

ABSTRACT

A DESCRIPTIVE STUDY OF THE IMPLEMENTATION OF
MAN: A COURSE OF STUDY AS REVEALED
THROUGH ETHNOCENTRISM

By

Donald L. MacFadyen

The purpose of this study was to investigate the implementation of Man: A Course of Study, an elementary social studies program, in a single school district.

The locus of the investigation was a suburban midwestern university community. The study dealt specifically with eight pupil subjects and their teachers, selected from two different elementary buildings in the local school district. After the two classroom teachers in the two schools rank-ordered their pupils on perceived social science skills, two boys and two girls from the middle quartiles of each class were selected as subjects for intensive evaluation.

The study assessed teacher and student entry behavior as well as post-treatment (Man materials and instructional strategies) behavior. Interviews of a semiopen-ended nature were utilized for both pupils and teachers. These interviews were analyzed for pupil ethnocentrism and teacher concerns about implementing Man.

Semantic differential instrumentation was also used with pupils to assess ethnocentrism and any gain or loss associated with the topic. The following conclusions were reached:

Conclusion 1

The events comprising the implementation of Man formed an identifiable model of a successful implementation of the program.

Conclusion 2

A workable model to instruct in-service teachers and present potentially controversial ethnocentric topics such as senilicide was identifiable. This model has been applicable to instruct both teachers and pupils. Presumably, the model for in-service teachers should also be useful for presenting similar materials to school administrators and the general public.

Conclusions 1 and 2 above were extracted from the findings related to the study objectives associated with the implementation process. The remaining four conclusions were drawn from the findings associated with the ethnocentric content study objectives.

Conclusion 3

Teachers had no negative feelings about the Man program or of their teaching the program. Their attitude was one of acceptance program and its content.

Conclusion 4

Teachers did not anticipate any problems in teaching the content component of Man dealing with senilicide.

Conclusion 5

Pupils were not traumatically disturbed when studying the practice of senilicide.

Conclusion 6

The findings did not support a conclusion about whether or not Man materials and techniques reduced ethnocentrism.

The above conclusions served as the basis for the following recommendations:

1. Involve the public for the innovation prior to implementation. Teachers need to be involved in the formulation of objectives and their modification as the need becomes apparent.
2. Schedule in-service activities as a portion of the regular academic school day to help assure teacher acceptance and demonstrate support for the innovation.
3. Provide for both formative and summative evaluation through the total adoption process.
4. Utilize external experts and consultants in getting started.
5. Devise a system for the effective movement of instructional materials between classrooms and among buildings.

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A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF EDUCATION

Department of Elementary and Special Education

1974

ACKNOWLEDGMENTS

I wish to express my sincere appreciation to those individuals without whose help and inspiration I would have been unable to complete this undertaking. A great deal of time and effort has been expended on my behalf by my graduate committee: Drs. Dan Jacobson, Roger Niemeyer, Ted Ward, Perry Lanier, and especially Bill Joyce, who served as my chairman. Each contributed his particular brand of expertise and stimulation over the past several years.

My family deserves a special note of mention. Their suffering with me through the usual quota of graduate student problems was greatly appreciated. Goldia, Bob, Bill, thank you all.

Many other individuals should be acknowledged for their words of encouragement and helpful suggestions. Without the help of many, many people, this dissertation could not have been written.

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CHAPTER I

BACKGROUND OF THE STUDY

Few of the new social studies curricula created during the 1960's have stimulated more continuing interest than Man: A Course of Study. Originally designed as a one-year course for fifth or sixth graders, Man constitutes a radical departure from the bland, sterile textbooks that had dominated social studies instruction for generations.

Link reported in October, 1972, that roughly 1,500 school districts in the United States were using the Man program.¹ Although this number is substantial, it in no way implies that Man is a popular program. The potential for adoption is approximately 18,000 public school districts and 15,000 nonpublic elementary schools in the United States. Man is also used in Canada, Great Britain, and Australia, and in English-language schools in Japan and Italy.

Man revolves around four units:

1. The life cycle of the salmon. This unit introduces the study of generational overlap and investigates why human beings are so helpless at birth.

¹Frances Link, Associate Director of Curriculum Development Associates, Washington, D.C., telephone conversation, October 22, 1972.

2. The herring gulls. Through this medium, children focus on family structure and how behavior may be viewed in terms of the requirements for survival.
3. Baboon behavior. Group structure and individual behavior are studied by investigating the free-ranging baboon troop.
4. The Netsilik Eskimo culture. Children are encouraged to examine the differences and similarities between their lives and the lives of a group that appears so different from themselves.

The program is multi-media in nature and utilizes Bruner's inquiry approach to learning:

Mastery of the fundamental ideas of a field involves not only the grasping of general principles, but also the development of an attitude toward learning and inquiry, toward guessing and hunches, toward the possibility of solving problems on one's own.²

In the educational parlance of the day, it is a "process program." The program is definitely not based upon a single- or multi-textbook approach. A plethora of information and data is available to the learner through the methodology and source material provided within the instructional package. Information is presented to the learner through a variety of media:

--23 soft-cover booklets of from 8 to 88 pages and 7 additional booklets

--16 motion picture films (most using natural sound) ranging from 8 to 30 minutes in length

--3 simulation games

²Jerome Bruner, The Process of Education (Cambridge, Mass.: Harvard University Press, 1960), p. 20.

--4 records

--5 filmstrips

--23 maps, posters, and photomurals

Teachers are provided with nine paperback manuals to facilitate instruction. The in-service component for teachers is explicated by a 143-page booklet entitled Man: A Course of Study--Seminar for Teachers³ and a recommended workshop for teachers.

The program differs from existing elementary social studies programs in several respects. First, it does not follow the previously set program pattern of spiraling from the smaller world to the larger world. This micro-macro configuration of the child-centered organization illustrates a pattern that originated in the progressive era of the 1930's and 1940's.

First grade:	The child's family
Second grade:	The child's school
Third grade:	The child's neighborhood
Fourth grade:	The child's county, country, city, and metropolis
Fifth grade:	The child's state
Sixth grade:	The child's region of states
Seventh grade:	The United States
Eighth grade:	The world

Instead, Man first develops concepts and attitudes toward humanness and then applies them to achieve a greater understanding of the student's world and his own humanness. This is exemplified by the concepts of

¹Man: A Course of Study--Seminar for Teachers (Washington, D.C.: Curriculum Development Associates, Inc., 1970).

generationality and life cycle as presented through the unit on Pacific salmon. Second, far greater emphasis is placed upon the process by which children learn. Problem solving through a systematic schema or taxonomy of investigation is stressed. Finally, the need for the learner to interact with other learners to achieve his learning potential is emphasized.

A chronology of the development of the program indicates that it is a trend setter in terms of extant and projected social studies programs. As viewed over the decade since its conception in 1962 by 45 educators and scholars gathered together by the Educational Development Center (EDC), it has been a hallmark. By the time Jerome Bruner entered the developmental stages of the program and applied his own theory of instruction, much of the material had already been gathered. Man emerged in 1964. Peter B. Dow completed the developmental stage of the program as its director, and by 1970 had entered into a contractual relationship with Curriculum Development Associates (CDA) to publish and further CDA's interest in in-service education for teachers.

In the years since 1964, Man has served as a model for the development of other social studies programs. It is not that any one piece of instructional hardware or software is so unique in and of itself; rather, the combination of those practices and materials in such a manner as to make an integrated whole is the uniqueness of Man. Systematic analysis and hierarchical ordering of content are matched with a delivery system eloquently conceptualized by Bruner to produce the instructional "gestalt"--Man.

Innovative synthesizing of learning outcome and the process by which the outcome is learned had its beginning in the Man practices listed below:

1. The publisher requires in-service education of professional staff as a condition for sale of the instructional materials.
2. Simulation games are included as an integral component of the instructional package.
3. Print packages provide reproductions of original source materials.
4. The sound and sight component of Man is provided by authentic primary source footage of 8mm film loops.

In the investigator's opinion, Man is a total two-year curriculum, providing a diverse selection of materials and variety in instructional methodology.

Although earlier versions of Man were researched in the Boston area, recent versions have not been studied in depth. Similarly, Curriculum Development Associates, Inc. (commercial distributors of the program) have reduced to a minimum the in-service training component of Man. This policy is a major departure from the developer's original recommendation of 60 hours of in-service training.

The program has not been immune from criticism. By far, the most severe criticism occurred in Pheonix, Arizona, where laymen and educators engaged in a bitter debate over the controversial elements of the program. The most common complaint is that the program is antipatriotic, because it tends to displace United States history at

the fifth grade level. Other complaints are characterized by attacks on the ethnographic elements of Man. "It teaches evolution. It teaches children that killing infants is all right. It's a sex education course."⁴ The inevitable comparisons between human and animal behavior, which are investigated and hypothesized about by students studying baboon behavior, tend to fuel the criticism that the schools are teaching evolution. The further study of structure and function tends to encourage the conclusion that need precedes the development (or evolvment) of a structure to meet an environmental need.

The controversial nature of the program, the uniqueness of its material and content, and the specific style of teaching it requires all make Man an atypical social studies program. Thus, it is more difficult to implement than the more typical curriculum adoption.

Need for the Study

At this time, a need exists to discover information that will help answer some of the public concern generated by Man and its inclusion in the curriculum. Sady supported this need, stating:

The schools have one foot in the past and one in the future, and of necessity the first is more firmly planted, . . . Anthropology can contribute a point of view that relates to both cultural tradition and cultural change and that is well supported by concrete evidence.

Every analysis of a school system that describes its stated and its implied goals, the ways individuals within the system communicate and cooperate to accomplish these goals, and the actual results becomes a case study potentially with other such studies.⁵

⁴"Weekly American News," The Pheonix Gazette, September, 1971.

⁵Rachel Sady, Perspectives From Anthropology (New York: Teachers College, Columbia University, 1969).

Man has developed a reputation as a "controversial" social studies program. One dimension that contributes to this description is the conceptual treatment of human death, as presented in the study of Netsilik Eskimo culture. Two separate types of human death are dealt with in the program--senilicide and infanticide.

The present study focuses upon senilicide as practiced by the Netsilik--the abandonment of an individual in the wilderness to succumb to the elements. The Netsilik culture takes no punitive action against the perpetrator of the act, and in fact, may even condone the act and support him in it. This is contrary to cultural standards commonly held in this country. Hanley and others, in their two-volume evaluation of Man, raised these cogent questions:

Is there positive value in presenting to upper elementary grade youngsters issues that involve behavior contrary to the fundamental morality of this society? Can children who are working out their own relationship to our culture's social and ethical considerations put in perspective acutely disturbing alien behaviors?⁶

A central thrust of Man is the reduction of ethnocentrism in both teachers and pupils. Clearly, this is a formidable task, one which places a heavy demand upon the resources of the instructional program and those using it. This condition underscores the critical importance of the manner in which the program is implemented.

Purpose of the Study

The general purpose of the study is to present a detailed description of the East Lansing, Michigan, Public Schools' implementation of Man

⁶Janet P. Hanley and others, Curiosity, Competency, Community; Man: A Course of Study, An Evaluation (Cambridge, Mass.: Educational Development Center, 1970), p. 15.

as a part of that district's elementary social studies curriculum. Specifically, the study seeks to: (1) describe the development and operation of the implementation process from inception to completion and (2) to report effects of the implementation of the Man content upon teachers and pupils. The focal point of the study of content is the reduction of ethnocentrism as developed by the instructional materials used in the program to present the concept of senilicide.

Research Purposes and Questions

Considering the nature of our culture and the ethnocentrism inherent in it, infanticide and senilicide could well be considered alien human practices. The issue is not that the topic teaches "different" human behavior that is disturbing in itself, for example eating caribou eyes. Rather, the issue is that Man treats "taboo" topics that strike at the deepest beliefs of our society. The researcher proposes that a need exists to examine what effect, if any, the study of a culture's practices that are drastically different from our own has upon students and teachers' ethnocentrism, as well as the classroom presentation of the topic. Also worthy of investigation is the chronology of the events and activities initiated by the school district to help insure teacher, administrator, pupil, and public acceptance of the program.

Following are the objectives of the study. The researcher seeks to discover:

1. the sequence of events leading to the adoption and implementation of Man;

2. teacher attitudes toward teaching senilicide as practiced by the Netsilik Eskimo;
3. problems teachers expect to encounter in teaching this concept;
4. children's attitudes toward provisions made for the Netsiliks' treatment of the elderly;
5. whether the model for teaching the concept of senilicide is presented by Man;
6. whether exposure to Man materials and techniques changes the pupils' expressed level of ethnocentrism.

Objectives 1 and 5 concern implementation, and the remaining four focus on the content and effect of the Man program.

Limitations

Below are limitations imposed on the study by the researcher. Their purpose is to focus the central thrust of the study and delineate the parameters of the investigation.

1. The nature of the investigation is not a panoramic analysis of Man. Rather, it is an explicit analysis of two concepts-- why Man was chosen and how it became a part of the curricular offering.
2. The two concepts cited above are analyzed historically.
3. The study does purport to be media consistent as it uses investigative techniques and instrumentation inherent in the Man program.
4. The investigation does not focus on curriculum development, but on curriculum implementation in a single school district.

5. The study is not experimentally focused in terms of testing hypotheses. It is, rather, a descriptive study that is intended to result in the generation of experimentally testable hypotheses.
6. The study does not focus upon dissemination of a curricular development (Man) in any area except a local school district.

Methodology

The project is an historical case study of the adoption of Man as a social studies program for the East Lansing Public Schools. The research draws upon official and unofficial written records of the school district, newspaper articles, and reports of participants in and planners of the adoption. Also included are summaries of interviews with children receiving the new curriculum.

The review of written materials provides a chronological report of the development and operation of the Man implementation project. The summary of evaluations completed by the participants and pupils highlights the effects of the Man content upon the adoption and implementation project.

Overview of the Study

This study is limited to a description of the development and implementation of the Man materials as a social studies program for the East Lansing Public Schools. The time encompassed by this investigation is from September, 1971, through June, 1973. Two basic foci are the content on senilicide and the "how" of the Man implementation.

Organizational Overview of the Study

The study is organized into five chapters. Chapter I contains the definition of the problem, need for the study, limitations of the study, and definition of terms germane to the study. In Chapter II the related literature is reviewed. The design framework of the study is delineated in Chapter III. Chapter IV presents the chronological steps of implementation and decisions necessary for completing the in-service training and making the program operational. The chapter also presents data gleaned from the application of observational techniques, interview techniques, and instrumentation used to assess the ethnocentrism component of the study. A summary of the study and recommendations for further investigative study comprise Chapter V.

Definition of Terms

Certain terms, because of their specialized use in the study, require definition. These terms are now presented.

Administrator--Educational personnel charged with the supervision and/or administration of an educational unit or subsection of that unit.

Concept--An organizing generality used to give form and focus to a problem or idea.

Consultant--Any person not a member of the local system who uses his expertise to assist in the implementation of a curricular program.

Ethnocentrism--The expressed judgment that the values, artifacts, and relationships of one's own group are superior to or more favorable than those of other groups.

Formative Evaluation--An evaluation procedure for use with a curricular program, designed to identify areas within the system that need improvement. It is best understood in contrast to a summative evaluation, which is undertaken to accept or reject a particular program.

In-service Education--Any formal learning program undertaken by educators for the purpose of improving their professional skills.

Principal--The building administrator, typically elementary school, middle school, junior high school, or high school principals.

Process Approach (Process Learning)-- Using the natural energies of the will to learn, as defined by Bruner. They include curiosity, competency, identification, and reciprocity, or the need to respond to others. "Operationalizing process learning particularly centers on the materials used in the course (Man). These materials . . . provide a range of media, styles and complexities to involve the child."⁷ It is a method of instruction that values the techniques used to obtain the outcomes, in contrast to a didactic methodology that would stress a single-answer approach. This listen-repeat approach generally implies a communication pattern from authority to lesser authority, whereas the process approach emanates from the interaction framework of social psychology and group dynamics.

Senilicide--The act of leaving an aged individual to succumb to the elements, so that life will be less rigorous for those remaining.

⁷Sue A. Deffenbaugh, Susan M. Dalfen, and Richard E. Ripple, An Investigation of an Instrument Battery Related to the Experiences for Student-Centered Teaching Behaviors in Man: A Course of Study (Syracuse, New York: Eastern Regional Institute for Education, 1970), p. 6.

Teacher--A person with a valid Michigan teacher's certificate, engaged in the instruction of pupils within the local district.

Valuing--Prizing something to the degree that an observable action is demonstrable. Raths and his co-authors stated a working definition as follows:

When we have a value, it shows up in aspects of our living. We may do some reading about things we value. We are likely to form friendships or to be in organizations in ways that nourish our values. In short, for a value to be present, life itself must be affected. Nothing can be a value that does not, in fact, give direction to actual living. The person who talks about something but never does anything about it is dealing with something other than a value.⁸

Workshop Leader--Any person designated as being accountable for the professional activities and organization of an in-service education workshop.

Summary

In Chapter I, the background material concerning Man was presented. A justification of the need for the study and the study's purpose were developed. Research questions were identified and the limitations of the study enumerated. An organizational overview of the study and a definition of terms used in the study comprised the last topics of the chapter.

⁸Louis E. Raths, Merrill Harmin, and Sidney B. Simon, Values and Teaching (Columbus, Ohio: Charles E. Merrill Publishing Company, 1966), p. 29.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter seeks to review previous studies dealing directly with Man and ethnocentrism. In addition, the chapter will compare these studies to the present study and describe how one relates to the other.

Two basic categories have been established for the review of literature--first, literature treating Man directly and second, tangential literature dealing directly with ethnocentrism as it concerns pre-teenagers. The former type of literature is further divided into four categories, each of which is described below.

1. "Try it! You'll like it!"
 - a. Highly opinion oriented
 - b. Evidence of "Hawthorne effect"
 - c. Generally supportive of the Man program
 - d. Not directed to the researcher, but to the practitioner
2. "In-house research"
 - a. Researched by a person or group that could be pre-disposed in a given direction because of his association with the subject of the research
 - b. Sampling bias can usually be identified through some self-selection process
 - c. Many of the data gathering techniques are highly susceptible to observer bias
3. "Informal assessment"
 - a. Studies carried out by independent researchers
 - b. Evidence is presented from which conclusions are drawn

- c. The report is presented in nonemotional language, neither favorable nor unfavorable
- d. The scope of the inquiry may or may not be global
- 4. "Formalized evaluation of Man"
 - a. Generally deals with the effectiveness of Man
 - b. Has the same criteria as found in number three above, subsections a, b, and c

Try It! You'll Like It!

The first category can be defined as the testimonial--"Try it! You'll like it!" Typical of such literature is an article by Tucker,¹ which expresses her opinions of the program and reports observations about how her fifth grade pupils in a New York City school responded to this experience. The author's proselytizing posture could well be the effect of a bias resulting from the training component of Man for teachers. A spirit of togetherness that the training experience engenders tends to make those teachers a cohesive special interest group. This type of written testimonial is almost always subject to observer bias, and is usually reported upon when the Hawthorne effect is at its zenith. A teacher looking back at the experience after a five-year period would hardly have the zeal of a new proselyte.

In-House Research

The second category is described as formal "in-house research" of Man conducted by the developers of the program. Most of this literature has been developed and disseminated by the Educational Development

¹Revan M. Tucker, "Man: A Course of Study," in Teaching Social Studies in the Urban Classroom, ed. by Vincent Rogers and Thomas P. Weinland (Reading, Mass.: Addison-Wesley Publishing Co., 1972).

Center, Inc., of Cambridge, Massachusetts, and its commercial counterpart, Curriculum Development Associates, Inc., of Washington, D.C.

Characteristic of this literature is Curiosity, Competency, Community; Man: A Course of Study, An Evaluation,² a two-volume compilation of evaluative research on the effectiveness of Man by Hanley and others.

A basic purpose of the in-house research has been to evaluate Man through the use of evaluation instruments and techniques that are media consistent with the course components and goals. Using evaluation techniques derived from the theory and philosophy and practiced through the course certainly provides the testee with prior knowledge of the format. This congruence of evaluation instrumentation has helped to elucidate the particular successes of Man. Variables such as classroom environment, student involvement and participation, success of various materials and media, and concept and information acquisition have been studied through interviews with students and teachers, classroom environment checklists, and cognitive questionnaires. The questions of how socio-economic status and ability variables affect the teaching and learning of Man have also been addressed.

The issue of bias and/or contamination of results was clearly acknowledged by Hanley and her co-workers.³ However, of equal importance was the propensity of the EDC researchers to conduct their investigations through the use of a nonbehavioral psychological framework. Normative evaluation was subordinated to the use of interview, opinionnaire, and creative format.

²Hanley and others, op. cit.

³Ibid., Volume I, p. 16.

Disagreement with EDC's position is apparent in the work of Cole and Herlihy. In a 1971 study, they directed the design of Man pupils' tests. However, since Cole and Herlihy were involved in the dissemination of Man, their results must also be viewed within the context of using nonindependent observers of Man pupil-teacher behavior.⁴ The researchers' close association with the materials, philosophy, and goals of Man could have been a source of contamination. Observer independence is also questionable when that observer's purpose is to establish a dissemination and, thus, implementation model of Man.

Informal Assessment

The third type of literature is informal assessments undertaken by independent, outside researchers. Joyce's article in Social Education, entitled "M:ACOS: A Report From the Inner City,"⁵ was characteristic of this type of writing. The article directly assessed specific effects of components of Man in an inner-city setting, as measured by the use of cognitive questionnaires, vocabulary tests, and personal interviews. Joyce concluded that within the ten-week period, pupils were beginning to apply the concepts of working together, using inquiry and valuing strategies which, in his opinion, form the basis of the Man instructional package. This type of literature is always suspected of contamination because of the possibility of a Hawthorne effect. Indeed,

⁴H. P. Cole and J. G. Herlihy, Implementation of a Process Curriculum by the Campus Team Strategy, Report to the National Science Foundation, Product 007 (Syracuse, New York: Eastern Regional Institute for Education, 1971), p. 87.

⁵William W. Joyce, "M:ACOS: A Report From the Inner City," Social Education, XXXV (March, 1971), 305-308.

the author readily admitted the short duration of the study as a limiting factor.

Formalized Evaluation

This type of evaluation has tended to investigate transferability of teaching style and questions of Man accomplishing its purposes. Hager reported that Man had limited influence upon changing teaching styles of teachers of English and science in later elementary grades.⁶ His position was supported by Youngers' investigation of Man, who stated: "The teachers seem to be key determiners of the level of cognitive activity regardless of the curriculum being taught."⁷ Hager's finding might have greater credence if the statistical treatment had been of multi-variance analysis as opposed to covariant analysis. Youngers' findings must also be interpreted in light of the self-selected nature of the population and the recordings they turned in for evaluation by the raters. This picture is somewhat confounded by Ludes' conclusions that questions found in Man materials had significantly higher cognitive emphases than did actual questions asked by teachers during the study of a Man unit, and there were no significant differences in the cognitive emphases of questions asked by teachers in their first and second years

⁶Ronald A. Hager, "Transfer Effects of 'Man: A Course of Study'" (Unpublished Ph.D. dissertation, Michigan State University, 1971).

⁷Cornelius Youngers, "Descriptive Study of the Cognitive Emphases Expressed in Man: A Course of Study Social Studies Classes" (Unpublished Ed.D. dissertation, University of Rochester, 1972).

of teaching Man.⁸ Ludes was aware of the limitations that sample size and possible rater bias imposed upon his findings.

A subsection of this fourth type of literature deals with Man in relationship to other areas of the curriculum. Rocca researched the effects of Man on reading achievement for fourth, fifth, and sixth grade pupils. He reported no significant effect except that the traditional boy-girl differences related to reading were not present in the experimental group.⁹ However, the dependent variable--teacher competency--was not well controlled. The researcher indicated that all teachers were considered equally competent. The present writer would conjecture that reading scores were affected in part by the highly integrated curriculum materials, which do not rely on the printed word as the only source of information. The relationship among achievement, attitude, anxiety, and Man taught to impoverished children was understandable by these children.¹⁰ Sex of the learner had no significant effect upon achievement. Attitudinal change was substantiated in the area of "cooperation," but only for boys taught by teachers who had National Science Foundation Institute training in Man. Anxiety seemed to have no effect upon attitudinal change. Arends reported in a summative evaluation of Man that Man

⁸Matthew John Ludes, "A Comparison of the Cognitive Emphasis of the Intended and Practiced Questioning Strategies Employed in the Herring Gull Unit of Man: A Course of Study" (Unpublished Ed.D. dissertation, State University of New York at Buffalo, 1971).

⁹Michael Angelo Rocca, Jr., "A Study of the Effects of Man: A Course of Study on Reading Achievement at the Intermediate Grade Level" (Unpublished Ed.D. dissertation, The Pennsylvania State University, 1971).

¹⁰Edward Mario Caputo, "The Effects of 'Man: A Course of Study,' An Experimental Social Science Course, Upon the Achievement, Attitudes and Anxiety of Impoverished Children in Selected Florida Schools" (Unpublished Ph.D. dissertation, The Florida State University, 1971).

classrooms were slightly less competitive, social studies was more preferred by students, and students' self-concept of their ability to achieve in social studies increased.¹¹ However, no statistically significant differences in achievement were observed between Man and non-Man classrooms. These effects could have been contaminated by a possible Hawthorne effect with the experimental group and the self-select nature of the group.

Literature on Ethnocentrism

This research does not deal directly with Man, but is related to those areas of ethnocentrism investigated within the framework of the present study.

Binnington observed, through student response, a positive attitude toward Eskimo people and their music as well as to the inquiry approach used by the ethnomusicologist.¹² Cultural relativity and ethnocentrism were analyzed within seven textbooks used for fifth grade social studies by Berline.¹³ He concluded that ethnocentrism found in textbooks generally was associated with national heroes. Further, he concluded that the textbooks did not meet the recommendations for

¹¹Richard Ira Arends, "A Summative Evaluation of Man: A Course of Study: A Study of Its Human Effects" (Unpublished Ph.D. dissertation, University of Oregon, 1972).

¹²Doreen Bethune Binnington, "The Development of an Interdisciplinary Curriculum Based on an Integration of Ethnomusicology and the Social Studies" (Unpublished Ph.D. dissertation, University of California, Los Angeles, 1973).

¹³William O. Berline, "An Analysis of Selected Elementary School Textbooks to Determine the Extent of Inclusion of the Anthropological Concept of Cultural Relativity" (Unpublished Ph.D. dissertation, Indiana State University, 1972).

elementary school social studies as advocated by leading social studies educators and that no pattern or trend could be distinguished to differentiate one textbook from another in the group with regard to its effects on cultural relativism or ethnocentrism.

Martin investigated ethnocentrism through an experimental study, and concluded intelligence and socio-economic status correlated positively with initial tolerance toward Eskimos.¹⁴ However, he could not discover a generalized reduction in ethnocentrism through transferability to American culture from Eskimo culture. His procedure produced significant decreases in ethnocentrism in both experimental and control groups, but no significant differences in the degree of change could be shown. The instrumentation used for the study paralleled that used by EDC in earlier investigations.

Implications

The literature influenced the present investigator to focus his attention on a nontextbook-oriented approach to teaching fifth graders about ethnocentrism. Expressed concern about violence as portrayed by the Man materials and its effect upon inner-city children caused the investigator further to focus on a non-inner-city population. The researcher speculated that non-inner-city children would exhibit a more intense ethnocentric reaction to violence. This, in part, would be influenced by their middle-class prohibition against violence as a means of settling disputes. Also influencing their reaction would be the

¹⁴David S. Martin, "A Study of Pupil Ethnocentrism Toward Pre-Western Eskimo Culture in Relation to Certain Learner Variables and Instructional Conditions" (Unpublished Ph.D. dissertation, Boston College, 1971).

absence of violence in their day-to-day lives. The investigator further speculated that noninner-city children would have a more intense ethnocentric reaction to violence, because it is less prevalent in their immediate culture.

Martin's study found that animal hunting and senilicide produced ethnocentric reactions among fifth grade public school pupils.¹⁵ The study reported that the researcher's treatment showed no significant differences between experimental and control groups in reducing ethnocentrism, but that between pre- and post-testing both groups decreased in ethnocentrism toward Eskimos. Since that study showed no demonstrable transfer effect with regard to ethnocentrism within the American culture, this investigator chose a group that would have initial tolerance toward Eskimos on the basis of their socio-economic level.

According to Gleason, worldmindedness, or lack of ethnocentrism, was related to the length of time a child had spent out of this country.¹⁶ Most positive worldmindedness responses came from students who had spent five to seven years overseas during grades one through seven. Since this experience is not available to large numbers of children, educational technology might fill the gap. Simulations and natural films form a bridge to this reality, and they are abundantly present in Man.

This review of the literature led the researcher to investigate Man as a vehicle for the reduction of ethnocentrism among suburban preadolescents.

¹Ibid.

²Thomas Patrick Gleason, "Social Adjustment Patterns and Manifestations of Worldmindedness of Overseas-Experienced American Youth" (Unpublished Ph.D. dissertation, Michigan State University, 1970).

Summary

The review of the literature revealed that considerable pro-lusory literature has been generated by teachers implementing Man as a classroom program. This literature has considerable value in creating and raising an awareness level concerning Man and its application for public school personnel, the general public, and university-based educationists.

More rigorous empirical studies have concentrated on globalism, thus leaving many unanswered questions for the researcher or practitioner. These investigations and their resultant questions have, in part, integrated the theoretical and research components of empirical investigation.

The less expansive empirical studies have been useful in focusing on specific aspects of the Man learning process. They also have begun to evaluate and describe how Man fits within the total curricular offering for children.

CHAPTER III

DESIGN OF THE STUDY

This study is designed to describe the implementation of Man and the effects of Man content upon ethnocentrism. The time parameter of the study is from 1971 through 1973.

This chapter enumerates data sources used, describes procedures followed in collection and analysis of the data, and defends techniques used in this study.

Research Techniques

This section defends the use of the case study technique in this inquiry, and explains techniques used in collection, analysis, and interpretation of data.

At this point, the theoretical construct that gives direction to all investigation, and particularly to the investigation of curriculum, must be examined. The question that must be addressed to the investigation and asked of the investigator is: "To what ultimate purpose should the investigation's findings be put?" Two alternative purposes present themselves. First, the investigation can be summative-- that is, a final evaluation made with the intention of acceptance or rejection of a particular curricular part. The second purpose is one of modification or improvement of the curricular part. It forms a

feedback loop for the modification of a delivery system--the curriculum. The latter purpose gives direction to the current investigation.

Descriptive Research: A Formative
Evaluation View

This study is descriptive in nature, because it has the following characteristics of descriptive research:

1. Objective: The objective of the study is to establish a description of a Man adoption and implementation and specific content outcomes.
2. Purpose: No effort is made to explain any phenomenon under investigation, only to describe the phenomenon.
3. Model: Man material, Man methods, and Man techniques are used to present the cognitive and affective ideas under investigation.
4. Systematic Analysis: The study is descriptive research, because it systematizes analysis of the implementation of Man.

To illustrate the application of this investigatory method, let us examine the method through the use of a contrasting example. Hypothetically, we are interested in the relationship between a certain type of questioning and achievement. Descriptively, we could survey teachers about how often they use this type of question. Using the casual-comparative and/or the correlative method, teachers who use this type of question are identified, as well as teachers who do not use the technique. Then an attempt would be made to identify the differences in their students' achievement. Experimentally designed, the same

problem could be structured by asking one group of teachers to use the questioning technique, while another group of teachers would be asked to withhold the technique from a comparable group of students. The student achievement results would then be compared, with the expectation that achievement of those receiving the questioning technique would be higher.

The present study is descriptive, not experimental. It describes various aspects of a treatment--an instructional program and variables that may be relevant to the problem of implementation. Since the modification of programs is a basis of formative evaluation, it is hoped that any needed program modifications will be identified in this study. One accepted form of descriptive research is the case study method, which was chosen for this study. It is described below.

Case Study

Sax defined the case study ". . . to include any relatively detailed description and analysis of a single person, event, institution or community."¹ Popham endorsed the case study for the study of instructional programs as follows: "The one shot case study might be used for early shakedown of an instructional procedure to secure a rough idea of how the treatment might affect learners."² The present study satisfies the criteria of description and analysis of an event--the implementation of Man in a single community. Popham's endorsement

¹Gilbert Sax, Empirical Foundations of Educational Research (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1968), p. 289.

²James W. Popham, An Evaluation Guidebook (Los Angeles: The Instructional Objectives Exchange, 1972), p. 58.

of the case study method for use in the early stages of an instructional procedure is also appropriate for this study. Popham further stated in Guideline Number 16, referring to formative evaluation, ". . . use designs such as the one shot case study or the one group pre-test--post-test design."³

Applications of the Case Study Technique

Sax cited four uses of the case study in research:

1. The case study is employed to provide the investigator with hypotheses that might be difficult to obtain in other contexts; that is, it is often difficult to know what variables are relevant to a problem under investigation at the preliminary stages of investigation. Instead of studying large numbers of people or events in order to analyze some feature, it is less expensive and/or simpler to select a limited number of objects which exhibit this feature.
2. The case study may provide the researcher with a unique situation which can be used to test hypotheses.
3. The case study may be interesting in and of itself.
4. The case study may also be useful in demonstrating how a theoretical model can be exhibited.⁴

Applications three and four are of particular relevance to this study. The researcher concludes that the treatment of ethnocentrism, comprising a single teaching event within Man, meets the criterion of being interesting in and of itself, and is thus supported by Sax's chronology of uses. The content-cognitive vehicles studied within this Man research on the topic of senilicide are interestingly unique from the standpoint of being presented to ten and eleven year olds. The techniques and methods of implementing Man instruction form a theoretical

³Ibid., p. 59.

⁴Sax, op. cit., p. 289.

model for instruction. Hence, Sax's concluding criterion, that of exhibiting a theoretical model through demonstration, is satisfied.

It is recognized that the inquiry is not generalizable to a total population. Van Dalen and Meyer cautioned against this shortcoming in the following manner: ". . . A generalization drawn from a single case of a few causally selected ones cannot be applied to all cases in a given population."⁵

Limitations of the Case Study
as an Investigative Tool

Certain limitations of the case study as a vehicle for research are of significance. Van Dalen and Meyer cited the following two cautions and limitations for the case study:

1. The researcher has a "tendency to overemphasize events or distort them for dramatic effect."⁶

This whole investigation may, in effect, suffer from this limitation.

The very act of investigating senilicide and the violence inherent in it may overemphasize this dramatic occurrence. Van Dalen and Meyer pointed out that the researcher is further hampered by himself:

2. "An investigator must guard against permitting personal biases and standards to influence his interpretations."⁷

Sax implied that often a spurious cause and effect are attributed to the chronology of events in a case study. "One limitation of the case study as an investigatory technique is that it is difficult to determine which factors, historical or contemporary, are relevant to the phenomenon

⁵Deobold B. Van Dalen and William J. Meyer, Understanding Educational Research (New York: McGraw-Hill Book Company, 1966), p. 220.

⁶Ibid.

⁷Ibid.

under investigation. Simply because some event preceded another is no assurance that it is the cause of the other."⁸ The tendency of the researcher to select convenient cases to study is further cited by Sax as a limitation of the case study.

This writer is aware of the above-stated limitations and cautions. He is also cognizant of the need for a determined effort to conduct the investigation with these limitations in mind. Since the study deals with attitude and attitude has been shown to be notoriously difficult to change (the dependent variable, attitude, is reasonably stable), the researcher holds that the case study approach is not only justifiable, but also preferable to other investigative techniques.

Developmental Steps in the Formulation of a Case Study

Sax developed a series of steps for the development and formulation of case study research. Those steps are:

1. The case or cases to be researched should be selected because they typify the major dimension of the problem. The search is for a case that is a relatively pure and non-complex example of the phenomenon under investigation, not for a random sample from some specific population.
2. Information about the case should be gathered from as many relevant sources as are needed. Sources take many forms, i.e., interviews, tests and records. What constitutes relevance of data depends upon the purpose of the investigation.
3. Once data are collected, hypotheses have to be generated which allow the researcher to confirm or reject the findings obtained from the case study.⁹

In the present study, the following considerations were given to the recommended steps in the development of case study research:

⁸Sax, op. cit., p. 291.

⁹Ibid., pp. 290-291.

1. The model of Man instruction was judged to be typical of Man instruction, and includes the major problem under investigation. Further, the case chosen for inquiry was not randomly selected, but rather was selected because it was determined that the topic under investigation would be completed by teachers and students within the time limitation established for instruction and that criticism had been leveled at Man through instruction in this area.

2. Information concerning the case under investigation, the implementation of Man, was gathered from many relevant sources. Teachers, administrators, and pupils contributed cogent information. The data were collected using many different vehicles--interviews, instrumentation, observation, and and adjudged closely related literature.

3. The systematic collection and analyses of the data referred to in number two allowed for the generation of hypotheses. These hypotheses may allow future Man researchers to confirm or reject the hypotheses generated through this investigation.

Statements Underlying the Instrumentation Used in This Study

The following statements establish the framework of this case study and re-emphasize the researcher's primary concern with the implementation of Man. The statements emanate from earlier studies of Man, other models used in educational research, and from the researcher's efforts to extract from Man curriculum materials an implied instructional design scheme.

1. Man has potential for improving the school's curriculum and instructional practices by departing from the bland, sterile

textbooks that have dominated social studies instruction for generations.

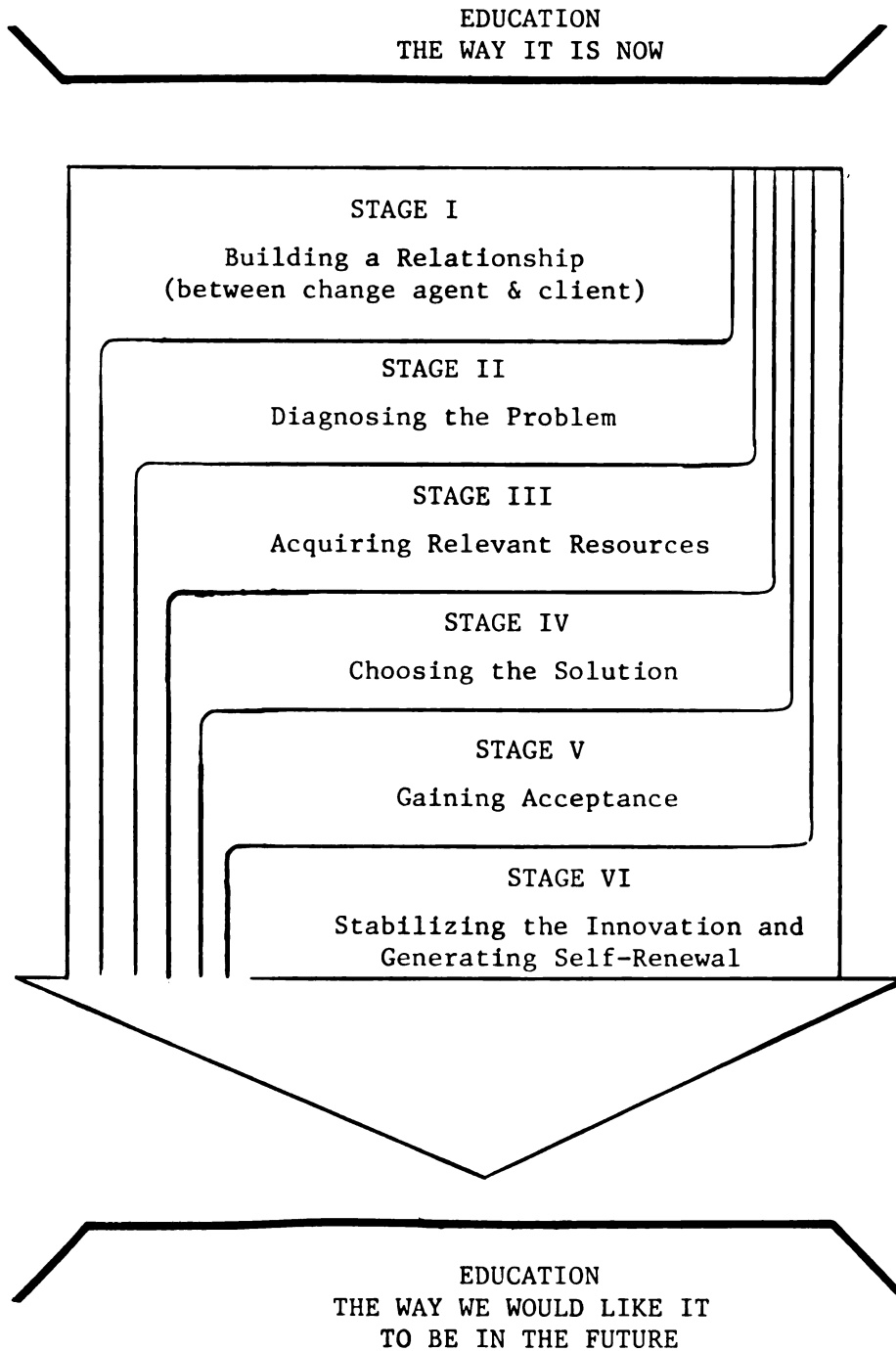
2. The set of existent implementation models contains at least one model compatible with Man.
3. An instructional design schema derived from Man materials can be utilized to organize content dealing with potentially controversial ethnocentric topics, such as senilicide.
4. Interviews with teachers and pupils prior to and following treatment are a sufficient means of gathering data relative to the effective or noneffective modes of implementation when coupled with instruments to assess attitudes.

Implementation Model

Havelock's implementation model, as discussed in The Change Agent's Guide to Innovation in Education,¹⁰ was selected for use in this study because its focus is upon the process of innovation. An educational institution, knowingly or not, may have progressed through the stages identified in this implementation model. The model does not recommend specific innovations or point out what changes are to be made. It is, however, a tool for looking at the management of change in a curricular area. The model, presented in Figure 3.1, assumes education in the future will be different than it is now.

Havelock's model identifies six stages through which to accomplish planned change:

¹⁰Ronald G. Havelock, The Change Agent's Guide to Innovation in Education (Englewood Cliffs, New Jersey: Educational Technology Publications, 1973).



Source: Ronald G. Havelock, The Change Agent's Guide to Innovation in Education (Englewood Cliffs, New Jersey: Educational Technology Publications, 1973).

Figure 3.1.--Man implementation model.

1. Building a relationship
2. Diagnosing the situation
3. Acquiring resources
4. Choosing the solution
5. Accepting the innovation
6. Stabilizing the innovation and generating self-renewal¹¹

Building a Relationship

This stage of the model is the most nebulous; however, it has generated much literature concerning the change agent and his professed clientele. Getzels and Guba, Doak, Guest, Hughes, and Lippitt, et al.¹² all have spoken to the importance of the client-change agent relationship. Havelock identified nine descriptors of a viable relationship in an organizational climate. They are:

1. reciprocity--ability to give and take
2. openness--ability to receive and give input
3. realistic expectations--no over-sell of innovation
4. expectations of reward--supportive attitude
5. structure--definition of roles, working procedures and expected outcomes
6. equal power--no one has power to compel an action from someone else

¹¹ Ibid., p. 39.

¹² Jacob W. Getzels and Egon G. Guba, "Social Behavior and the Administrative Process," School Review, LXV (Winter, 1957), 423-441; E. Dale Doak, "Organizational Climate: Prelude to Change," Educational Leadership, XXVIII (January, 1970), 367-371; Robert H. Guest, Organizational Change: The Effect of Successful Leadership (Illinois: The Dorsey Press, 1962), pp. 82-105; Larry W. Hughes, "Organizational Climate: Another Dimension of the Process of Innovation?" Educational Administration Quarterly, IV (Fall, 1968), 17-28; Ronald Lippitt, Jean Watson, and Bruce Westley, The Dynamics of Planned Change, ed. by Willard B. Spalding (New York: Harcourt, Brace and World, 1958), pp. 122-123, present seven phases of change that are almost identical to Havelock's stages, although they precede Havelock's by 15 years.

7. minimum threat--consistent assurance
8. confrontation of differences--ability to openly discuss differences
9. involvement of all relevant parties--total environment involved¹³

Diagnosis

During this stage, a systematic effort is undertaken to identify the problem and understand media that support the condition. As the client is able to "articulate a need, describe it, pinpoint its location and recall its origin, the need will transform itself into a defined problem, stated in such a way that both the client and change agent can work rationally on its solution."¹⁴

Acquisition

Acquiring the relevant resources--products, printed matter, or people--is Havelock's third stage. In this way an understanding of what is potentially relevant and useful is secured. "The change agent . . . should be a knowledge broker, a linker to outside resources who can maintain a generalist's perspective in relation to specific innovations."¹⁵

Havelock defined the purposes of acquisition as follows:

1. Diagnose situations.
2. Become aware or knowledgeable of what is available.
3. Evaluate before trial information through demonstrations in other settings, allowing clients to judge and compare alternative solutions.
4. Test resources which allow us to demonstrate the innovations in their own setting.

¹³Havelock, op. cit., pp. 55-58. ¹⁴Ibid., p. 63. ¹⁵Ibid., p. 87.

5. Evaluate after-trial information from within the client system which helps determine if the innovation solves the problem and meets needs.
6. Install detailed information on costs and staff requirements, training and readjustments.
7. Maintain information on long-term costs and problems of upkeep.¹⁶

Choosing

Diagnosis based upon the atmosphere and resources available, by using preceding stages, forms the basis for choosing the solution. Havelock used two criteria as guides to choosing--how well the solution will work in the particular situation, and how it will be accepted by the members of the client system.¹⁷

Gaining Acceptance

Gaining acceptance is the fifth stage of the model. It should be noted that acceptance is not one specific act, but rather a series of acts accomplished through decisions. "There is not complete agreement as to the number of stages in the adoption process, although there is general consensus on the existence of stages, and that adoption is seldom an impulsive decision."¹⁸

¹⁶Ibid., pp. 78-79.

¹⁷Ibid., p. 98.

¹⁸Everett M. Rogers, Diffusion of Innovation (New York: The Free Press of Glencoe, 1962), p. 80.

Self-Renewal

Self-renewal is the final stage of the model, and serves to stabilize the innovation. Havelock characterized this stage as being comprised of four features:

- (1) . . . a positive attitude toward innovation in general;
- (2) . . . an internal subsystem (a research and development department in each system), which is charged with bringing about change;
- (3) . . . an active inclination to seek external resources; and
- (4) . . . a perspective on the future as something to plan for.¹⁹

In summarizing the total process of curricular change, the following statement by Woods seems most appropriate to define the act:

This load on teachers at all levels and at all times is heavy, and it is difficult enough for them to conduct existing programs, much less carry out new ones. With a busy person every little bit helps--workshops, materials, guides, consultants--any one of these may make the difference between adoption and rejection.²⁰

The Local Application

All stages of the model are reported in terms of their effect on the implementation of Man. Stages four, five, and six receive the most extensive treatment because they most directly affect this investigation. The instructional model used in the implementation is presented in Figure 3.2.

The framework supplied by the Man model (Figure 3.2) is used to give an overall structure to the content module under investigation (senilicide). The module is presented in this study as a semi-structured instructional package.

¹⁹Havelock, op. cit., p. 136.

²⁰Thomas E. Woods, The Administration of Educational Innovation (Eugene, Oregon: Bureau of Educational Research, School of Education, University of Oregon, 1967), p. 57.

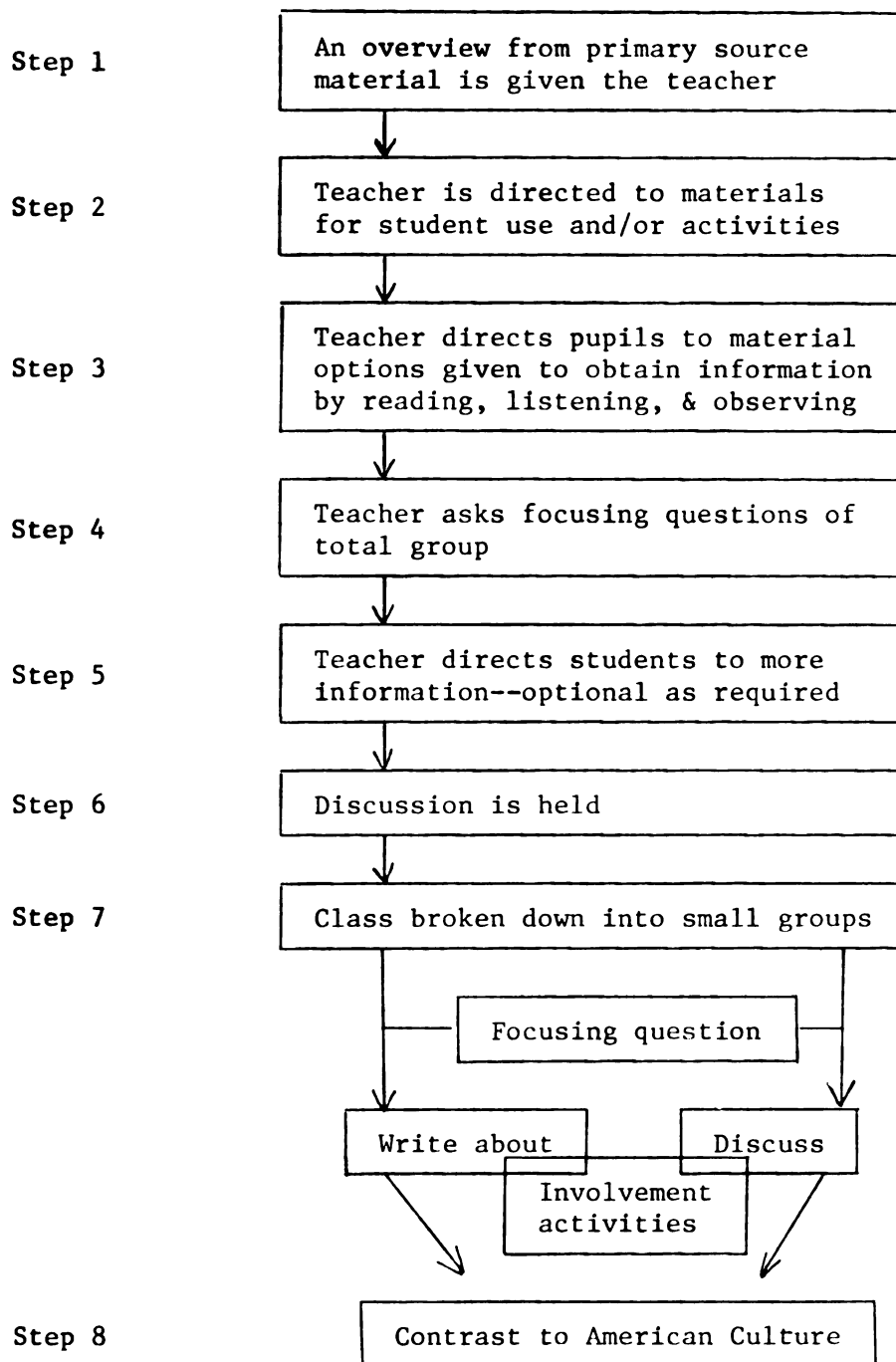


Figure 3.2.--The Man instructional model as taught to the teachers in the study^a

^aA model for teaching Man to pupils developed through the cooperation of Glen Cooper, Michigan State University.

Instructional Model Background

The model is a microcosmic representation of the theoretical base of learning and teaching as conceptualized in a Brunerian sense. Each step of the model is traced to its theoretical base in pedagogical or learning theory.

Step one may be related to the act of learning, for the teacher is now the learner. "First, there is the acquisition of new information--often information that runs counter to or is a replacement for what the person has previously known implicitly or explicitly. At the very least, it is a refinement of previous knowledge."²¹

The second and third steps of the model are manifestations of Bruner's idea of transformation and evaluation, the teacher being directed to materials for student use. "Transformation [is] the process of manipulating to make knowledge fit new tasks."²² During this time, Bruner's third aspect of learning--evaluation--is also in progress. He defined evaluation as ". . . checking whether the way we manipulate information is adequate to the task."²³ In this instance, it is the task of teaching.

The model step three then becomes step one for the pupil in the Brunerian schema, with model steps four and five being a pupil's recycling of the Brunerian conceptualization.

Steps six and seven, with their subsections of activities, focus on Bruner's ideas concerning intuitive and analytic thinking, in

²¹Jerome Bruner, The Process of Education (New York: Random House, 1960), p. 48.

²²Ibid.

²³Ibid.

an effort to place greater value upon intuitive thinking in the school setting. "The teacher who is willing to guess at answers to questions asked by the class and then subject his guesses to critical analysis may be more apt to build those habits into his students than would a teacher who analyzes everything for the class in advance."²⁴

The material in step three and the activities in steps six, seven, and eight of the model are further outgrowths of Bruner's ideas about the purposes of activities and materials. Concerning materials, he advised: ". . . Devise materials that will challenge the superior student while not destroying the confidence and will to learn of those less fortunate."²⁵ These steps in the model are implementations of the instructional and pedagogical aims of Man. The aims are specifically defined in the CDA literature as follows:

1. To initiate and develop in youngsters a process of question posing (the inquiry method);
2. To teach a research methodology where children can look for information to answer questions they have raised and use the framework developed in the course (e.g., the concept of the life cycle) and apply it to new areas;
3. To help youngsters develop the ability to use a variety of first-hand sources as evidence from which to develop hypotheses and draw conclusions;
4. To conduct classroom discussions in which youngsters learn to listen to others as well as to express their own views;
5. To legitimize the search; that is, to give sanction and support to open-ended discussions where definitive answers to many questions are not found;
6. To encourage children to reflect on their own experiences;
7. To create a new role for the teacher, in which he becomes a resource rather than an authority.²⁶

²⁴Ibid., p. 62.

²⁵Ibid., p. 70.

²⁶Man: A Course of Study, An Evaluation (Washington, D.C.: Curriculum Development Associates, 1970), p. 5.

Sources of Data

The data for this study come from a variety of sources, which can be divided into two general categories--human and material. Human resources include the participants and staff of the in-service program and the teachers and pupils through whose eyes ethnocentrism is described. Material resources include materials distributed to participants, tape recordings of interviews, questionnaires completed by participants, and results of instrumentation administered to pupils.

Categories of Source Data

Specifically, the sources of data are as follows:

1. Tape recorded interviews with teaching staff
2. Tape recorded interviews with pupils
3. Interviews with the director of curriculum
4. Interviews with the social studies coordinator
5. Announcements and other correspondence sent to in-service participants
6. Reports and summaries compiled by the in-service coordinator
7. Questionnaires completed by the in-service participants

Procedures for Data Collection

Data for the study were collected in two ways. Copies of all correspondence regarding the in-service program were given to the investigator by the district's social studies coordinator. Copies of all materials given participants were collected by the investigator.

A sample of pupils and teachers was selected for the study of ethnocentrism, as described later in this chapter.

Sample Selection

The sample was drawn from the public school system of a mid-western university town (East Lansing, Michigan). The community is influenced by its proximity to a larger industrial and governmental center. The area is considered affluent and provides a residential base for university faculty, middle industrial management, and supportive professional and governmental personnel from the metropolitan area. It should be understood that all subjects, adult and child, were drawn from a geographic and socio-economic structure identified as suburban in contrast to inner-city.

The system's educational philosophy is characterized by the following statement, which appeared in the school district's annual report: "We are committed to pluralistic approaches to learning."²⁷ Data collection sites were chosen by the school district's elementary social studies coordinator. The criterion for selection was to utilize those teachers and their respective classrooms that would complete the module of Man under investigation. This procedure was necessitated by the fact that Man was a new program and not all teachers would be able to complete all the modules by the end of the school year. Two classes were identified as the only ones that would be completing the necessary module. The classrooms were located in two different schools. School I served a highly homogeneous middle-class population. The teacher was a

²⁷Annual Report 1973 (East Lansing, Michigan: East Lansing School District, 1973).

young, nontenured female who had university and local school district based Man training. School II served an area of upper-middle-class families and some federally assisted families. The teacher in this setting was a tenured female with well-established community rapport. Her training for the Man curriculum had been acquired through local school district in-service training.

Both teachers were considered by their respective building administrators to be strong teachers and effective staff members, with adequate experience in process education programs.

Sample

The sample consisted of two teachers and four students from their respective schools and classrooms. The teachers were chosen on the basis of where they were on the continuum of teaching the prescribed Man modules, as previously described. Four student subjects, of opposite sexes, were selected from each classroom. Sex differentiation was necessary, considering that sex affects infanticide, as practiced by the Netsilik Eskimos. According to Man materials, only females babies were left on the ice. A higher cultural value was thus placed on male offspring. Hence, American school girls identifying with the Netsilik culture might perceive the Man program differently than would boys.

The two teachers rank-ordered their respective students from high to low, using teacher perceptions of their students' social studies acumen. Upon receiving the lists, the researcher separated each rank-ordering into a list of boys and a list of girls. The student one-quarter of the way down from the top of each list and the student

one-quarter of the way up from the bottom of each list were then chosen for the sample. This procedure ensured that all eight students were drawn from the middle quartiles of the distribution.

Instrumentation

A review of several available value scales²⁸ convinced the researcher that the greatest content reliability would be secured by using and adapting instruments that had previously been associated with Man assessment. Thus, all instrumentation was consistent with the guideline suggested in Man: A Course of Study Evaluation Strategies. Figures 3.3-3.10 present the instrumentation used. Five strategies were suggested for evaluation of Man: "Interview, Opinion Survey, Creative Formats, Content Questionnaires, Classroom Observing."²⁹ "The strategies (Man) we suggest in this Handbook are not meant to measure children against some hypothetical standard, but to give the teacher and the class ways to share in summarizing what has been happening in this course."³⁰ The researcher made extensive use of these materials in developing the instrumentation and furthering the evaluation. Specifically, the strategies embodied in this investigation were interview, opinion survey, and content questionnaires.

²⁸ John Robinson and Phillip Shaver, Measures of Social Psychological Attitudes (Ann Arbor: University of Michigan, 1969), pp. 463-465.

²⁹ Man: A Course of Study Evaluation Strategies (Washington, D.C.: Curriculum Development Associates, 1970), p. 16.

³⁰ Ibid., p. 5.

There are no right or wrong answers.

1. What do you think about what happened to "Old Kigtak"?
 - a. Do you agree
 - b. Do not agree
 - c. Do not knowWhy? Is there anything else you would like to tell me about that?

2. The differences between some people are so great that they are more like other animals than they are like people.
 - a. Do you agree
 - b. Do not agree
 - c. Do not knowWhy? Is there anything else you would like to tell me about that?

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?
 - a. Do you agree
 - b. Do not agree
 - c. Do not knowWhy? Is there anything else you would like to tell me about that?

4. Does the Netsilik family seem like your family in any way? Why?

Figure 3.3.--Pupil interview questions: senilicide.

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see any film or cover any material that made you dislike them? Why?
6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

Fear
Love
Friendship
Beliefs
Family
Dreams
Jealousy
Killing

Figure 3.3.--Continued.

Directions: Place an X on the line between the two words that you feel best describes the families. There are no right or wrong answers, except how you feel about it.

Example: To play baseball

Boring	_____	_____	_____	_____	_____	A lot of fun
Sharing	_____	_____	_____	_____	_____	Selfish
Simple	_____	_____	_____	_____	_____	Complex
Lazy	_____	_____	_____	_____	_____	Hardworking
Happy	_____	_____	_____	_____	_____	Sad
Kind	_____	_____	_____	_____	_____	Cruel
Poor	_____	_____	_____	_____	_____	Rich
Primitive	_____	_____	_____	_____	_____	Advanced
Light	_____	_____	_____	_____	_____	Dark
Ignorant	_____	_____	_____	_____	_____	Wise
Lawful	_____	_____	_____	_____	_____	Lawless

Figure 3.4.--Pupil semantic differential scale:
The Eskimo Families.

Directions: Place an X on the line between the two words that you feel best describes the families. There are no right or wrong answers, except how you feel about it.

Example: To play baseball

Boring	_____	_____	_____	_____	_____	A lot of fun
Sharing	_____	_____	_____	_____	_____	Selfish
Simple	_____	_____	_____	_____	_____	Complex
Lazy	_____	_____	_____	_____	_____	Hardworking
Happy	_____	_____	_____	_____	_____	Sad
Kind	_____	_____	_____	_____	_____	Cruel
Poor	_____	_____	_____	_____	_____	Rich
Primitive	_____	_____	_____	_____	_____	Advanced
Light	_____	_____	_____	_____	_____	Dark
Ignorant	_____	_____	_____	_____	_____	Wise
Lawful	_____	_____	_____	_____	_____	Lawless

**Figure 3.5.--Pupil semantic differential scale:
The American Families**

How do you feel a Netsilik Eskimo feels about the following things?

	A Great Deal	Some	Very Little
1. How much do the rules of Netsilik society matter to a Netsilik Eskimo?	_____	_____	_____
2. How much does what other people think of him matter to a Netsilik Eskimo?	_____	_____	_____
3. How much does what a Netsilik Eskimo wants to do matter to him?	_____	_____	_____
4. How much do beliefs and magic matter to a Netsilik Eskimo?	_____	_____	_____
5. How much do the climate the natural resources of his land matter to the Netsilik?	_____	_____	_____
6. How much does what his family expects of him matter to the Netsilik?	_____	_____	_____
7. How much does what he has the ability to do matter to the Netsilik Eskimo?	_____	_____	_____

Figure 3.6.--Pupil perception instrument: Eskimo.

How do you feel the typical American feels about the following things?

	A Great Deal	Some	Very Little
1. How much do the rules of society matter to the typical American?	_____	_____	_____
2. How much does what other people think of him matter to the typical American?	_____	_____	_____
3. How much does what the typical American wants to do matter to him?	_____	_____	_____
4. How much do beliefs, magic, and heritage matter to a typical American?	_____	_____	_____
5. How much do the climate and natural resources of his land matter to the typical American?	_____	_____	_____
6. How much does what his family expects of him matter to a typical American?	_____	_____	_____
7. How much does what he has the ability to do matter to the typical American?	_____	_____	_____

Figure 3.7.--Pupil perception instrument: American.

Pre-Test Stem

The Eskimos tell many stories and fables. They tell about such things as the girl's fingers that turned into seals. What do you think of stories such as these? (Please check two.)

Question Foils

- _____ They never actually happened.
- _____ They did happen, but a long time ago.
- _____ Stories such as these are told only by primitive people.
- _____ They are very much like some of the stories when I was younger.
- _____ These stories help me understand the feelings of the Netsilik.

Figure 3.8.--Pupil explanation instrument: pre-test.

Post-Test Stem

You have read many Netsilik stories, such as the one about Nuliajuk, whose fingers turned into seals. What do you think of Netsilik stories such as these? (Please check two.)

Question Foils

- They never actually happened.
- They did happen, but a long time ago.
- Stories such as these are told only by primitive people.
- They are very much like some of the stories when I was younger.
- These stories help me understand the feelings of the Netsilik.

Figure 3.9.--Pupil explanation instrument: post-test.

1. Do you anticipate any problems presenting M:ACOS to children?
Why or why not?
What are problems?
2. Are these much different than the problems you would anticipate with the adoption of a new math program?
Why or why not?
3. Do you feel M:ACOS is harder to teach than your previous social studies program?
Why or why not?
4. Is this better or worse?
Why or why not?
5. Do you feel your building administrator will support your teaching of M:ACOS?
Why or why not?
6. Do you feel your central office will support your teaching of M:ACOS?
Why or why not?
7. Do you feel other teachers will support your teaching of M:ACOS?
Why or why not?
8. Is there anything else you want to tell me about the program or anticipated problem areas?

Figure 3.10.--Teacher interview questions.

The Osgood Semantic Differential format used to present "The Eskimo Families" and adapted by the investigator for "American Families" was first reported in Hanley's two-volume evaluation of Man entitled Curiosity, Competency, Community; Man: A Course of Study, An Evaluation.³¹

The perception instrument, "How Do You Feel a Netsilik Eskimo Feels About the Following Things," is reproduced directly from Man: A Course of Study Evaluation Strategies.³² Its counterpart, "The Typical American Feels," is a direct adaptation with application to the American culture. The pre- and post-test question foils concerning man's need to explain were also drawn from the above-mentioned source.³³

Design

Data were collected by using an open-ended interview technique with both teacher and student. Teacher interviews were conducted and tape recorded by an interviewer familiar with the Man materials and teaching techniques, both prior to and at the culmination of the teaching activity. Pupils were interviewed and tape recorded, on a pre-test post-test basis, by a trained interviewer who was not familiar with the Man program. A semi-open-ended interview technique was used (a format centering the interview around focusing questions prepared by the researcher). The treatment process was observed by the researcher. (Refer to Chapter IV, page 73, for modifications of this process that were eventually implemented.)

³¹Hanley and others, op. cit.

³²Man: A Course of Study Evaluation Strategies, op. cit.,
p. 83.

³³Ibid., p. 86.

The Netsilik Eskimo portion of the program was singled out for inquiry for three reasons. First, much controversy surrounds ethnocentric content; second, according to Hanley, the Netsilik portion of the program ". . . proved to be the favorite of the majority of children";³⁴ and third, it deals with the issue of what makes man human. Its organizing question--"What makes man human?"--has always been asked in the broadest possible sense, and Man's framers, from Jerome Bruner on, have emphasized the resonance of the question through the material.³⁵ Further amplification is provided by the following statement of purpose: ". . . to raise and explore important questions about man's 'humanness' and thus, about their own."³⁶ Thus, the pupil has a mirror in which to view himself and others.

Students were interviewed concerning a Man presentation--senilicide as care of the old. Interview data from students were validated and/or confirmed by the use of four ethnocentristically scaled instruments. The format for the instrument scaling was developed by Levine and Campbell, and is presented in their field manual for the study of ethnocentrism.³⁷

The students were interviewed using a semi-open-ended technique structured by the questions presented in Figure 3.3. Interviews were

³⁴Hanley and others, op. cit., p. 23.

³⁵Man: A Course of Study Evaluation Strategies, op. cit., p. 5.

³⁶Ibid.

³⁷Robert A. Levine and Donald T. Campbell, Ethnocentrism: Theories of Conflict, Ethnic Attitudes and Group Behavior (New York: John Wiley and Sons, 1972).

recorded by audio tape, transcribed, and then put into a format of answer and rationale provided by the interviewer.

Procedure and Time Schedules

Pre-data, both interview and instrumentation, were collected in May, 1973. Post-data were collected in June, 1973. The following schedule delineates the time sequence:

School I

May 22	Meet with building principal and teacher
May 23	Pre-test teacher with interview and collect student ranking
May 25	Pre-test and interview students
May 29	Post-test teacher
June 5	Post-test and interview students

School II

May 18	Meet with building principal and teacher
May 21	Pre-test teacher with interview and collect student ranking
May 22	Pre-test and interview students
June 8	Post-test and interview students
June 11	Post-test and interview teacher

The time schedule for data collection was short because of the need to keep the interval between pre-testing and post-testing as brief as possible. The effects of history and maturation are thus reduced. Longer periods of time make it more difficult for the researcher to determine whether the change exhibited by the subject is in fact a result of the

experimental treatment or some other happening within the subject's environment. Of equal consideration, when dealing with children or youth, should be the possibility that the effect obtained was really a result of some developmental factor and not the experimental treatment. It was assumed that this age subject would be going through a maturation process at the same time he was receiving the experimental treatment.

Summary

Presented within this chapter were the research design employed, a discussion of the case study technique as it applies to this study, and models for content treatment application and program implementation.

Teachers were interviewed prior to and after the treatment. Tape-recorded interviews with students were conducted preceding the treatment and again following the treatment.

Instrumentation was generated by the researcher through the review and adaptation of previous Man assessment instruments. These instruments were used for assessment prior to treatment and again following treatment. The purpose of this instrumentation was to assess the ethnocentric attitudes of the subjects and to ascertain the effect, if any, of the treatment upon the subjects' ethnocentric attitudes and, therefore, the total implementation of the curriculum package--Man.

Data were collected from interviews and instrumentation. These data were then tabulated and classified for a systematic review. Findings, implications, and hypotheses were determined by means of a critical analysis of the data, and are discussed in Chapter IV.

CHAPTER IV

RESEARCH DATA

Reported in this chapter are the research data collected through the application of the instrumentation presented in Chapter III. Data were obtained from the instrumentation, review of records, and observation by the researcher.

The Operation of the Local Man Implementation Model

These data are presented in a way that will not militate for or against a sequence of events, since many of the stages an implementation goes through are not mutually independent and a "gestalt" effect must be considered. Specifically, this section includes:

1. a description of the events in the implementation of Man, and
2. a description of the organizational structure of the in-service delivery system used to implement the Man adoption.

Building Relationships and Diagnosing the Problem

The period of time covered by these two stages was from the fall of 1970 to the early spring of 1971. During this time, a school-district-wide curriculum committee was established to develop a philosophy for the K-5 social studies program. Upon completion of this philosophy, broad-based objectives for the social studies were generated and an

assessment was undertaken to determine what curriculum modification was needed to meet these objectives.

The committee was comprised of a school-district-wide representation of instructional staff. Vertically, its organization encompassed the Director of Curriculum (a central office administrator), teachers representing the various grade levels and elementary buildings, a building principal, and instructional support personnel represented by a librarian and media specialist. Released time was provided for this group to meet on a monthly basis. Their chief responsibility was to analyze the school district's educational delivery system and the cultural setting in which it functions.

Acquisition

Relevant resources were also being acquired by the curriculum study group during the aforementioned time dimension. Among the major acquisitions were: (1) a study of today's society and its relation to the local school area, (2) a study of learning theory, (3) a survey of current social studies research and literature, and (4) a diagnosis of the strengths and weaknesses of the existing curriculum for the social studies. Visitations to various school districts using similar approaches were initiated. Committee members attended the annual meeting of the National Council for the Social Studies, at school district expense, to acquire additional understanding of new and current thinking in the social studies.

Choosing

At this stage, selecting a curriculum becomes a process of choosing among alternatives. The process usually is narrowed to selection from various goods that result from the numerous solutions generated by the acquiring stage. Thus, in the spring of 1971, Man was selected by a committee of teachers representing fourth and fifth grade teachers to be the foundation of the local social studies program. The selection was supported by the Director of Curriculum and by other members of the committee.

Acceptance

This stage is the heart of the program for planned curricular change. At this time one learns whether the chosen solution can be accepted and used effectively by the total system.

In May of 1971, an informational session about Man--consisting of a slide presentation and discussion of Man activities and techniques--was held for all fourth and fifth grade teachers. Dr. Glenn Cooper of Michigan State University and Mr. Warren Mueller of the Mason Public Schools presented the program. Both Cooper and Mueller had been trained as a dissemination team for Man through an N.S.F. grant. Ms. Gene Vert, social studies coordinator for grades four and five, discussed a planned summer workshop to develop bridging activities for use with Man materials. It was also explained how Man fit into the local educational philosophy and met the previously agreed upon objectives for the social studies program.

During the summer of 1971 five teachers from the original curriculum committee were employed by the school system to generate

additional materials to supplement Man so that it would form the core of a two-year program. Bridging material was needed because it was felt Man did not supply sufficient experiences relevant to the child's immediate world. Thus, the economic strand in Man, seal sharing, was supplemented with a teacher-generated module entitled "Bottle Cap Economics." Teaching strategies and techniques consistent with Man strategies were employed for the delivery system. The bridging provided a means for pupils better to contrast learning inherent in Man with their contemporary culture. Hence children were provided with alternative means to generalize Man skills and concepts to new situations.

The process-oriented teaching styles encompassed in the instructional materials necessitated extensive teacher training and retraining. To meet this identified need, an in-service model was developed as a delivery system for in-service education activities to maximize the successful implementation of Man and other instructional materials. The in-service model was created through the work of the curriculum committee, the Director of Curriculum, the social studies coordinator, and Glenn Cooper. Two elementary schools were selected to pilot the program during the 1971-72 school year.

When a new idea is first introduced to us, we begin to think about and consider it from many different viewpoints. In time, its novelty and strangeness disappears. Eventually, it becomes familiar. . . . When sufficient time is not allowed for such adjustment, those involved in a change could become bewildered or apprehensive and develop feelings of opposition.¹

¹Arnold S. Judson, A Manager's Guide to Making Changes (New York: John Wiley and Sons, 1966), p. 80.

The 1971-72 school year opened with a two-pronged supplementation of the established social studies program. The first was the piloting of Man and the new social studies program in two schools and the second was an in-service educational effort for all interested teachers.

Concurrent with the installation of Man in two of the nine elementary schools, the district initiated in these schools an in-service training program for current and prospective teachers of the program, media specialists, and other supportive personnel. This effort consisted of bi-monthly workshops conducted by the school district's elementary social studies coordinator with the assistance of a professor from Michigan State University. Both instructors had received intensive training in Man at a National Science Foundation-supported regional center.²

Teacher attendance at these in-service sessions was voluntary. The school district did not provide released time for these sessions, but rather conducted them during teachers' planning periods (typically, the sessions were conducted at the end of the teaching day for a period of 90 minutes). Despite this, interest was high, as evidenced by nearly 100 percent attendance at all meetings.

The bi-monthly meetings continued during the school year. Organization of the sessions was such that teachers worked directly with the Man materials they would present to pupils in the ensuing two weeks. Active manipulation of the Man materials and strategies caused teachers to become retrospective about their changing roles and those of their pupils. Equally important, the sessions provided a feedback link to the change establishment and a support system that stimulated the sharing of classroom experiences.

²Gene Vert and Donald MacFadyen, "I Signed the Purchase Order/ What Do We Do Now?" Social Education, XXXVIII (May, 1974), 447-451.

Resistance will be reduced if it is recognized that innovations are likely to be misunderstood and misinterpreted, and if provision is made for feedback of perceptions of the project and for further clarification as needed.³

Programmatic evaluation and pupil evaluation were also stressed by the in-service leader. His participation as a group member and as an occasional leader helped teachers become familiar with the role they would later be assuming in their classrooms.

The innovators involved their larger community during the late fall of the year. Evening meetings were held for Board of Education members, parents with pupils in the pilot schools, staffs of the remaining elementary schools, and staffs of the two middle schools. Direct participation with Man materials, learning strategies, content, and philosophy formed the organizational focus of the meetings. A marked contrast between this direct participation format the more traditional "tell how it's done" presentation was apparent.

As the 1971-72 school year drew to a close, the in-service model and the instructional program were subjected to formative evaluation. Data were gathered through the use of three different instruments. Two instruments were drawn directly from the Man materials.⁴ They included (1) an informational test designed to measure pupil information acquired from the study of Man, and (2) an opinion survey designed to assess pupils' feelings toward the program. A questionnaire for teachers was used to seek feedback regarding their feelings toward the structure,

³Goodwin Watson, "Resistance to Change," in The Planning of Change, ed. by Warren G. Bennis, Kenneth D. Benne and Robert Chin (2nd ed.; New York: Holt, Rinehart and Winston, 1969), p. 497.

⁴Vert and MacFadyen, op. cit.

content, and procedures used in the in-service sessions (see Appendix C). Conclusions drawn from these data formed the basis for modification of the in-service program for the following year.

Responses of pupils to the student opinion survey and interviews documented the popularity of Man. The overwhelming majority of pupils were happy and enthusiastic about studying Man and were attaining the informational objectives of the course. Teachers, however, identified two types of problems: (1) They expressed concern over their inability to relate Man to the pupils' life space, and (2) They felt the teachers' guides had an insufficient quantity and variety of techniques to alleviate the above-stated concern. In addition, teachers had difficulty answering pupils' questions, in terms understandable to them, concerning the need to study a culture as it was in the 1920's, when the pupils knew that the modern Netsilik Eskimo no longer lives that way.

During July and August of 1972, the results of the formative evaluation were transcribed into decisions for the coming school year. However, decisions concerning the effectiveness of the treatment of ethnocentrism in Man were postponed. "The 1971-72 evaluation design was found inadequate to measure reliably the reduction of ethnocentrism in pupils and teachers."⁵

Notable changes were instituted in the in-service structure as the 1972-73 school year opened. Teachers responsible for teaching Man were released from their classroom duties to attend Man in-service meetings. Paid substitute teachers took over the teachers' classroom

⁵Ibid.

duties. Meetings were scheduled for one-half day a month or as needed. In practice, this flexible schedule produced meetings every two weeks during the initial months and every six weeks toward the close of the school year. This arrangement assured teacher attendance and generated more enthusiastic teacher participation.

The outside consultant was no longer utilized. Sessions were under the complete direction of district personnel. "If persons regard the change as coming from an outside source, it may receive only half-hearted support which is sometimes called the NIH treatment--NOT INVENTED HERE."⁶

Concentrated blocks of time allowed for greater in-depth curriculum study and helped to contribute to the feeling that Man is really our program. More emphasis was placed upon tracing Man concepts through their sequential development within the program. The spiraling effect of concepts and the chronological mode of presentation of materials was thus employed during the second year.

Sessions encouraged teacher visitation to schools that had installed the program, to design instructional material relating Man to the world of the pupil, and to explore alternate means of pupil and program evaluation. Extensive use was made of the evaluation materials included in Man. Much emphasis was placed on helping teachers further develop their own open-ended questioning techniques.

Four extensive in-service sessions were organized for elementary administrators. These sessions followed the same format as teacher

⁶Goodwin Watson and Edward M. Glaser, "What We Have Learned About Planning for Change," Management Review, LIV (November, 1965), 36.

sessions, making use of similar high-involvement activities. The administrators thus became involved in the decision-making process.

In addition to providing for innovators and creating the conditions under which innovation thrives, we must also take care of the needs of the "acceptors"--the majority of educators, those who must learn to accept and use the new resources. We must not be content with lamenting the fact that most people are heel dragging resistors to change, suspicious of the new, and not very much interested in creating new things."⁷

Since the principals would be held accountable for the program in their buildings, they deemed the in-service sessions essential and interest ran high. Upon completion of the programs, principals felt better able to provide the special assistance to Man teachers that those teachers would expect. This procedure firmly fixed the principal's role as a staff helper and community communication link.

Necessarily, principals also dealt with the logistics of supplying instructional materials to the various buildings. Greater awareness of the materials helped administrators recognize the force of the materials in shaping pupil and teacher behavior. Teachers could no longer be evaluated on the strengths of the more traditional teaching styles when presenting Man materials.

The children's teachers conducted Man meetings for parents to secure community involvement. Other workshops were presented to school personnel and parents who had no direct connection with Man.

⁷John G. Caffrey, "The Innovation Matrix" (paper presented at the Institute for Government and Public Affairs Conference on Educational Innovations, UCLA Lake Arrowhead Center, December 17-29, 1965), p. 14.

Self-Renewal

Concurrent with the acceptance stage, plans were being formulated for the self-renewal stage. A two-day, state-wide elementary conference was sponsored by the school district. Over 600 participants from throughout the state attended the conference. Teachers demonstrated Man and other programs; some of them emphasized demonstrations using students, whereas others were adult seminars.

Evaluation of the in-service model, similar in scope to that applied to the original model, was undertaken at the close of the 1973 school year. The evaluation revealed some teacher uncertainties and identified the need for continued in-service education for teachers.

Seventy percent of the teachers expressed the need for a continued support system through in-service. Thirty to 50 percent of the teachers requested assistance with classroom organization and activities. Evaluation help was deemed critical by the group.

The above-stated concerns formed the focus for a 1973 summer workshop for teachers and administrators. The workshop was conducted for one week, utilizing half-day sessions. Participants received pay for attendance. Teachers without previous Man program experience were required to attend, but attendance was optional for those teachers and administrators who had worked previously with the Man material.

Figure 4.1 provides a calendar of events and direct cost incurred during the period 1971 through June of 1972. Figure 4.2 provides the same information for the period from July, 1972, through August, 1973.

<u>Dates</u>	<u>Implementation Schedule</u>	<u>Costs</u>
(BUILDING A RELATIONSHIP-- DIAGNOSING THE PROBLEM)		
Entry Behavior	Needs Assessment	
	Statement of Philosophy and Broad Objectives	
	Delivery System Design	-----
(CHOOSING ACCEPTANCE)		
June- August, 1971	<u>Delivery System Refinement</u> .One <u>Man</u> pilot package for four classrooms 3400 .Supportive materials for nine schools <u>2000</u>	\$2500.00 5400.00
October, 1971- June, 1972	<u>In-service Program</u> .Teachers and supportive personnel 250 ^a .Parent and community meetings -0- .Board of Education . . . <u>-0-</u>	 <u>250.00</u>
	Total Expenditures	\$8150.00

Man Pilot Package = 5 classroom sets of materials for 150 pupils

OR

20 classroom usages per Man package for 600 pupils based on a two-year program with each set of classroom materials shared by teachers (2 per animal section, 2 per Eskimo)

Source: Gene Vert and Donald MacFadyen, "I Signed the Purchase Order/ What Do We Do Now?" Social Education, XXXVIII (May, 1974), 447-451.

^aOutside consultant.

Figure 4.1.--Man implementation calendar, 1971-1972: Pilot program (2 schools, 27 pupils).

<u>Dates</u>	<u>Implementation Schedule</u>	<u>Costs</u>
July- August, 1972	Formative Evaluation .Programmatic .In-service model	\$ 400.00
	Curriculum Modification (Additional support materials developed)	1500.00
September, 1972	Materials Dissemination .Purchase of second <u>Man</u> pilot package 3400 .Additional Super 8 Filmloop projectors <u>2100</u>	5500.00
October, 1972- June, 1973	Revised In-service Program .28 teachers--6 released afternoons 2440 .4 principal sessions 60 .Parent meetings -0- .Special services <u>-0-</u>	2500.00
(STABILIZING THE INNOVATION AND GENERATING SELF-RENEWAL)		
June- August, 1973	Program Refinement .Translation of broad objectives to performance objectives . . 800 .Programmatic and in-service model formative evaluation . 400 .One week teacher workshop . . <u>1250</u>	2450.00
September, 1973- June, 1974	Program Maintenance New Information Distribution Additional Teacher and Community In-service as Needed	-0- <u>?</u>
	Total Expenditures	\$12,350.00 + (?)

Source: Gene Vert and Donald MacFadyen, "I Signed the Purchase Order/
What Do We Do Now?" Social Education, XXXVIII (May, 1974),
447-451.

Figure 4.2.--Man implementation calendar, 1972-1974: District-
wide implementation (7 additional schools, 735
pupils).

Discussion of Figures 4.1 and 4.2

The salient feature of Figures 4.1 and 4.2 is the obvious commitment of the financial resources of the school district to the project. Examination of expenditures will show that approximately 40 percent of the district's direct cost was expended on noninstructional materials directly related to Man becoming a part of the local curriculum. A major contributor to this cost was the released time provided for teacher in-service and the necessity of paying for classroom substitutes. Of less cost, but of great importance, was the one-week summer teacher workshop.

The indirect costs to the districts have not been calculated. However, an examination of four sessions for principals indicates considerable indirect costs, because the principals' time must be traded from some other activity.

Released time for teachers from their assignments cemented the feeling that the administration and Board of Education were willing to help teachers retrain. This action headed off resentment on the part of teachers and may have contributed to more enthusiastic teacher participation.

Notable is the wide range of publics provided for in the in-service program. Instructional staff directly and indirectly involved with the Man program were provided in-service training. Administration directly related and indirectly related to the project were kept informed. Special services employees were helped to understand the demands that using Man materials would place upon them. The parents of children using Man materials and other parents were made aware of the program and its instructional implications.

Data Gathered Through Interviews and
Pencil and Paper Instrumentation

This portion of the chapter presents data dealing with teacher interviews, pupil attitude assessment instruments, and pupil interviews.

Observations Prior to
Treatment Applications

Central administration, the nerve center of the school district, was visited to establish the climate, assess the district's propensity for research, and secure the necessary approval for data collection. Krathwohl's admonition, "The more one will disturb the school situation in which the data are to be collected, the more likely it is that there will be some selective effect on which systems will permit one to gather the data,"⁸ is most noteworthy. The central office was assured by the researcher that a minimum of disruption would occur. This was further assured by a review of the researcher's proposal by members of the central administrative staff, who forwarded the proposal to the building administrators directly affected by the data collection procedures. The involvement of the building-level administrators at this early stage of decision making proved most helpful. The central office facilitated the researcher's efforts to gain the acceptance and support of the building administrator through this early involvement and attitude of autonomy for the building administrator.

⁸David R. Krathwohl, How to Prepare a Research Proposal (Syracuse, New York: Syracuse University Bookstore, 1966), p. 38.

The Building Principals

Both principals were contacted in their respective buildings. At those meetings, the principals and the researcher quickly reassessed the research proposal in terms of what logistical help could be offered at the building level. The principals introduced the researcher to the potential teacher participants, and were helpful and supportive in lending their personal prestige to the research. Meeting with the teachers through the principal's invitation was a most helpful procedure; it "broke the ice" for teacher cooperation.

Teachers

Once entry was facilitated by the administration, the researcher began his dialogue with the teachers. The purpose of the research was presented to the teachers. Further discussion of the proposed research provided the teachers with an approximation of their time involvement. Specific task requirements were also delineated, as well as establishment of the communication channels to be employed by teachers and researchers. Their high degree of professionalism was immediately evidenced by the questions and concerns they shared with the investigator. Both teachers agreed to assist, and they cooperated wholeheartedly by providing rank order lists of pupils and tentative schedules of lesson presentations for the investigator's use.

Unanticipated Developments

All was ready and the investigator was anxious to get started. However, the eleven o'clock evening newscast changed all of that. The

commentator reported the drowning death of a pre-schooler in a pond located conterminously with one of the schools' playgrounds.

By the following afternoon, the principals had met with the chief curriculum officer of the district to discuss the possible effects of collecting research data dealing with death. Each principal then reassessed possible effects on his individual school service area. The investigator was contacted and again met with the building principals individually to discuss this new turn of events. The discussions centered around community reaction to research focusing, in part, upon death.

The principal in whose school service area the drowning did not occur was the most vocal in his apprehension. It should be noted, however, that the school district is small and cohesive, as well as having a very articulate patronage. He demanded that the research, if it were to be conducted in his area of responsibility, would have to be modified in the following manner:

1. Student interviews would have to be conducted by the primary investigator only, instead of by the trained interviewer.
2. Students elected for interviews would have to be approved by the principal.
3. Parents of students selected for interviewing would have to be contacted and their approval secured prior to speaking with the children.

The investigator was complimented or put down by the following statement with regard to the first proposition: "_____, I trust you and you know how these public things go. Do I know my school community!" In any

event, the investigator agreed that he would be the only nonschool person to have contact with the pupils. As for proposition number two, the investigator agreed to tell the principal who the selected students would be, and consider his reactions. The investigator completely rejected proposition number three, and was told the principal would decide about the advisability of allowing data collection within the school. Fortunately, permission was granted and the investigation was allowed to proceed.

The other principal also expressed concern about the format of the pupil interviews. It was again concluded that the investigator would be the only nonschool-related personnel to have research contact with the pupils. In this manner, the investigation crept onward.

To the credit of the professionalism of all involved, it should be noted that teachers were not directly involved in this confrontation between the search for knowledge and the quest for stability within the public schools. Truly, the schools must always have one foot planted firmly in the past and one foot venturing into the future.

Pre-Treatment Interviews of Teachers

Both teachers were interviewed in their respective buildings and classrooms at the close of the instructional day. The teachers were very cooperative; in no way did they indicate they were anxious to be finished with the interview and go on to something else. However, the teachers' master agreement with the Board of Education required that they remain after the close of the instructional day until four o'clock p.m. (approximately 50 minutes after the close of instruction).

After the interview questions had been administered, the interviewer went on to a discussion of the teachers' specific lesson plans, which are presented in the Man materials.

Physical conditions were adjudged by the investigator to be appropriate for the interview. The interviewer sat at the side of the teacher's desk with the audio recording device in full view between the interviewer and interviewee. The attitude projected by the teachers seemed to be one of relaxed confidence. Certainly, they were familiar with their surroundings. Teacher interview questions were administered in this setting. The questions and results of those interviews are now presented.

Teacher Interview I

1. Do you anticipate any problems presenting Man to children?

	<u>Answer</u>	<u>Rationale if stated</u>
Teacher A ^a	"No"	"Maybe a lot doesn't go home. The pre-training overemphasized possible parent reactions."
Teacher B ^b	"No"	"Past experience with new programs leads me to believe this."

2. Are these much different than the problems you would anticipate with the adoption of a new math program?

	<u>Answer</u>	<u>Rationale if stated</u>
Teacher A	"No"	"The adoption of a science program, if it was process oriented, would be about the same."
Teacher B	"A little"	"It is easier if a program has more precise answers."

^aTeacher A is at School P
^bTeacher B is at School W

Teacher Interview I (continued)

3. Do you feel Man is harder to teach than your previous social studies program?

	<u>Answer</u>	<u>Rationale if stated</u>
Teacher A	"No"	"It's easier to teach. The materials are right at your finger tips. The children are interested."
Teacher B	"Not really"	"We didn't really have a specific social studies program before <u>Man</u> ."

4. Is this better or worse?

	<u>Answer</u>	<u>Rationale if stated</u>
Teacher A	"Yes"	"Children interest, high availability of material."
Teacher B	"Yes"	"But children really enjoy studying about the U.S."

5. Do you feel your building administrator will support your teaching of Man?

	<u>Answer</u>	<u>Rationale if stated</u>
Teacher A	"Yes"	
Teacher B	"Oh, yes"	"The system has been very diligent about in-service."

6. Do you feel your central office will support your teaching of Man?

	<u>Answer</u>	<u>Rationale if stated</u>
Teacher A	"Yes"	
Teacher B	"Yes"	

7. Do you feel other teachers will support your teaching of Man?

	<u>Answer</u>	<u>Rationale if stated</u>
Teacher A	"Yes"	
Teacher B	"Yes"	

Teacher Interview I (continued)

8. Is there anything else you want to tell me about the program or anticipated problem areas?

	<u>Answer</u>	<u>Rationale if stated</u>
Teacher A		"Kids will choose <u>Man</u> over science [a process program too] and English as a favorite subject."
Teacher B		"I don't have 100% enthusiasm to study Eskimos from the kids."

Teacher Post-Interview Discussion

The investigator felt the teachers tended to support district policy, thus reporting a lack of anticipated problems and that no problems occurred. They may have felt that this position was a personification of professionalism. It is possible that the investigator did not establish a level of rapport necessary for the interviewee to be completely candid. Some unobtrusive measure of the teacher's anxieties might have uncovered data that would produce a different set of results.

However, the generally positive attitude of the teachers toward Man may well have been generated by them as early adopters of the program. This early adoption and the singling out of the teachers could and should have created a Hawthorne effect in a positive direction.

Teacher Interview II

1. What problems did you have presenting Man to children?

	<u>Answer</u>	<u>Rationale if stated</u>
Teacher A	"None"	
Teacher B	"None"	

Teacher Interview II (continued)

2. Did the building administrator support your teaching Man?

	<u>Answer</u>	<u>Rationale if stated</u>
Teacher A	"Yes"	
Teacher B	"Oh, yes"	

3. Did the central office support your teaching of Man?

	<u>Answer</u>	<u>Rationale if stated</u>
Teacher A	"Yes"	
Teacher B	"Yes"	

4. Did the other teachers support your teaching Man?

	<u>Answer</u>	<u>Rationale if stated</u>
Teacher A	"Yes"	
Teacher B	"Yes"	

Pupil Pre-Test Interview
and Instrumentation

Secluded areas in each building were made available to the researcher for the purpose of data collection. In building P, a small office adjacent to the instructional area was provided, while in building W, a room off the multi-media center was made available. Both locations were familiar to the pupils of the respective buildings. The rooms were comfortable, well-ventilated, and well-lighted, with a minimum of outside distraction. Furniture provided appropriate seating for the pupil and researcher, as well as an adequate work area.

Teachers introduced the researcher to their respective classes as "someone who would be talking to some of them about Man." The

researcher then went with the previously selected subject to the designated area.

Once in the area, some time was spent establishing rapport and discussing that the interview would be recorded through the use of a tape recorder. After the interview questions were completed, the researcher administered to the pupil and pencil and paper instrumentation. The researcher then offered to assist the subject with any reading problem that might make responding difficult for him. None of the subjects requested assistance.

Upon completion of the interview and application of the instrumentation, the subject was requested to return to his classroom and escort and introduce the next subject to the researcher.

A tabulation of the data collected by that instrumentation is now presented. The format of Table 1 shows the number of children (identified as male and female) responding in each of the three positions regarding items on the Typical American Family questionnaire. This questionnaire was used as a pre-test and post-test instrument; scores are thus differentiated.

Table 2 shows the number of children (identified as male and female) responding in each of the three positions regarding items on the Eskimo Family questionnaire. This questionnaire was used as a pre-test and post-test instrument; hence the scores are differentiated.

Table 1.--Response distribution to the Typical American Family questionnaire by sets of subjects.

	Greater	Some	Less		Greater	Some	Less
	<u>1</u>	<u>2</u>	<u>3</u>		<u>1</u>	<u>2</u>	<u>3</u>
1. Rules of Society							
Male:				Female:			
Pre	4			Pre	3	1	
Post	2	2		Post	2	2	
(Case details shown in Appendix C-1, upper left)							
2. Outer Directed							
Male:				Female:			
Pre		4		Pre	3	1	
Post	1	3		Post	1	3	
(Case details shown in Appendix C-1, lower left)							
3. Want Gratification							
Male:				Female:			
Pre	2	2		Pre	2	2	
Post	2	1	1	Post	3	1	
(Case details shown in Appendix C-2, upper left)							
4. Beliefs, Heritage, Magic							
Male:				Female:			
Pre	2		2	Pre	1	3	
Post	1	1	2	Post	1	3	
(Case details shown in Appendix C-2, lower left)							
5. Control and Utilization of Natural Resources							
Male:				Female:			
Pre	1	3		Pre		4	
Post	3	1		Post	3	1	
(Case details shown in Appendix C-3, upper left)							
6. Family Expectations							
Male:				Female:			
Pre	3	1		Pre	3	1	
Post	4			Post	3	1	
(Case details shown in Appendix C-3, lower left)							
7. Self-Determination "Boot Strap Philosophy"							
Male:				Female:			
Pre	1	2	1	Pre	4		
Post	2	2		Post	2	2	
(Case details shown in Appendix C-4, upper left)							

Table 2.--Response distribution to the Typical Eskimo Family questionnaire by sets of subjects.

	Greater	Some	Less		Greater	Some	Less
	<u>1</u>	<u>2</u>	<u>3</u>		<u>1</u>	<u>2</u>	<u>3</u>
1. Rules of Society							
Male:				Female:			
Pre	3	1		Pre	2	2	
Post	4			Post	2	2	
(Case details shown in Appendix C-1, upper right)							
2. Outer Directed							
Male:				Female:			
Pre		2	2	Pre		2	2
Post	1	2	1	Post		1	3
(Case details shown in Appendix C-1, lower right)							
3. Want Gratification							
Male:				Female:			
Pre	1	3		Pre	3	1	
Post	3	1		Post		3	1
(Case details shown in Appendix C-2, upper right)							
4. Beliefs, Heritage, Magic							
Male:				Female:			
Pre	3		1	Pre	3	1	
Post	3	1		Post	4		
(Case details shown in Appendix C-2, lower right)							
5. Control and Utilization of Natural Resources							
Male:				Female:			
Pre	2	1	1	Pre	1	3	
Post	1	2	1	Post		4	
(Case details shown in Appendix C-3, upper right)							
6. Family Expectations							
Male:				Female:			
Pre	1	3		Pre	2	2	
Post	3	1		Post	3	1	
(Case details shown in Appendix C-3, lower right)							
7. Self-Determination "Boot Strap Philosophy"							
Male:				Female:			
Pre	1	2	1	Pre	3	1	
Post	4			Post	3	1	
(Case details shown in Appendix C-4, upper right)							

Table 3 presents a tabulation of the units of change expressed by the subjects as recorded on the Typical American Family and Typical Eskimo Family questionnaires. Units of movement from greater to lesser importance, as well as from lesser to greater importance, are presented.

Table 3.--Magnitude of apparent changes of judgments about typical American and Eskimo families as obtained from the questionnaires of the same names.

	Apparent Changes					
	Greater Importance			Less Importance		
	1 unit	2 units	3 units	1 unit	2 units	3 units
Rules of Society						
American	1			3		
Eskimo	2			1		
Outer Directed						
American	1			2		
Eskimo	3			2		
Want Gratification						
American	2				1	
Eskimo	2			2	1	
Beliefs, Heritage, Magic						
American	2			1	1	
Eskimo	1	1		1		
Control and Utilization of Natural Resources						
American	5					
Eskimo				2		
Family Expectations						
American	2			1		
Eskimo	4			1		
Self-Determination						
American		1		2		
Eskimo	1	1		2		

Table 4 presents a tabulation of the units of change expressed by subjects, as recorded on the semantic differential scales entitled Typical American Family and Typical Eskimo Family. The table records movement both up and down on the scale. This gives directionality to the response, and may be located with the parameters established by the paired words.

The format of Tables 5 and 6 shows the number of children (subjects identified as male or female) who responded in each of five positions regarding items on a semantic differential scale. In Table 5, the scale applies to the Typical American Family, whereas Table 6 depicts the application to the Typical Eskimo Family. This scale was used as a pre- and post-test instrument; scores as thus differentiated. These data were derived from the semantic differential scale, reported case by case in Appendix D.

In Table 7, results of the Acceptance-Rejection Scale are presented in a case-by-case manner. Responses for each of the five foils are shown by subject for both pre-treatment and post-treatment administration.

The researcher is forced to conclude that the instrumentation was not sensitive enough to record whether changes had occurred. It is also possible that no significant change had occurred.

However, change overcame the only known trend of scores on the instrumentation, that of upward movement. This is illustrated by Table 8, which shows the differences between the scores on the "pre-pre-test," pre-test, and post-test on the semantic differential instrument. Only three subjects of the eight were given this test. This was possible because the scale had been administered to three of the subjects in November, 1973. Unfortunately, no test scores were available for the five remaining subjects.

Table 4.--Magnitude of apparent changes of judgments about typical American and Eskimo families as seen in responses to semantic differential items.

Semantic Differential	Apparent Changes					
	Upward ^a			Downward		
	1 unit	2 units	3 units	1 unit	2 units	3 units
Selfish-Sharing						
American	2	1		3		
Eskimo			1	2		
Simple-Complex						
American	2			1		
Eskimo	4					
Lazy-Hardworking						
American	3			1		
Eskimo	1			1		
Sad-Happy						
American	1			4	1	
Eskimo	1					
Cruel-Kind						
American	1			1		
Eskimo	1			1		
Poor-Rich						
American	2			4		
Eskimo	1			1		
Primitive-Advanced						
American	1			3		
Eskimo	3			3		
Dark-Light						
American	1		1	1		
Eskimo	1			2		
Ignorant-Wise						
American	2					
Eskimo	2			1		
Lawless-Lawful						
American	1			2		
Eskimo				1		

^a Constitutes a movement from left to right and downward the converse.

Table 5.--Response distribution--American Family--by sets of subjects.

		1	2	3	4	5	
<u>Male</u>							
Selfish-----	Pre	1	1	1		1	-----Sharing
	Post		1		3		
<u>Female</u>							
Selfish-----	Pre			1	3		-----Sharing
	Post		1	1	2		
<u>Male</u>							
Simple-----	Pre			1	1	1	-----Complex
	Post			1	3		
<u>Female</u>							
Simple-----	Pre			2		2	-----Complex
	Post				2	2	
<u>Male</u>							
Lazy-----	Pre	1		3	1		-----Hardworking
	Post	1			3		
<u>Female</u>							
Lazy-----	Pre			1	2	1	-----Hardworking
	Post		1			3	

Table 5.--Continued.

		1	2	3	4	5
<u>Male</u>						
Sad	Pre			2		2
	Post	1			2	1
-----Happy						
<u>Female</u>						
Sad	Pre				2	2
	Post			1	3	
-----Happy						
<u>Male</u>						
Cruel	Pre			1	2	1
	Post			1	2	1
-----Kind						
<u>Female</u>						
Cruel	Pre				2	2
	Post				2	2
-----Kind						
<u>Male</u>						
Poor	Pre			1	1	2
	Post			2	2	
-----Rich						
<u>Female</u>						
Poor	Pre			2	2	
	Post		1		2	1
-----Rich						

Table 5.--Continued.

		1	2	3	4	5
Male						
Primitive-----Advanced	Pre				2	2
	Post			1	1	2
Female						
Primitive-----Advanced	Pre	1				2
	Post			1	1	2
Male						
Dark-----Light	Pre			2	2	
	Post			1	3	
Female						
Dark-----Light	Pre	1		1	1	1
	Post			2	1	1
Male						
Ignorant-----Wise	Pre			3	1	
	Post			2	2	
Female						
Ignorant-----Wise	Pre				3	1
	Post				2	2
Male						
Lawless-----Lawful	Pre				1	3
	Post				2	2
Female						
Lawless-----Lawful	Pre				1	3
	Post				1	3

Table 6.--Response distribution--Eskimo Family--by sets of subjects.

		1	2	3	4	5
Male						
Selfish-----Sharing	Pre	1	1	1		1
	Post		1		3	
Female						
Selfish-----Sharing	Pre	1			3	
	Post			1	3	
Male						
Simple-----Complex	Pre	2	1		1	
	Post	1	1	1	1	
Female						
Simple-----Complex	Pre	2	1	1		
	Post	1	2		1	
Male						
Lazy-----Hardworking	Pre			1		3
	Post				1	3
Female						
Lazy-----Hardworking	Pre					4
	Post				2	2

Table 6.--Continued.

		1	2	3	4	5
<u>Male</u>						
Sad	Pre			1	2	1
		-----Happy				
	Post			1	2	1
<u>Female</u>						
Sad	Pre			1	2	1
		-----Happy				
	Post			1	1	2
<u>Male</u>						
Cruel	Pre			2	2	
		-----Kind				
	Post			1	2	1
<u>Female</u>						
Cruel	Pre				3	1
		-----Kind				
	Post			1	1	2
<u>Male</u>						
Poor	Pre	1	2	1		
		-----Rich				
	Post	1		3		
<u>Female</u>						
Poor	Pre	1	1	2		
		-----Rich				
	Post	1	2	1		

Table 6.--Continued.

		1	2	3	4	5
Male						
Primitive-----Advanced	Pre	1		2		
	Post	2			1	
Female						
Primitive-----Advanced	Pre	2		2		
	Post	1	2	1		
Male						
Dark-----Light	Pre		1	2	1	
	Post		2	2		
Female						
Dark-----Light	Pre	1		3		
	Post		1	3		
Male						
Ignorant-----Wise	Pre			1	3	
	Post			1	3	
Female						
Ignorant-----Wise	Pre		1		3	
	Post		1		2	1
Male						
Lawless-----Lawful	Pre			1	3	
	Post		1	1		2
Female						
Lawless-----Lawful	Pre		1		2	1
	Post		1	1	1	1

Table 7.--Acceptance-Rejection Scale.

Case	Pre-Foils					Post-Foils				
	1	2	3	4	5	1	2	3	4	5
N	X				X	X			X	
K	X				X	X				X
C	X				X	X				X
S	X				X	X				X
J	X		X			X				X
A	X				X	X				X
E				X	X				X	X
Je	X				X	X		X		

Definition:

Acceptance: self-identification
involvement
warmth

Rejection: sense of otherness
isolation
coolness

Scaled scores:

Foils

4

3

5

2 2

1

1

3

Table 8.--Sample of Pretest I (I) and relationship to Pretest II and posttest.

	Pre I-Pre II					Pre II-Post				
	1	2	3	4	5	1	2	3	4	5
A										
Selfish		(I)I				I			IV	Sharing
Simple				(I)I					I/IV	Complex
Lazy		I		I					I/IV	Hardworking
Sad			(I)I					I	IV	Happy
Cruel			(I)I	I					I/IV	Kind
Poor			(I)I	I				IV	I	Rich
Primitive				I	(I)				I	IV
Dark			(I)I	I					I/IV	Light
Ignorant				(I)I					I/IV	Wise
Lawless					(I)I				I/IV	Lawful
E										
Selfish			(I)I	I				IV	I	Sharing
Simple			(I)I					I	IV	Complex
Lazy				(I)I					I	IV
Sad				(I)I					I/IV	Happy
Cruel				(I)I					I/IV	Kind
Poor			(I)I			IV	I			Rich
Primitive		I	(I)I			I	IV			Advanced
Dark			(I)I	I			IV	I		Light
Ignorant				(I)I				I	IV	Wise
Lawless				(I)I				I	IV	Lawful
J										
Selfish			(I)I	I					I/IV	Sharing
Simple	(I)				I				I/IV	Complex
Lazy			(I)I	I				I	IV	Hardworking
Sad					(I)I			IV	I	Happy
Cruel					(I)I				I/IV	Kind
Poor				(I)I				I/IV		Rich
Primitive					(I)			IV		Advanced
Dark	I				(I)	I		IV		Light
Ignorant				I	(I)			I/IV		Wise
Lawless					(I)I				I/IV	Lawful

Findings From the Data

The responses, both pre and post, were charted and visually examined. Upon examination, those items that appeared to vary the most from pre- to post-test were subjected to a statistical analysis. The analysis subjected pre- and post-test scores to a matched pairs T test. The results were not significant at the .10 level for pairs arranged by sex or group.

The following items were examined:

American Family

1. Rules of Society--male
2. Outer Directedness-female
5. Control and Utilization of Natural Resources--male
--female
7. Self-Determination "Boot Strap Philosophy"--female

The semantic differential scales for Americans and Eskimos were examined for changes occurring from prior to the application of the treatment (Man) to after completion of the treatment. Visual examination identified some changes, but statistical analysis showed these changes to be nonsignificant statistically. Again, a matched pairs T test was applied, but the results did not indicate significance at the .10 level.

Discussion of Results of the Semantic Differential Scale

Visual examination of the instruments indicated a number of possible trends. These trends, in the researcher's opinion, require some amplification and speculation.

The pupil perception of the complexity of Eskimo society is one topic of interest. Pupils saw the Eskimo society as more "complex" after treatment than prior to treatment. This could be attributed, in part, to

the pupils' greater understanding of the belief system that tends to order the Eskimo society. It could also be attributed to informational gains concerning the society. However, it could be the result of the pupil seeing the Eskimo as more human and, hence, more complex.

The fact that American society was seen as "less happy" after treatment leads to more speculation. Do pupils gain this sense of unhappiness through the visual presentations in Man? Do they see only what is happy in the Netsilik culture? The directionality might also be explained as a result of the instrumentation. Hence the directionality was a regression toward the mean.

Girls saw Eskimos as "poorer" after treatment than did boys. The researcher speculates that this perception is sex oriented from our cultural position. The abundance of kitchen gadgetry and appliances in the girls' everyday lives may be affronted by the spartanism of the Eskimo life. Boys would not be as likely to contrast the cultures on that point.

Boys seeing the Eskimos as more "primitive" after study may be related to the same issue. The boys and girls may be equating a lack of technology to being poorer. Both issues could reflect this expectation and/or propensity for material things.

Both boys and girls rated Americans as "wiser" after study than before study.

American society was seen by both boys and girls as more "lawful" than Eskimo society. This finding, placed in the context of the Water-gate Senate Hearing, which was being conducted at the same time, leads the researcher to wish he could supply more information on this point.

Scores on the acceptance/rejection instrument showed so little numerical difference that further investigation was discontinued.

Pupil Interviews, Pre to Post

The interviews were conducted as described in the section entitled Pupil Pre-Test Interview and Instrumentation. The same procedures were utilized by the researcher. The questions for structuring the interview were previously presented.

Appendix B contains a subject-by-subject analysis of both the pre- and post-interviews. The answers to the questions and any rationale used by the pupil to support his position are presented.

Figure 4.3 summarizes those findings by interview question.

Observations

1. All pupils were willing to talk and were generally well informed concerning the facts.
2. If pupils did not state a position on senilicide during the pre-interview, the same children did not take a position after treatment.
3. In general, pupils seemed more inclined to accept a culturally relativistic position after treatment.

1. What do you think about what happened to "Old Kigtak"?
 - Six of the eight could not identify Old Kigtak.
 - Two girls were able to recall Old Kigtak.
 - Both agreed with leaving her behind.

2. The differences between some people are so great that they are more like other animals than they are like people.
 - Two boys from different groups agreed that some people are more like animals than people.
 - Two girls from different groups disagreed with the statement.
 - Three girls maintained they did not understand the statement.
 - One boy was ambivalent: "Something like that, but still people."

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?
 - Seven of the eight subjects agreed.
 - One girl felt that both made provision for the old and that makes it about the same.
 - All subjects showed knowledge of how the Netsiliks cared for the old.

4. Does the Netsilik family seem like your family in any way? Why?
 - Three subjects, all boys, said no.
 - Five subjects saw the families as somewhat similar.
 - All similarities were identified on the basis of sex role, living together, and having fun together.

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?
 - One male subject registered dislike for the Netsilik on the basis of killing so many of one kind of animal.
 - No subject stated that the Man program caused him to admire the Netsilik.
 - Seven of the eight subjects stated that they did see a film or covered material that caused them to dislike the Netsilik.

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?
 - Jealousy or dreams were never selected as descriptors by any subjects.
 - Killing was chosen as a descriptor by two girls and a boy after treatment, while only one boy used it as a descriptor on the pre-test.
 - Beliefs was chosen most often as a descriptor by both boys and girls.

Figure 4.3.--Pupil interview question findings.

Summary

The data presented in this chapter were generated by the investigator interviewing (1) teachers prior to and after treatment, (2) pupils prior to and after treatment. The chapter further presented data generated by the application of instruments to pupils. The instruments were designed to assess the pupils' attitudes and reactions before and after the Man experience.

Findings related to the various data areas were also presented. The findings dealt with the pupils and teachers and their responses to the implementation of the Man program. Conclusions drawn from the above-stated findings, as well as recommendations for future investigations, are presented in Chapter V.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

FOR FURTHER STUDY

This chapter summarizes the study, presents conclusions drawn from the findings, and offers recommendations for future study.

Summary

The purpose of this study was to investigate the implementation of Man: A Course of Study, an elementary social studies program, in a single school district. Man is a multi-media curricular package for the study of elementary social studies. The program differs from existing elementary social studies programs in its multi-media approach and its delivery system. Content is presented through simulation games, natural sound motion pictures, filmstrips, records, maps, posters, and photo murals as well as soft-cover booklets. The delivery system emphasizes interaction among learners as a mode of learning. Man materials emphasize the way children learn, utilizing a systematic schema to stress investigation.

The need for this study evolved from a review of the literature, which revealed considerable opinion-type literature generated by first-time users of Man. The study focused upon the value received by all who adopted or adapted and implemented Man. More rigorous empirical studies have tended to treat Man in a global framework, thus leaving many specific unanswered questions. Specifically, a need existed to identify

viable, effective implementations of the Man program. These findings supported the researcher's conviction that further exploratory study was necessary. Thus the implementation of Man and a critical component of the program--ethnocentrism--were investigated.

A case study technique was selected for this investigation. Case studies probe in depth and provide the framework for investigating present and past performance as well as present wishes.

The six objectives of the study were integrated through the use of the concept of ethnocentrism (a critical aspect in the implementation and adoption process of Man). The researcher hoped to generate possible testable hypotheses by investigating:

1. the sequence of events leading to the adoption and implementation of Man;
2. teacher attitudes toward teaching senilicide as practiced by the Netsilik Eskimo;
3. problems teachers expect to encounter in teaching the concept of senilicide or treatment of the elderly;
4. children's attitudes toward provisions made for the Netsilik's treatment of the elderly;
5. whether the model for teaching the concept, senilicide, is presented by the Man material;
6. whether exposure to Man materials and technique changed the pupils' expressed level of ethnocentrism.

The subjects were drawn from the public school system of a mid-western university town that also served as a residential base for the management sector of the private and public economy in a nearby city.

Two separate school buildings within the school system provided the pupil (eight) and faculty (two) subjects for the investigation. Concurrently, the total in-service program for the implementation and acceptance of Man came under investigation.

Inherent within the framework of this inquiry was a formative evaluation view of Man as a curricular program for a single school district and that district's implementation of the program. "As a formative evaluation, it would be focusing upon changes that could or should be made in the curricular program to make that program more nearly meet the expectations of the user."¹

Instrumentation was generated by the researcher and applied to the student subjects in an effort to assess their ethnocentric attitudes prior to and after the treatment within the Man instructional module. Semi-structured interviews, conducted with students both prior to and after treatment, generated audio transcriptions. Teachers were interviewed both before and after delivering the treatment. The resultant data were reported and systematically reviewed. (This analysis of data yielded the reported findings.)

Conclusions

Study findings generated the conclusions explored below in terms of how each finding relates to the two foci of the study (implementation of Man and ethnocentrism) and the six previously stated objectives of the study.

¹Michael Scriven, "The Methodology of Education," Perspectives of Curriculum Evaluation, AERA Monograph Series on Curriculum Evaluation, No. 1 (Chicago: Rand McNally, 1967).

Objective I: the sequence of events leading to the adoption and implementation of Man

- Finding . .** A sequence of events was identified and recorded.
- Finding . .** The events covered a period of time from before the purchase of Man material until after their classroom utilization.
- Finding . .** No public outcry was raised in the school district.

The following conclusion was drawn from the above findings:

Conclusion 1: These events form a model of a successful adoption and implementation of Man in one school district. This model could be used by other school districts at their discretion for implementing Man.

These events lend themselves to formulating recommendations, reported in a subsequent section of this chapter.

Objective number five is considered next, since it too concerns the foci of implementation.

Objective V: whether the model for teaching the concept, senilicide, is presented by the Man material

- Finding . .** The model is not directly printed in the Man materials
- Finding . .** A model can be generated through the identification of techniques and strategies encompassed by the Man program materials.
- Finding . .** The model was identified and used to present the concept of senilicide in the teacher in-service program.

Conclusion 2: A workable model to instruct teachers and present potentially controversial ethnocentric topics such as senilicide is identifiable and is existent. This model can be used to teach both teachers and pupils. By implication, it should also be useful for teaching similar materials to school administrators and the general public.

A Man instructional module for teaching pupils about senilicide was identified by conducting a review of lesson plans presented within the Man program. It was adjudged by the investigator that a lesson plan for teaching the concept is present in the Man materials. The researcher speculated that teachers also decided this was correct or they would have identified the teaching modules as inappropriate. The Man training model

also provided teachers many opportunities to discuss the material and delivery system. Again, teachers did not identify any problem areas with the teaching module.

The findings related to objective two of this study, to be discussed next, gave additional support to Conclusion 2.

Objective II: teacher attitude toward teaching senilicide as practiced by the Netsilik Eskimo

Finding . . Teachers did not anticipate any problem in teaching about senilicide.

Finding . . Teachers felt administrative support (both building level and central office) for teaching Man.

Finding . . Teachers felt support from other members of the faculty for teaching Man.

Finding . . Teachers felt that Man was easier to teach than the previous social studies program.

Conclusion 3: Teachers had no negative feeling about the Man program or their support for teaching the program. Hence, their attitude was one of acceptance for the program and its content, as opposed to rejection or concern about teaching the program.

Teacher longevity in a position seemed to have little effect on subject outcome. However, the question of teacher training in Man materials was unanswered, because teachers had considerably more training in Man than recommended or provided by Curriculum Development Associates. It seemed certain that teacher training prior to teaching the Man materials would directly affect teacher acceptance of the subject matter.

Objective III: problems teachers expected to encounter teaching the concept of senilicide or treatment of the elderly

Finding . . Teachers did not expect to encounter problems when teaching about senilicide.

Finding . . Teachers did not report problems after having taught the concept.

Conclusions 1 and 2 above were further supported by the findings that generated Conclusion 4.

Conclusion 4: No problems were anticipated by teachers in teaching the content component of Man dealing with senilicide.

Teachers were unable to identify problems they expected to encounter. In fact, they reported no problems were encountered. This, in part, may have been a result of the extensive teacher in-service program conducted over the school year on a monthly released-time basis. The reader is referred to Chapter IV for an extensive discussion of the teacher in-service program.

The issue of student-centered or teacher-centered classrooms was not addressed, as teachers had already had concomitant experiences in process-oriented programs, specifically in the science area. It was thus assumed that all teachers used a process-oriented approach to teaching the curriculum.

Objective IV: children's attitudes toward provisions made for the Netsilik's treatment of the elderly

- Finding . . . 75 percent of the student subjects could not identify "Old Kigtak" as the individual upon whom the practice of senilicide was practiced.
- Finding . . . 87 percent of the pupils did not identify any film or other Man materials that caused them to dislike the Netsilik.
- Finding . . . After treatment, all pupils reported knowledge of senilicide as a means of treatment of the elderly.
- Finding . . . Approximately 87 percent of the pupils felt that Americans took better care of the elderly than did the Netsiliks.

The above-stated findings led the researcher to the next conclusion:

Conclusion 5: Pupils were not traumatically disturbed by studying about the Netsilik treatment of the elderly.

Reciprocity, in Bruner's terms the need to respond to others, was identifiable in this section. It became apparent through the eagerness of the pupils to respond and interact with the interviewer. The fact

that most of the subjects did not remember "Old Kigtak" by name is striking when compared with the finding that all subjects had knowledge of the practice of senilicide and could apply the concept when responding to the interviewer. This, in part, may be a function of the interviewer's inability to find the right question to unlock what was really known or understood. Certainly, using only the question about "Old Kigtak" could have generated far different conclusions concerning the subjects' reactions to senilicide.

When a cultural relativism position was not taken, the pupils often came to a physical explanation. "We have better medicine." This may also have been an outcome of their own cultural heritage, which extols science and its explanations with an almost religious fervor.

Objective VI: whether exposure to Man materials and techniques changed the pupils' expressed level of ethnocentrism

Finding . . . no statistically significant change was demonstrated between pre- and post-test scores on any of the instrumentation.

Finding . . . 37 percent of the pupils could not see the Netsilik family as anything like their own.

Conclusion 6: The findings do not support a decision about whether or not Man materials or techniques reduce ethnocentrism.

Although statistical significance was not achieved with the instrumentation, some budding directionality was apparent in the response that pupils saw "family expectations" as being more important to Eskimos after study. This may have been a result of Man materials developing the concept of interdependency for survival. It also may have been a result of the magic and myths practiced and told by the Eskimos.

Studying the Netsiliks' ritualistic practices may have led the students to see Eskimo society as more complex than theirs. This result

could also be attributed to the pupils' naive perceptions of what they would consider a noncomplex society, at least in terms of economic interdependence. Considerable identification with the Eskimo could also have led to a feeling that the Eskimo is really human and, thus, has complex feelings just as the pupil does.

After studying the Netsilik, the pupils saw their own society as more hardworking. They also saw their society as less happy than they had previously. The inevitable contrasts drawn directly in class or individually by conjecture could lead a pupil to these conclusions. The distance culturally between the two groups (American and Eskimo) may have allowed a more introspective view upon the part of pupils.

The richness or abundance of artifacts in the American culture provided a striking contrast to that of the Netsilik. All one's tools carrier in a cured fish skin is a long way from the do-it-yourselfer's home workshop. Pupils' perceptions of richness could also be based on food, shelter, clothing, and transportation differences.

The effectiveness of the interview as an investigatory technique is borne out through the explanation given by the subjects for the descriptor "killing." "Killing" being equated with food gathering is a much different conceptualization than usually attributed to this word in our culture. Some change toward nonethnocentrism was recorded in the senilicide interviews. This leads the researcher to speculate that Man is a more effective program for the reduction of ethnocentrism the further the concept under study is from the learner's natural environment.

Recommendations

The conclusions drawn from this study represent an initial probing of Man. However, the investigator suggests that a basic purpose of this type of investigation was to identify or isolate questions that could and should be investigated through the use of experimental research.

1. More studies that treat the affective components of the instructional process should be undertaken. To this end, a group investigation is recommended that would develop measures to assess the affective components of an instructional program and apply those measures in a systematic manner.

2. A study to determine if a difference of perceived problems exists between administrator and teacher perception of Man as a curricular vehicle should be undertaken. Encompassed within the study could be an investigation of the length of Man in-service. The CDA in-service model could be compared with an in-service model generated by the investigator.

3. The effectiveness of learner-centered classroom teaching should be examined, with length of teacher preparation and teacher experience as variables. Another variable could be an effort to determine what effect the learner creativity has upon cognitive outcomes in a learner-centered classroom as compared with a teacher-centered classroom.

Recommendations generated through the description of the in-service program are:

1. Involve the public for the innovation prior to implementation. Teachers need to be involved in the formulation of objectives and their modification as the need becomes apparent.

2. Schedule in-service activities as a portion of the regular academic school day to help assure teacher acceptance and demonstrate support for the innovation.

3. Provide for both formative and summative evaluation through the total adoption process.

4. Utilize external experts and consultants in getting started.

5. Devise a system for the effective movement of instructional materials between classrooms and among buildings.

Recommendations generated by the total study are:

1. An investigation should be undertaken to identify why some implementations of Man have faltered. The implementation process described in this study could be used as an example of a successful implementation.

2. Any experimental comparative study undertaken should use a larger base sample to facilitate rejection of the null hypothesis through the use of statistical criteria. It is recommended that a study of this type be undertaken investigating ethnocentrism and its possible reduction.

3. Differences concerning attitudinal changes should be studied using the individual as the basic sample unit of analysis. In this way, statistical treatment would not tend to diminish differences usually examined by the use of means when the unit of analysis is the classroom.

4. This type of assessed entry behavior case study could well be used as a model for future formative curricular evaluations. Studies of this nature could be very useful when conducted and the findings implemented in individual school districts undertaking the study. Underlined

is the premise that curriculum is always in an unfinished state and should constantly be undergoing evaluation and revision.

The findings of the previously described studies should contribute substantially to those school districts considering the adoption of Man. The study itself may help other investigators to utilize the case study as a research technique.

APPENDICES

APPENDIX A

M:ACOS TEACHER IN-SERVICE OPINION SURVEY

1971-1972 MACOS TEACHER IN-SERVICE: OPINION SURVEY

1. During the 1971-1972 MACOS in-service program, I was provided with (check 1 answer for each):

	<u>Totally</u> <u>Insufficient</u>	<u>Needed More</u> <u>Time</u>	<u>Enough</u>
a. Orientation to Materials.	—	—	—
b. Involvement in learning strategies for MACOS.	—	—	—
c. Orientation to philosophy of program.	—	—	—
d. Time for feedback and support during implementation.	—	—	—
e. Time to trace concepts through entire program.	—	—	—
f. Evaluation strategies	—	—	—

2. From my experience with MACOS in-servicing, I would recommend we spend: (check 1 each)

a. On orientation of teachers to MACOS materials.	—	—	—
b. On involving teachers in working with MACOS learning strategies.	—	—	—
c. On orientation to philosophy	—	—	—
d. On feedback and support	—	—	—
e. On working with concepts.	—	—	—
f. On evaluating program and student-teacher progress.	—	—	—

3. In general, I would say I found the 1971-1972 MACOS in-servicing (check as many as apply):

- | | | |
|---|-------|--|
| _____ Valuable and sufficient | _____ | Valuable for teachers responsible for teaching MACOS but not for teammates |
| _____ Valuable, but needed more | _____ | Valuable for all teachers regardless of responsibility |
| _____ Not worthy of my time | _____ | Difficult to fit into by busy schedule |
| _____ Gave me no more than what I would have been able to do without it | _____ | Necessary for providing students with the best possible program |
| _____ Provided me with opportunity for professional growth in other areas | _____ | |

Comments:

4. For 1972-1973, I would recommend for teachers using the program for the first time (check one):

- | |
|---|
| _____ No in-servicing |
| _____ In-servicing on a voluntary basis after children have left the building |
| _____ In-service at released times throughout the year |

Comments:

5. If your response above was other than "no in-servicing", answer the following. For 1972-1973, I would recommend in-servicing:

- | |
|---|
| _____ For all fourth-fifth grade teachers in buildings using MACOS for the first time |
| _____ For only those teachers responsible for MACOS |

1972-1973 MACOS In-Service Model: Participant Opinion Survey

1. During the 1972-1973 MACOS in-service program, I was provided with (check one for each);

	Sufficient	Some, but would have liked additional	Totally Insufficient
a. orientation to materials.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. involvement in learning strategies for MACOS.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. orientation to philosophy of program.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. time for feedback and support during implementation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. time to trace concepts through entire program.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. evaluation strategies.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. exposure to bridging activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2. From my experience with MACOS in-servicing, I would recommend that in in-servicing new teachers we spend (check one):

	More Time Proportionally	About the Same Amount of Time Proportionally	Less Time Proportionally
a. on orientation of teachers to MACOS materials.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. on involving teachers in working with MACOS learning strategies.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. on orientation to philosophy.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. on feedback and support.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. on working with concepts as they spiral through the entire program.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. on evaluating program and student-teacher progress.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. on bridging activities and relating program to student needs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. In general, I would say I found the 1972-1973 in-servicing (check as many as apply):

- | | | | |
|-------|--|-------|--|
| _____ | valuable and sufficient | _____ | valuable for teachers directly responsible for teaching MACOS, but not for teammates |
| _____ | valuable, but needed more | _____ | valuable for all fourth-fifty teachers regardless of responsibility |
| _____ | not worth my time | _____ | difficult to fit into my busy schedule |
| _____ | gave me no more insights into program than than I would have been able to without it | _____ | necessary for providing students with the best possible program |
| _____ | provided me with teaching strategies and/or opportunity for professional growth in other areas | | |

Comments:

4. For 1973-1974, I would recommend for teachers using the program for the first time (check one):

- | | |
|-------|---|
| _____ | no in-servicing |
| _____ | in-service on a voluntary basis after children have left the building |
| _____ | in-service at released times throughout the year |

Comments:

5. If your response above was other than "no in-servicing", answer the following. For 1973-1974, I would recommend in-servicing:

- | | |
|-------|--|
| _____ | for all fourth-fifth grade teachers in buildings using MACOS for the first time. |
| _____ | for only those teachers responsible for MACOS. |

6. I participated in (check that which applies):

teacher in-service program

administrative in-service meetings

other. Please note which: _____

Please fill out with any additional comments regarding in-service model and return to Gene Vert (Pinecrest) as soon as possible. Thank you for your cooperation.

APPENDIX B

PUPIL INTERVIEWS

Interview Analysis Phase I (Pre test)

Case Amy

Issue Senilicide

1. What do you think about what happened to "Old Kigtak?"

<u>Ethnocentrism Score*</u>	<u>Answer</u>	<u>Rationale if stated</u>
NA		"Have not studied yet."

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"I'd agree with that."	"You take people like the Eskimos, where their beliefs, the way they do things, how they dress, the way they talk, all kinds of things are different between other people in the world."

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"It's pretty equal."	"...Mostly the older people stayed in shape in order to keep working to make a living. And they have to do the same things with the Eskimos."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"No"	"For instance, they don't have to get up at 7 o'clock and go to school every morning. No, their different customs used make different families what they are."

*"Score" refers to the investigator's classification of the subject's response as 1, ethnocentric; 2, ambivalent; 3, not ethnocentric.

Case Amy - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

Ethnocentrism Score
2

<u>Answer</u>	<u>Rationale if stated</u>
"I didn't see any film that made me dislike them. Admire them- I can't say I would like to be one."	"The way they treated their dogs I found was a little harsh up there and the way they beat them and all kinds of things."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

<u>Answer</u>	<u>Rationale if stated</u>
"Beliefs"	"You'll find this way of doing things is with their own kind of God's."
"Family"	"I can't really say they are closely keep together, but when it comes to food and clothing and the way they believe in things, they are very close. If they are not close, and if they don't stay as a big family, then they would probably all end up fighting and never survive up there."

Interview Analysis Phase II (Post test)

Case AmyIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"I agree."	"...she couldn't keep up and they couldn't have her ride on the sled. That would be too heavy and the dogs might not be able to pull her."

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"I don't agree. I agree. I guess I don't agree."	

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"I think so. I agree."	"...but Netsilik Eskimos might not feel - like when our older people need a home, we let them live with us or send them to a hospital if they are sick or something. But Netsiliks, they leave them behind."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"Yes."	"Because they play games and get along together and so do we."

Case Amy - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"I liked."	"...books said how they hunt and that was pretty smart. I didn't see anything I didn't like."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

<u>Answer</u>	<u>Rationale if stated</u>
"Beliefs."	"They go by myths they believe and stories and stuff."
"Friendship."	"They have to get along like when they are hungry they have to rely on other people or their friends to give them food."

Movement toward non-ethnocentric responses is apparent with the genilicide issue. On the post test, no responses were judged as ethnocentric. The response to question number two moves from ethnocentric to ambivalent. Response number four moved from ethnocentric to non-ethnocentric. A movement from ambivalent to non-ethnocentric was recorded for response number five. Amy exchanges the description of Eskimo cultural importance from "family" to "friendship".

Interview Analysis Phase I (Pre test)

Case SamIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
NA		"Haven't covered that yet."

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"Sort of agree."	"The way they live, eat and stuff."

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"I agree."	"Cause they shouldn't leave them behind. There is more chance of them dying if they don't travel with the tribe and don't get any food or stuff."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"Not really."	"They are hardly ever together. The father is always hunting."

Case Sam Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

Ethnocentrism Score

1

Answer

"Yes."
(Dislike)

Rationale if stated

"The way they kill. I didn't like the way they did it, cause they sort of tortured the animals when they killed them."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

Answer

"Beliefs."
"Killing."

Rationale if stated

"Because we read so much about it in the books."

"Main part of their life."

Interview Analysis Phase II (Post test)

Case SamIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
NA	"What happened to him."	

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"Some people."	"I don't know much about the Eskimos."

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"Yes."	"The Netsiliks can't take care of them cause they have to feed their families first and people that they ahve promised parts of seals to. And in America they almost always feed their grandparents and we have nursing homes and other homes instead of just leaving them on the ice."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"No."	

Case Sam - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"Yes." (Dislike)	"Where they killed and they killed too much of one animal and mainly where they killed."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

<u>Answer</u>	<u>Rationale if stated</u>
"Killing."	"They have to kill to eat."
"Family."	"That's about the closest thing there is to your life is taking care of your family."

Response number two was judged as ambivalent on the first administration of the interview questions. The second interview was judged as ethnocentric. All other responses both pre and post were judged ethnocentric.

Sam did not remember the story of "Old Kigtak" but later in the interview discussed the idea of "leaving old people behind". The descriptor "family" was substituted for "beliefs" on the second interview.

Interview Analysis Phase I (Pre test)

Case NancyIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
NA		"I haven't heard of that one."

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"I agree. Yeah."	"Because some people act like that and I think that some people act like animals, and do stuff like animals do."

3. Do you feel that Americans take better care of old people that Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"Yes."	"I think they think that's right, but we don't think that's right so I don't really think that's right, but if it is right to them, I guess it's OK but I don't think they should leave the old people behind because they still have more life."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"I don't think I can find a resemblance."	"They find their own meat. We go to stores. They eat things raw, and that's different to us."

Case Nancy - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

Ethnocentrism Score

2

Answer

"I didn't especially like the film."

(Dislike)

"I liked the other films."

Rationale if stated

"One of the films I didn't like was when they were cutting the meat up. I didn't like that because I've seen that done."

"It sounds like they are nice people. You learn a lot but I don't especially love watching some of the movies. I get kind of bored. Sometimes it's kind of funny when they talk Eskimo talk because you don't understand a word they are saying. It's funny to hear them talk."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

Answer

"Friendship."

"Beliefs."

Rationale if stated

"It is their family custom. They would be friendly to me if they knew how to talk English, but I couldn't communicate very well. I am Greek."

"They have lots of myths. They think they come true."

Interview Analysis Phase II (Post test)

Case NancyIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"I disagree with what they did."	"They left her behind because she was old."

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"I don't really know that one."	

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"I think they do."	"I don't like leaving old people behind. To me that makes them think they are trash if we leave them behind and don't care what happens to them."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"Not too much."	"My dad never hunts and stuff. They love each other very much but I don't think they are much like us."

Case Nancy - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

Ethnocentrism Score
3

Answer
"I think
the whole
thing was
kinda neat."

Rationale if stated
"They catch their own food
and everything."

6. What two words do you associate with the Netsilik as important to them in their lives? Why?

Answer
"Beliefs."

Rationale if stated
"They have to do certain
things like when they catch
a seal they have to put
water in their mouths so
they can catch some more
seals."

"Killing."

"They have to kill animals
to get their food. I
think that is important
in their lives."

Considerable movement was judged to occur with regard to the issue of senilicide from pre to post interview. Question number two moved from an ethnocentric rating to an ambivalent rating. Question three moved from ambivalent to non-ethnocentric. Response number four was unchanged, remaining ambivalent. Movement from ambivalent to non-ethnocentric was recorded for response number five. "Friendship" was exchanged for "killing" as a descriptor.

Interview Analysis Phase I (Pre test)

Case KevinIssue Senilicide

1. What do you think about what happened to "Old Kigtak".

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
NA	"Haven't covered that yet."	

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"Yeah."	"Not in their way, but of our way of thinking they are."

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"No."	"Probably we would, yeah we would. The Netsilik, they won't feed them (old people) like if there is a drought and there is no food."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"A little bit."	"They care for each other, they help each other."

Case Kevin - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

Ethnocentrism Score
3

<u>Answer</u>	<u>Rationale if stated</u>
"I like them (Netsiliks)."	"Cause they are not mean and they just seem friendly."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

<u>Answer</u>	<u>Rationale if stated</u>
"Friendships."	"They have a lot of friends."
"Beliefs."	"They believe in how the children are made like a flower."

Interview Analysis Phase II (Post test)

Case KevinIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"Don't remember."	

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"Something like that."	"They hunt and they eat things raw, they don't cook it. They're something like animals but they are still people."

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"Yes."	"Cause the Netsilik they wouldn't put them on the sled or nothing. We put them in a home and we visit them, but they leave them out in the snow and let them take care of themselves."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"No. A little bit cause they play games."	"I play games with my brother and in the movies they were playing games."

Case Kevin - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"No."	"I like them."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

<u>Answer</u>	<u>Rationale if stated</u>
"Friendship."	"Cause they have a lot of friends, like when they share seals, they have to be their friends to share them cause they all live together."
"Beliefs."	"Cause like when they go seal hunting, they drop a bag of all the tools that they go seal hunting with. They believe if they didn't they wouldn't get very good hunting."

Kevin's responses to the concept of senilicide remain ambivalent. The ambivalence was a constant pre to post with the exception of question number three that was judged more ethnocentric after treatment. The story of "Old Kigtak" was not remembered by Kevin. However, in question number three, he does verbalize the concept of senilicide.

Interview Analysis Phase I (Pre test)

Case JackIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
NA	"Have not studied yet."	

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"I don't know."	"I don't know any people who really act like animals."

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"Yeah."	"Because we have more medicine and they can't make their medicines too easily out of where they are in Alaska and stuff."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"Not really."	"It's just like we live a different life. They don't go swimming and like we have a pool in our back yard."

Case Jack - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

Ethnocentrism Score
2

Answer
"No."

Rationale if stated

"I wouldn't mind being an Eskimo if I had to live that way, but I'd rather be an American."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

Answer

"Friendship."

Rationale if stated

"They stay around each other quite a lot. They have help building their igloos. They have a large igloo for everybody. They have a lot of friendship -- they have to-- or else it wouldn't really be all that good."

"Beliefs."

"They have lots of beliefs like when they go hunting they have these magic words to gods. They tell all the gods they are sorry for all the stuff they did and they want a good hunting time."

Interview Analysis Phase II (Post test)

Case JackIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
NA	"I don't remember."	

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"I disagree sort of."	"I don't know anybody that acts like an animal around here."

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	(Yes) Implied	"We have medicines more than they do. We know more."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"I don't know. Not too much I don't think."	"My mom's got to get up early in the morning and cook breakfast and stuff like that, but in other ways its not like cause we have schools and they don't."

Case Jack - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

Ethnocentrism Score
2

<u>Answer</u>	<u>Rationale if stated</u>
"There weren't any that made me dislike the Eskimos. I don't (about admire)."	

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

<u>Answer</u>	<u>Rationale if stated</u>
"Friendship."	"They have to have friendship to get along cause the Eskimo community is just one big place like they have this one big igloo for the whole community."
"Beliefs."	"Like before Eskimos go hunting they say nice things to the caribou or whatever they are going after to make them be friendly so they can catch some food."

No difference in scores were recorded pre to post interview on the concept senilicide. All responses were rated either 1 or 2. It would appear that the degree of cross-cultural rejection is great. Interestingly, a direct reference to "Old Kigtak" and what happened to her produced an "I don't remember" response.

Interview Analysis Phase I
 Pre test
 Case Cindy

Issue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
NA	"I don't think I know."	

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"I don't really know."	"The Netsilik Eskimos, in the way they eat and everything, we might think that they act a little like animals."

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"I guess we do. Not really, so I guess I agree."	"They might think that we were wrong but because they are so different, they act different than us."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"No. Yes. I guess in a way."	"Not the way they eat. In the way they communicate."

Page 2 - Case Cindy

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

Ethnocentrism Score

3

<u>Answer</u>	<u>Rationale if stated</u>
"I liked. I didn't really dislike anything."	"The way they showed how they set up the hunting. Except for what they eat. It is not really wrong, but it's different than us."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

<u>Answer</u>	<u>Rationale if stated</u>
"Friendship."	"They share their food with their families and everything."

"Killing."

Interview Analysis Phase II

Post test

Case CindyIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
NA	"Can't remember."	

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"It's kinda hard to say."	"There are some people who are almost like animals. They eat things animals eat and did things animals did. I can't say all people are like that."

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"Netsiliks do a little better job."	"When you freeze, first of all you fall asleep so you don't know when you die where when you are suffering in an old folks home, it's a little harder."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"No."	

Page 2 - Case Cindy

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

Ethnocentrism Score

3

AnswerRationale if stated

"If I did dislike them the only way I would is by the way they do things, but that's not right."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

AnswerRationale if stated

"Beliefs."

"The way a son catches the first seal, the mother has to clean it and the two parents have to take the first two pieces of meat and eat them first or else the god in the seals soul will not come back to the young boy when he is a man and has to hunt for himself."

"Fears."

"Because they have to do certain things certain ways or else they are afraid the gods may not be pleased."

The responses to Question 2 and 3 were judged to be less ethnocentric in the post treatment interview. No changes in responses were recorded pre to post test interview for questions one, four or five. "Old Kigtak" is not recalled by name. However, Cindy has a clear understanding of the concept of senilicide as evidenced to question number three on the post test. The descriptors of Eskimo life are changed from "friendship" and "killing" to "beliefs" and "fears" on the post test.

Interview Analysis Phase I (Pre test)

Case JillIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
NA	"Have not studied yet."	

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"I don't know."	

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"Yes."	"We have more materials, we have more medicine."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"Yes."	"They do the same things as we do like cook and hunt and everything. They don't have houses like we do. They don't have to clean them all, like they just have igloos."

Case Jill - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

Ethnocentrism Score

3

Answer

"No, No.
Nothing that
made me dislike
them."

Rationale if stated

"When some of the kids play
they are cute, everybody starts
laughing at the things they do."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

Answer

"Family."

"Love."

Rationale if stated

"They have to do things in
their family. They hunt for
their families."

"I think love is pretty
important."

Interview Analysis Phase II (Post test)

Case JillIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
NA	"I don't remember."	"I don't think I was here when they did it."

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"I don't get the question."	

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"Yes, I believe that."	"The Eskimos don't have medicine. If they (old people) couldn't do anything for us we would probably put them in a nursing home so someone could take care of them til they die. The Eskimos just put them out to freeze or something like that."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"Yes."	"The mother does the cooking and the father does the hunting. They do some of the same things and they just act like us in some ways."

Case Jill - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"I like the games."	"The games are cute the way the kids play. Like they came out behind their parents and they were throwing things."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

<u>Answer</u>	<u>Rationale if stated</u>
"Family."	"A family is like a group and kids stay with their family and family is important to Americans and so it is probably important to them."
"Killing."	"They have to kill the seals to live and if they don't kill, they won't live. They have to kill enough seals to survive."

Only one change occurs when responding to the concept, senilicide.

Jill substitutes the word "killing" for "love" as being important to the Eskimo. However, she sees "killing" in a food gathering sense. The story of "Old Kigtak" is again not reported on by the interviewee.

Interview Analysis Phase I (Pre test)

Case EvelynIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
NA	"Have not studied yet."	

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"Not really."	"I just don't think so."

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
2	"Not really."	"I just don't think that it's any different than the way we treat old people."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"No."	"We don't have all these spirits. My dad doesn't have to load his gun as often to shoot deer. We just go to the store and buy food when we need it."

Case Evelyn - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

Ethnocentrism Score
2

Answer

"Not really."

Rationale if stated

"I didn't see that they were any more special than some of the other materials."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

Answer

"Family."

Rationale if stated

"Cause they have to get food for them and care for them and make sure they don't get hurt."

"Beliefs."

"If they do something bad, they don't want the spirits to do something bad to them, so they try to do everything pretty good."

Interview Analysis Phase II (Post test)

Case EvelynIssue Senilicide

1. What do you think about what happened to "Old Kigtak"?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"They left her behind."	"I think it was kind of good cause she made them travel slower and be one more person to feed all the time."

2. The differences between some peoples are so great that they are more like other animals than they are like people.

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"Not really."	"Most people don't act like animals."

3. Do you feel that Americans take better care of old people than Netsilik Eskimos do?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"It's about the same both ways."	"We make sure that they can get places that they want and that they have enough food. Netsiliks do too most of the time."

4. Does the Netsilik family seem like your family in any way? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
1	"No."	"We don't kill animals to have food, we just buy it and stuff like that."

Case Evelyn - Page 2

5. Did you see any film or cover any material that made you admire the Netsilik? Did you see film or cover any material that made you dislike them? Why?

<u>Ethnocentrism Score</u>	<u>Answer</u>	<u>Rationale if stated</u>
3	"No."	"They are just as good as we are. They do most of the same things."

6. What two words do you associate with the Netsilik Eskimo as important to them in their lives? Why?

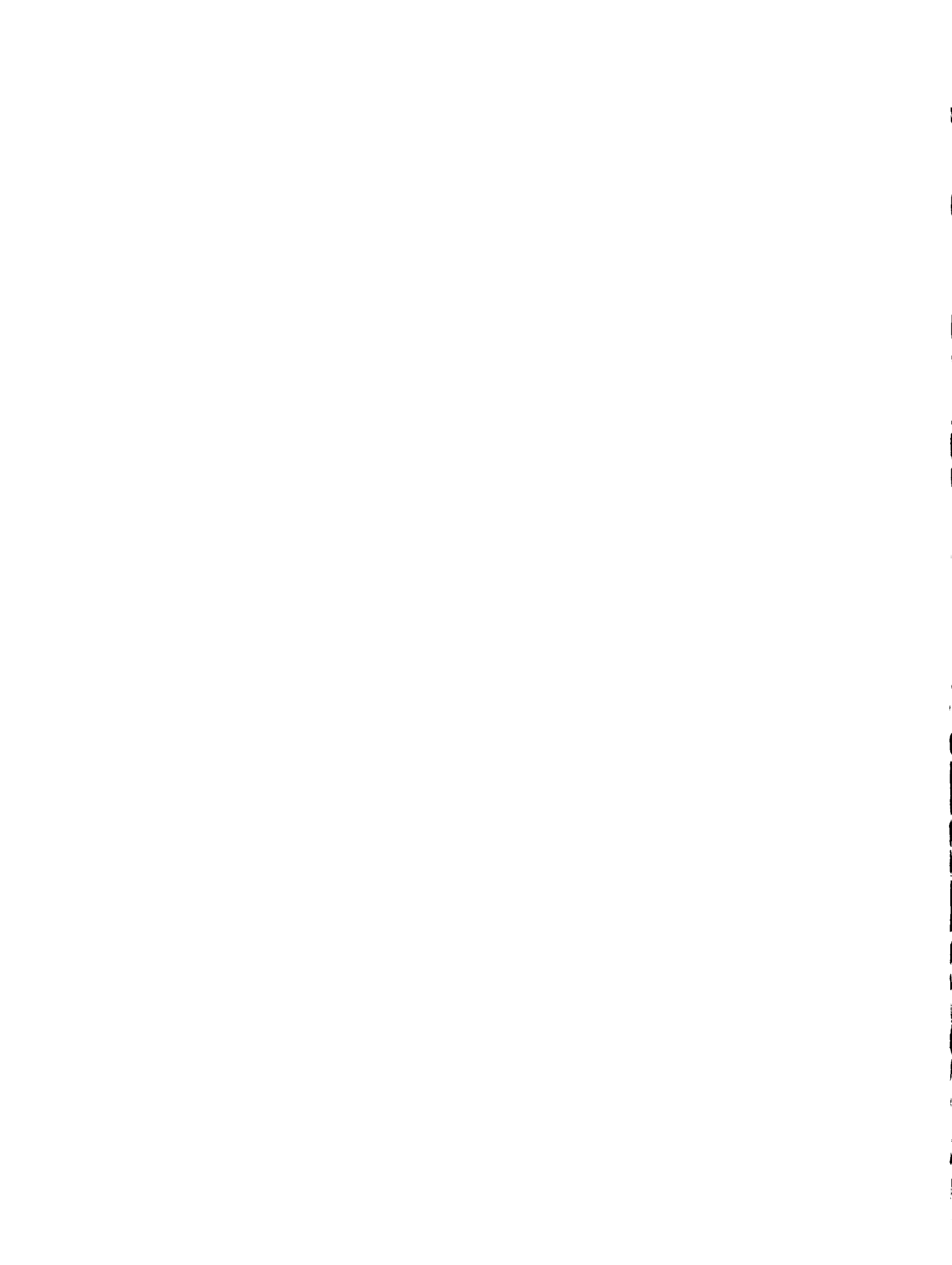
<u>Answer</u>	<u>Rationale if stated</u>
"Family."	"They got to make sure they have enough food and they don't get hurt."
"Beliefs."	"They do certain things or else something will happen to them. Something will happen to them if they do something wrong."

The concept of senilicide showed a marked change pre to post treatment. All responses except one move from ambivalence to non-ethnocentric. Question number four's response was rated as ethnocentric on the pre interview and retained that rating on the post interview.

Senilicide has produced more ethnocentric responses during the pre treatment level.

APPENDIX C

RESPONSES TO THE PUPIL PERCEPTION INSTRUMENTS



"Feeling about . . . for"	American Rules of Society			Eskimo Rules of Society		
	<u>Great</u>	<u>Some</u>	<u>Little</u>	<u>Great</u>	<u>Some</u>	<u>Little</u>
	N	I	IV		III	II
K	I/IV			II/III		
C	I/IV				II/III	
S	I/IV			III	II	
E	IV	I		II/III		
A	I	IV		II/III		
J	I/IV			II	III	
Je	I	IV		II/III		

	American Outer Directed			Eskimo Outer Directed		
	<u>Great</u>	<u>Some</u>	<u>Little</u>	<u>Great</u>	<u>Some</u>	<u>Little</u>
	N	I/IV				
K		I/IV			III	II
C	I	IV			II	III
S		I/IV				II/III
E	I	IV			III	II
A	IV	I		III	II	
J		I/IV			II	III
Je		I/IV			II/III	

- Task I (Pre) Judgment: As students see Americans
 IV (Post) (Self and others) He thinks these matters to be of great/little importance
- Task II (Pre) Judgment: As student sees Eskimo
 III (Post) He thinks these matters to be of great/little importance



	<u>American</u> <u>Want Gratification</u>			<u>Eskimo</u> <u>Want Gratification</u>		
	<u>Great</u>	<u>Some</u>	<u>Little</u>	<u>Great</u>	<u>Some</u>	<u>Little</u>
	N	I/V			II	
K	I		IV		II/III	
C	I/IV			II	III	
S	I/V			II/III		
E	IV	I		II	III	
A		I/IV		III	II	
J		I/IV			II/III	
Je	IV	I		III	II	

	<u>American</u> <u>Beliefs, Heritage, Magic</u>			<u>Eskimo</u> <u>Beliefs, Heritage, Magic</u>		
	<u>Great</u>	<u>Some</u>	<u>Little</u>	<u>Great</u>	<u>Some</u>	<u>Little</u>
	N			I/IV	III	II
K	I/IV			II/III		
C		I	IV	II/III		
S	I		IV	II	III	
E		IV	I	II/III		
A		IV	I	III		II
J			I/IV	II/III		
Je			I/IV	II/III		

	<u>American</u> <u>Control & Utilization</u> <u>of Natural Resources</u>			<u>Eskimo</u> <u>Control & Utilization</u> <u>of Natural Resources</u>		
	<u>Great</u>	<u>Some</u>	<u>Little</u>	<u>Great</u>	<u>Some</u>	<u>Little</u>
	N		IV/I			II/III
K		I/IV		II/III		
C	IV	I		II	III	
S	I/IV				II/III	
E	IV	I			II/III	
A	IV	I				II/III
J	IV	I			II/III	
Je	IV	I		II	III	

	<u>American</u> <u>Family Expectations</u>			<u>Eskimo</u> <u>Family Expectations</u>		
	<u>Great</u>	<u>Some</u>	<u>Little</u>	<u>Great</u>	<u>Some</u>	<u>Little</u>
	N	I	IV		II	III
K	I/IV			II/III		
C	I/IV			III	II	
S	I/IV					II/III
E	IV	I		III	II	
A	IV	I		III	II	
J	I/IV			II/III		
Je	I/IV			III	II	

	<u>American</u>			<u>Eskimo</u>		
	<u>Great</u>	<u>Some</u>	<u>Little</u>	<u>Great</u>	<u>Some</u>	<u>Little</u>
N	I/IV			II/III		
K		I/IV		III	II	
C	I	IV		II/III		
S	I/IV			III		II
E	I/IV			II	III	
A	IV		I	III	II	
J	I	IV		II/III		
Je		I/IV		II/III		

APPENDIX D

PUPIL RESPONSES TO SEMANTIC DIFFERENTIAL SCALE

"Good" as Idolized in the American Self-Perception

I = Task I : Judge Activity of American Society
on Each Criterion (Before Treatment)

II = Task II : Judge Eskimo Society on Each Criterion
(Prior to Treatment)

III = Task III: Same as Task II Above Except Administered
After Treatment

IV = Task IV : Same as Task I Above Except Administered
After Treatment

E

<u>Less Good</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>Good</u>
Selfish			III/IV	II/I		Sharing
Simple			II/I	III/IV		Complex
Lazy				I	IV/II/III	Hardworking
Sad				II/IV III/I		Happy
Cruel				II/I III/IV		Kind
Poor		III/IV	II/I			Rich
Primitive		I	II/IV/III			Advanced
Dark			II/IV/III	I		Light
Ignorant				II/I	III/IV	Wise
Lawless				II/I	III/IV	Lawful

K

<u>Less Good</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>Good</u>
SElfish	I	IV			II/III	Sharing
Simple		II	III	IV		Complex
Lazy	I/IV				II/III	Hardworking
Sad	IV		I		II/III	Happy
Cruel			I/IV	II	III	Kind
Poor		II	III	IV	I	Rich
Primitive	III	II			I/IV	Advanced
Dark			II/I III/IV			Light
Ignorant			III/I/IV	II		Wise
Lawless			II		III/I/IV	Lawful

S

<u>Less Good</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>Good</u>
Selfish		II		IV	III/I	Sharing
Simple	II/III			IV	I	Complex
Lazy			I	IV	II/III	Hardworking
Sad			II/III		I/IV	Happy
Cruel				I/II/III	IV	Kind
Poor	II/III			IV	I	Rich
Primitive	II/III			IV	I	Advanced
Dark		III	II	I/IV		Light
Ignorant			I/IV	II/III		Wise
Lawless		III		II	I/IV	Lawful

A

<u>Less Good</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>Good</u>
Selfish		I		IV	II/III	Sharing
Simple	II	III		I/IV		Complex
Lazy				I/IV	II/III	Hardworking
Sad			I	II/IV/III		Happy
Cruel			II/III	I/IV		Kind
Poor			II/IV/III	I		Rich
Primitive		III	II	I	IV	Advanced
Dark		II/III		I/IV		Light
Ignorant				I/II IV/III		Wise
Lawless				I/II/IV	III	Lawful

J

<u>Less Good</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>Good</u>
Selfish			III	II/I/IV		Sharing
Simple	II	III			I/IV	Complex
Lazy				III/I	II/IV	Hardworking
Sad			II/III	IV	I	Happy
Cruel			III	II	IV/I	Kind
Poor		II/III		I/IV		Rich
Primitive		III	II	IV		Advanced
Dark	II/I	III		IV		Light
Ignorant		II/III		I/IV		Wise
Lawless		III		II	I/IV	Lawful

JE

<u>Less Good</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>Good</u>
Selfish			II/I/III	IV		Sharing
Simple			I/IV	II/III		Complex
Lazy			I/II	IV/III		Hardworking
Sad				II/IV/III	I	Happy
Cruel			II	III/IV	I	Kind
Poor		II	II/I/IV			Rich
Primitive			II/IV	III/I		Advanced
Dark			III/I	II/IV		Light
Ignorant			II/I	III/IV		Wise
Lawless			III	II/IV	I	Lawful

N

<u>Less Good</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>Good</u>
Selfish		IV	I		II/III	Sharing
Simple	II/III				I/IV	Complex
Lazy		IV	I		II/III	Hardworking
Sad			IV	I/II	III	Happy
Cruel				I/IV	II/III	Kind
Poor	II/III			I	IV	Rich
Primitive	III/II				IV/I	Advanced
Dark			II/III		I/IV	Light
Ignorant				II/I III/IV		Wise
Lawless			II	III/IV	I	Lawful

C

<u>Less Good</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>Good</u>
Selfish				I/IV	II/III	Sharing
Simple		III/II	I	IV		Complex
Lazy				III	I/II/IV	Hardworking
Sad				IV	I/II/III	Happy
Cruel				II	III/I/IV	Kind
Poor			I/II/III	IV		Rich
Primitive	II	III			I/IV	Advanced
Dark			I/II/IV/III			Light
Ignorant				II/III	I/IV	Wise
Lawless				III	II/I/IV	Lawful

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