thead>
<tr>
<th>Ethnic Picture</th>
<th>N</th>
<th>Wilcoxon T test</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asian American</td>
<td>17</td>
<td>32.5 (n.s.)*</td>
</tr>
<tr>
<td>Black American</td>
<td>17</td>
<td>36 (n.s.)</td>
</tr>
<tr>
<td>Mexican American</td>
<td>17</td>
<td>23 (n.s.)</td>
</tr>
<tr>
<td>Anglo American</td>
<td>17</td>
<td>55 (n.s.)</td>
</tr>
</tbody>
</table>

*p 0.05

Table 4
Pretest Scores on Response to Ethnic Pictures Scale Experimental and Control Groups Female

<table>
<thead>
<tr>
<th>Ethnic Picture</th>
<th>N</th>
<th>Wilcoxon T test</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asian American</td>
<td>12</td>
<td>38.5 (n.s.)*</td>
</tr>
<tr>
<td>Black American</td>
<td>12</td>
<td>31.5 (n.s.)</td>
</tr>
<tr>
<td>Mexican American</td>
<td>12</td>
<td>18.5 (n.s.)</td>
</tr>
<tr>
<td>Anglo American</td>
<td>12</td>
<td>11 (n.s.)</td>
</tr>
</tbody>
</table>

*p 0.05
Research Design

An experimental study employing the single-variable design was used. In order to allow the hypothesis of the study to be tested appropriately, a pretest was administered to all the subjects during the second week of December, 1975 by the investigator (also the teacher of the experimental group). The instrument used was the "Response to Ethnic Pictures Scale."

The children were tested in small groups; each group was limited to the same sex. At the same time the teacher of the control group worked with the remaining subjects away from the testing situation.

Each student was given a set of photographs and a questionnaire. Once the materials were distributed, the following instructions were given:

In the book you have just received are some pictures of boys and girls. You don't know any of them but I want you to play a game and guess what they are like. There are no right or wrong answers.

If you guess that the student in the picture is a lot like the student described in the question, fill in the box under the words, "A lot."

If you guess that the student in the picture is a little like the student described in the question, fill in the box under "A little."

If you guess that the student in the picture is not at all like the student described in the question, fill in the box under the words, "Not at all."

The investigator then read each question twice while the children followed along in their questionnaires. Afterward, they marked their responses. The testing session
lasted about thirty minutes. This same procedure was followed until all 58 subjects were tested. Following the three months of involvement in the multicultural study, a posttest was administered during the first week of April, 1976. The same test and the same procedures were used.

**Instrument**

The instrument used was the "Response to Ethnic Pictures Scale" developed by PRIME, Program Research in Integrated Multiethnic Education, under the direction of Dr. Jane R. Mercer at the University of California, Riverside. It is composed of two sets of color photographs of elementary age children, one set of male photographs and one set of female photographs. There is one photograph for each of the four ethnic groups represented: Asian American, Black American, Mexican American, and Anglo American. A questionnaire is used in conjunction with the photographs. (See Table 5). The investigator simplified the design of this questionnaire so that it was suitable for primary grade children. Large manuscript letters were used, and only two questions were placed on a page.

The scale was devised so that the subject was not forced to make a choice among groups. Each ethnic group was judged individually; therefore, it was theoretically possible for all four ethnic groups to be awarded the same raw score.
The student's score was based on his or her reaction to the photographs. Each question had a trichotomous response pattern: "A lot," "A little," "Not at all." The raw score range was from 0 to 20.

Table 5
Response to Ethnic Pictures Score

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1. How kind is this student?</td>
<td>A lot</td>
<td>A little</td>
</tr>
<tr>
<td>2. How many friends does this student have?</td>
<td>A lot</td>
<td>A little</td>
</tr>
<tr>
<td>3. How often does this student get in trouble?</td>
<td>A lot</td>
<td>A little</td>
</tr>
<tr>
<td>4. How often does this student get good grades?</td>
<td>A lot</td>
<td>A little</td>
</tr>
<tr>
<td>5. How happy is this student?</td>
<td>A lot</td>
<td>A little</td>
</tr>
<tr>
<td>6. How much does the teacher like this student?</td>
<td>A lot</td>
<td>A little</td>
</tr>
<tr>
<td>7. How strong is this student?</td>
<td>A lot</td>
<td>A little</td>
</tr>
<tr>
<td>8. Is this student like you?</td>
<td>A lot</td>
<td>A little</td>
</tr>
<tr>
<td>9. How much would you like this student for a friend?</td>
<td>A lot</td>
<td>A little</td>
</tr>
<tr>
<td>10. How much would you like to be like this student?</td>
<td>A lot</td>
<td>A little</td>
</tr>
</tbody>
</table>
The Experimental Program

In this study the experimental group was exposed to a deliberate multicultural education program while the control group was not. However, the general philosophy and atmosphere in the rooms of both the experimental group and the control group was one in which the students received approval from their teachers, and were encouraged to be conscious of the need to support one another. Both teachers expressed belief in the worth and dignity of the individual, the equality of all men, and the right to individual opportunity; hence, they attempted to display positive attitudes toward their students, and conscientiously allowed each individual to grow and make his own unique contribution.

While the atmosphere and philosophy in both rooms were similar; the experimental group, in addition, experienced a multicultural education program. The main thrust of the program rested on the following behavioral objectives:

1. Through questions, and statements of approval, the teacher attempts to encourage the children to talk about race, and to elicit their feelings and understandings about people who are different.

2. Through providing an accepting objective model for children, by consciously expressing positive statements about minorities and by insisting on facts,
the teacher aims to reduce stereotypic and prejudicial thinking.

3. To help the children identify the ways people are different and alike by observing pictures of different kinds of people doing the same activities.

4. To have the children list, analyze, and portray the way people of all groups have contributed.

A variety of methods and materials was used by the investigator to accomplish these objectives. A sample of some of these follows:

Books and Magazines

Books can perform a unique function in the plan for multicultural education. Augusta Baker, the Coordinator of Children's Services for the New York Public Library, says, "They provide a means for gaining knowledge, improving social skills, and influencing attitude and ways of thinking so that they reinforce each other. They help develop awareness and can carry readers into the experiences and feelings of people different from themselves" (1971:1). Books cannot take the place of first hand contacts with other people. However, they can prepare children to meet people, to discount unimportant differences, and to appreciate cultural traditions and values unlike their own.

A new selection of library books was introduced into the classroom every few weeks. There were books about
children of different racial, religious, ethnic, and national backgrounds. Some introduced minority characters or focused on a minority child without making an issue of the fact. The main character may have been a black child just as he may have been a white child, or a child of any other group. Such books helped the students to see that children of all races have similar problems and similar feelings. There were, also, books about people who were, or are, on the forefront in the fight for equality, plus a number of science books on the skin, the skeletal system and the cardiovascular system. It was important for the children to be aware of the fact that while people of different racial groups may not look the same externally, there are many ways in which they are the same internally.

A large selection of *Ebony* magazines were used in the classroom also. The children were encouraged to read them, as well as the books, and to write independent reports.

**Photographs and Study Prints**

Since we live in a pictorial culture, this multicultural education unit used pictures and photographs extensively. Not only were they used to evoke discussions about feelings and relationships, but were used to serve as a substitute for a live model.

A bulletin board display of integrated pictures of children and adults working and socializing together was
used to initiate the program. These were actual photographs loaned to the investigator by the San Fernando Valley Fair Housing Council. The study prints, Famous Black Americans, were used, too. These were color portraits and biographical sketches of 36 famous black Americans. Chicanos Y Chicanas Prominentes was another set of prints that was displayed. All prints were hung so that they were easily removed, read, and replaced.

Audio Visual

Films. Documentary and "message" films were considered an important component of this multicultural program. They can be excellent avenues for affective education. The documentary which seemed to have the most impact was, "Martin Luther King, Jr.: From Montgomery to Memphis." The content of the film was reinforced by James T. dekay's book, Martin Luther King, Jr. The subject of segregation, non-violence, and the tools of non-violence captured the interest of the children, resulting in many interesting and stimulating discussions.

Whenever a discussion took place both the investigator and the children sat in a circle on the rug. Because everyone could see everyone else, the attention span was longer, and more children became involved. Also, by sitting with the children the investigator tried to become part of the group rather than the authority figure.
One "message" film viewed was "The Toymaker." It told the story of two little hand puppets, one striped and one spotted, who were friends until they discovered that they were "different"; then suspicion developed. The film was followed by a discussion which centered around the main question: 1) Does being different make someone better or worse? 2) How are we different, and how are we the same?

Tape Recordings

Brown Eyes, Blue Eyes was taken from the film, "Eye of the Storm." The effects of prejudice were made patently clear through the recording of a unique two-day experiment conducted by a third grade teacher in a midwest agricultural community. On the first day the teacher separated her class into "superior" and "inferior" groups based solely on eye color. Blue eyed children were superior, brown eyed children inferior. On the second day the roles were reversed. Attitude, behavior, and classroom performance were measurably changed as children suffered segregation, discrimination, and the devastating virus of prejudice. The tape motivated an excellent discussion on prejudice and name calling.
Music was also used as a positive way of bridging the gap between cultures; hence records were used freely. A favorite was Ella Jenkins' *Jambo And Other Call and Response Songs and Chants*. Prior to listening to the record the investigator set the scene by showing the class a world map. The countries of Kenya and Tanzania were pointed out, and the children were informed that the language spoken in these two countries was Swahili. It was then stressed that Africa was not just one country with one language, but was composed of many countries with many different languages, religions, and customs. The children learned some of the songs and chants of these two countries, and, also, several Swahili words, including the numbers from one to ten.

The students were so enthused and excited about learning to count in Swahili that the investigator devised a learning center around it. The children asked their parents and relatives the languages they spoke other than English, and then had them write down the words for the numbers from one to ten. As the children brought in the numbers the investigator copied them onto tagboard, pinned them on a bulletin board, and strung roving yarn from the numbers to a world map. This display pinpointed the country where each language originated. Independently, the children learned how to count in at least one foreign language. (See Figure 6 for a visual picture of the display.)
Resource Visitors

A culturally pluralistic curriculum should:

... present the cultural, sexual, and racial groups in our society in a manner that will build mutual respect and understanding. ... present members of various cultural groups in positions of authority (Grant, 1974:190)

Using the "real thing" - the live representation of the thing we wish to demonstrate - speaks far louder than the words we say (Grambs, 1968:34).

Consistent with views cited, the investigator invited a number of resource visitors to the classroom. They were all an integral and vital part of the program. One
guest was Mr. Fred Dumas, Superintendent of Area J of the Los Angeles Unified School District. At the time of his visit the children were quite aware of the type of segregation that took place in the South. All of their information came from books and films; therefore, Mr. Dumas, who had taught in a segregated school in New Orleans, was able to give them first-hand information. He also talked to them about the type of unwritten segregation he experienced as an educator here in Los Angeles.

Mr. Dumas' visit served a dual purpose. Not only did he expand the childrens' knowledge about matters pertaining to segregation and integration, but by his mere presence the children were able to see and meet a Black man who held an influential and prestigious position.

Open-Ended Stories and Role Playing

Productive and positive intergroup relationships and understandings can result with the use of open-ended stories and role playing. In this unit they provided an excellent self-motivating way for the children to enter and explore this area. Open-ended stories led to group discussions or role playing.

One open-ended story was "Lady in Distress." The class was shown a photograph from a magazine of an attractive young Black woman kneeling down beside the obviously flat tire of her car. The photograph was a close-up, and
her facial expression was one of distress. The children were told that three men were driving by and saw her: One Chinese man, one Black man, and one White man. They were then asked which of the three men stopped to help her?

The following verbatim transcript is an example of the children's responses:

"The Chinese man would stop, because he's nice."
"The white man would stop, because mechanics are white."

The Black man would help, because he wanted to help the woman because she was black."

Role playing, according to the Shaftels (1970), can contribute some important goals:

Decision-making in interpersonal and intergroup relations;

The development of individual integrity and group responsibility;

Growth in problem-solving capacity of children
a) In problem definition
b) In generation of alternatives
c) In anticipating consequences
d) In sensitivity toward self and others

The delineation of the value dimension in problem-solving as an aspect of citizenship education;

The use of role-playing as a discovery process, utilizing decision-making in action, in which students
decide for themselves, as a result of their explorations:

The teacher's role as one of facilitator of children's ideas, not as the explainer and concluser.

The following is an example of one role-playing session. The investigator said, "I'm going to read you a story about a boy who had a disagreement with his mother. This story isn't finished. While I'm reading you may think of how it might end. Perhaps some of you will want to act out ways in which this boy can solve his problem." This story by Jean Grambs (1969:123) was then read:

Jim could hardly wait to get home. He ran the five blocks from his school to the small and familiar house that he and his family moved into three years ago. It wasn't a big house, and sometimes having grass to mow or leaves to rake made him wish they lived in an apartment. His real regret was that his best friend at school lived on the other side of the large highway that separated his neighborhood from his school. But now things would be different.

"Mom! Mom!" he called as he flung open the front door, and banged it shut. "Guess what? It's the best thing that's happened since we moved here!"

"I'm down here ironing, Jimmy," his mother said, her voice coming from the basement. "Come here and tell me your news!"

Jim almost tumbled down the basement stairs in his eagerness to tell his mother the news. "Mom, you know Bill, that new kid in our class? The one who likes to collect rocks, too, and the--well--I guess he's the greatest guy I ever met. Well--guess what? They've bought Mr. Allen's house down the block. And they're moving in on Saturday and now I'll have someone to walk to school with, and we'll
be able to play after school and on weekends and . . . and his older brother plays the guitar and maybe he'll teach me, and his father used to play on his school baseball team and maybe he can coach us and...."

"Oh, Jim! Wait, wait! You're going so fast I can hardly keep up. How nice to have a friend move on our block. It will be great for you. Who is it now? I get your friends sort of mixed up." Jim's mother smiled at his happiness.

"Oh, it's Bill. You know, Bill Barrister who was over last week helping me sort out some of my minerals."


"What's wrong with Bill?" he demanded.

"Why, nothing, really. I guess. It's just... well... they're Negro... black I mean... and...."

"And?" said Jim. "And what?"

The investigator made one change in the original story: Bill was changed from a Black to a Mexican. This was done because the pretest showed that the children's attitude towards Mexican Americans was more negative than towards any of the other groups tested. And, since there was a dearth of material pertaining to the Mexican American, some of the available material had to be adapted.

After the story was read a short discussion took place, and then volunteers were selected to act out the roles of mother and Jim. A discussion and evaluation occurred at the conclusion of the initial enactment. Because the interest level was so high several re-enactments were
held with subsequent discussion and evaluation. The following are some excerpts:

Mother: He's different from us, and I don't want you to play with people who are different.

Jim: He's still a playful friend, and Billy needs some friends to play with.

Mother: He's not the type we are - his eyes are different.

Jim: He's not THAT different.

* * * * * * *

Mother: You'll be saying these crazy things. You'll get mixed up in your language. You'll speak part of his. He'll come over and do these crazy things.

Jim: You're prejudiced just because he's a little different. That doesn't mean I shouldn't play with him. I could learn his language.

Mother: He'll wear a rug on his shoulder . . . You can walk to school with him, but he can't come to our house.

Jim: Oh Ma!

Mother: Well, you can go to his house, but he can't come here.

Jim: If you're not here I'll bring him over.

* * * * * * *

Jim: If he's Mexican, so what? Chinese and Japanese are different.

Mother: You don't play with those people.

Jim: That's because they're not in my class. And, anyway, Bill's a nice guy.

* * * * * * *
Method of Statistical Analysis

According to the hypothesis, at the conclusion of this study there would be no significant change in racial attitudes between students who experienced the Multicultural Education Program and those who did not experience this program. The Wilcoxon Matched-Pairs Signed-Ranks Test, a nonparametric statistics test, was used to determine whether the difference was statistically significant. This test was selected because the design involved two groups, the two groups were matched, and the data was at the ordinal level. The level of significance was set at 0.05.

Summary

Fifty eight upper-middle class children were selected as the sample for this study. Twenty nine students were in the experimental group and twenty nine in the control group. Both groups were comparable in academic level, age, boy/girl ratio, and number of minority students within each class.

The Response to Ethnic Pictures Scale was administered as the pretest to determine the attitude of the subjects toward Asian Americans, Black Americans, Mexican Americans and Anglo Americans. There was no significant difference between the two groups; therefore, they were equated at the onset of this study.

The experimental group participated in a three-month
multicultural education program. The children were exposed to books, magazines, films, photographs, study prints, tapes, records, resource visitors, and open-ended stories and role playing. When the program ended the pretest was readministered as the posttest. Chapter 4 will present and analyze the data obtained.
Chapter 4

PRESENTATION AND ANALYSIS OF THE DATA

The previous chapter has described the research design and the procedures for gathering and analyzing the data. The present chapter deals with the results of these procedures. This chapter not only presents the results, but outlines the statistical techniques and analyzes and summarizes the study's data. The results of the hypothesis is herein given. The level of significance necessary to reject the null hypothesis was set at the five percent level of confidence. This particular level of significance is chosen by the investigator because of its frequent use by statistical experts in the field who want to decrease the opportunity of a type one error (Siegel, 1956). The statistical computations were made according to Siegel (1956).

All test data were scored, analyzed, and interpreted by the investigator.

Presentation of Data

The study stated the null hypothesis: There would be no significant change in racial attitude at the .05 level of significance between students who experienced the Multicultural Education Program and those who did not experience the program.
In order to test the hypothesis, it was necessary to make certain that the equalizing procedure had succeeded in equating the two groups involved in the study. As was shown in Tables 1 and 2, the control and experimental groups had no significant differences in their attitudes toward Asian Americans, Black Americans, Mexican Americans, and Anglo Americans. The results of this analysis substantiate the assumption of equivalence of groups. Tables 6 and 7, therefore, reflect the experimental factor, and show the results of the T score.

Table 6
Posttest Scores on Response to Ethnic Pictures
Experimental and Control Groups
Male

<table>
<thead>
<tr>
<th>Ethnic Picture</th>
<th>N</th>
<th>Wilcoxon T test</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asian American</td>
<td>17</td>
<td>23 (n.s.)*</td>
</tr>
<tr>
<td>Black American</td>
<td>17</td>
<td>36 (n.s.)</td>
</tr>
<tr>
<td>Mexican American</td>
<td>17</td>
<td>70 (n.s.)</td>
</tr>
<tr>
<td>Anglo American</td>
<td>17</td>
<td>37.5 (n.s.)</td>
</tr>
</tbody>
</table>

*p 0.05

There was no significant difference in the racial attitudes between the male experimental group and the male control group. Therefore, the null hypothesis was sustained.
Table 7
Posttest Scores on Response to Ethnic Pictures
Experimental and Control Groups
Female

<table>
<thead>
<tr>
<th>Ethnic Picture</th>
<th>N</th>
<th>Wilcoxon T test</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asian American</td>
<td>12</td>
<td>23.5 (n.s.)*</td>
</tr>
<tr>
<td>Black American</td>
<td>12</td>
<td>25.5 (n.s.)</td>
</tr>
<tr>
<td>Mexican American</td>
<td>12</td>
<td>22 (n.s.)</td>
</tr>
<tr>
<td>Anglo American</td>
<td>12</td>
<td>33 (n.s.)</td>
</tr>
</tbody>
</table>

*p 0.05

There was no significant difference in the racial attitudes between the female experimental group and the female control group. Therefore, the null hypothesis was sustained.

Summary

In Chapter 4 the data for this investigation are presented and analyzed. The investigator was not able to reject the null hypothesis. The experimental group, both male and female, did not make significant gains at the .05 level of significance over the control group in their positive attitudes toward Asian Americans, Black Americans, and Mexican Americans as measured by the Response to Ethnic Pictures scale. This would appear to indicate that, given the same set of circumstances, a Multicultural Education
Program does not afford the teacher a vehicle with which to significantly increase the positive attitudes of white upper middle class students toward minorities. Chapter 5 will examine the implications and present some recommendations.
Chapter 5

SUMMARY, CONCLUSION, IMPLICATIONS AND RECOMMENDATIONS

Summary

The purpose of this study was to determine the extent to which a planned program of multicultural education, specifically one that emphasized the affective domain, could significantly induce positive change in the racial attitudes of a selected group of white second and third grade children. The instrument used to measure the effectiveness of this program in bringing about the desired attitude change was the "Response to Ethnic Picture Scale."

The pretest was administered in December, 1975 to both the experimental and control group. The two groups were significantly equated at the onset of the study. A three-month treatment period followed during which the experimental group was exposed to the multicultural program. In April, 1976, the pretest was readministered as the posttest. The Wilcoxon Matched-Pairs Signed-Ranks test was used to determine the statistical significance of the scores. Changes at the .05 level were considered significant.
Conclusion

The null hypothesis stated that there would be no significant change in racial attitude at the .05 level of significance between students who experienced the Multicultural Education Program and those who did not experience this program. The null hypothesis was sustained which indicates that the experimental factor was not effective.

Implications

The subjects in this study all live in the predominantly white, affluent suburb of Encino. There is little opportunity for them to interact with people from different cultural or racial backgrounds. Of the 380 children involved in the Early Childhood Education program 11 have a Spanish surname. Almost all of these children live in a modest neighborhood motel, their socioeconomic status is much lower than that of most of the children at the school; they speak little or no English, their academic achievement is limited; they do not socialize with the other children after school, and they are not participants in any of the local youth or athletic groups. The Spanish-speaking adults with whom the children come in contact are mostly per diem domestic workers or live-in housekeepers. The students usually refer to them as "my maid." The majority are recent immigrants from Mexico or Guatemala; they speak little or no English, and their attrition rate
is high.

Of the 43 Black American children in E.C.E. 36 are voluntarily bussed from another community as part of the Permits With Transportation program. Since the bus leaves the school immediately after dismissal time, with the exception of one day a week, it is difficult for the participants in this program to socialize with the other children after school. Unless private transportation is arranged, they are unable to join any of the local youth groups.

The outstanding finding in existing investigations of racial attitude is that both black and white children tend to exhibit a preference for white (Clark, 1963; Goodman, 1964; Trubowitz, 1969; Porter, 1971, Rice, Ruiz and Padilla, 1974). Apprised of this fact by a review of the related literature, and aware of the attitudes held by many of the subjects due to their limited and limiting experiences with minorities the investigator centered the Multicultural Education Program around the Black American and the Mexican American. Through the use of books, pictures, records, films, discussions, open-ended stories, role playing and guest speakers a broader and more positive view of these minority groups was brought forth. But, as the post-test scores indicate, three months of treatment did not eradicate attitudes of long standing.
Numerous research studies (Clark, 1963, Goodman, 1964; Porter, 1971; Miel, 1972; Brigham, 1972) note that group prejudices start at an early age, between three and five years old for most white children; they go deep, and it is usually more difficult to change these deep, strongly held attitudes than it is to change attitudes toward which the individuals have little or no commitment. Consequently it can be hypothesized that the treatment period was too brief to bring about the desired change in attitude. Further study is necessary before this assumption can be determined.

There does, however, appear to be a place in the public school for a multicultural education program, but it alone cannot combat racial and ethnic prejudice. According to Morland (1963) the school is the most appropriate organization to take the responsibility for imparting valid knowledge about various important fields. But it is necessary to realize that although sound knowledge is essential to combat false information it is not sufficient to change attitudes. Facts do not speak for themselves, but are interpreted through the experiences and biases of those hearing them. At the same time, however, accurate information can challenge incorrect beliefs that support bias and prejudice, and can, at least, make such support shift to other grounds.
A study made by Chesler, Wittes and Radin (1968) also supports the need for a multicultural program. They found that with grammar school children in a merely desegregated school there were occasional glimpses of the beginning of acceptance but, "the children by themselves do not appear to be forming...positive attitudes towards inter-racial association. The lack of specific curriculum emphasis on racial matters contributed to the slow pace of progress" (Chesler, Wittes, Radin, 1968:3).

Recommendations

Many questions pertaining to the effects of a multicultural education program on the attitudes of children remain unanswered. Much more research is needed in this area, therefore the following recommendations are suggested:

1. A longitudinal study, spanning the subjects' four years in the Early Childhood Education program, aimed at testing the efficacy of a multicultural education program in reducing prejudicial attitudes.

2. A study of multicultural program aimed at changing attitudes in segregated settings, and comparing it with a similar program in integrated settings, thus, not only providing useful evidence of the value of the program in both kinds of situations, but also providing useful evidence on the importance of inter-
racial contact as a factor in prejudice reduction.

3. A study of multicultural education program using a larger sample from a different socioeconomic group; a different geographic location, and involving another age group,

4. Conducting a similar study using an investigator who is a visible member of a minority group.

It is heartening to remember that there is an antithesis to the principle of the vicious circle in human affairs. The benign circle operates too, and we who have young children in our charge can touch the springs to help set it in motion.

Mary Ellen Goodman
(1964:247)
BIBLIOGRAPHY


———. The Development of Racial Bias in Young Children. ERIC, ED 002 571, 1963.


Third Grade Social Studies Unit. Park Forest, Ill.: Park Forest Public Schools District 163, 1970.

