

HEARING DRUMBEATS: USING AN ABORIGINAL STUDIES
COURSE TO RAISE CULTURAL COMPETENCE

By

LOUISE HICKEY

Integrated Studies Project

submitted to Dr. Winona Wheeler

in partial fulfillment of the requirements for the degree of

Master of Arts – Integrated Studies

Athabasca, Alberta

March, 2011

HEARING DRUMBEATS; USING AN ABORIGINAL STUDIES COURSE TO RAISE CULTURAL COMPETENCE

Abstract

There is a long history of mistrust between Aboriginal peoples in Canada and the Canadian government, including the police and other law enforcement personnel. This research examines whether a thirteen week college course in Aboriginal Studies at Niagara College is capable of raising cultural competency about Aboriginal peoples in Canada for students aspiring to enter police and other law enforcement careers. Two sections of Aboriginal Studies 1207 (introductory) course were surveyed using a variation of the Teachers Multicultural Attitudinal Survey (Ponterotto et al., 1995). A total of 58 students completed both the pre and post tests which measured knowledge of and attitudes toward Aboriginal peoples. The existing scholarly research suggests that as knowledge of a particular group increases, so will sensitivity toward that group. Based on informal feedback from previous courses, I hypothesized that students' cultural competence would rise as a result of taking the course. The results of this study are surprising in that while students' knowledge rose, attitudes did not show an overall improvement. That is, in the two subsections of the survey which examined attitudes, mean scores dropped from the pre-test to the post-test but the range of scores expanded meaning that for some students, positive attitudes toward Aboriginal peoples improve. A number of possible explanations for these results are explored in this paper.

Keywords

Cultural Competence
Aboriginal
Police
Law Enforcement

Contents

1. Introduction	4
2. Literature Review.....	8
3. Mode of Inquiry.....	12
3a) Theoretical Approaches.....	12
3b) Methodology.....	18
4. Results and Discussion.....	21
5. Conclusions and Recommendations.....	33
6. Works Cited.....	35
7. Appendices	
7a) Survey.....	38
7b) Scoring Rubric.....	44
7c) Consent Form.....	48
7d) Approved Ethics Applications.....	49
7e) Course Outline.....	51

1. Introduction

I first became interested in the concept of cultural competence when I began teaching an Aboriginal Studies course for Niagara College. For the first couple of years I collected anecdotal evidence on final exams. With the promise of bonus marks I posed the following question to students: One of my objectives in teaching this course is to increase student's cultural competency in relation to Canada's Aboriginal peoples. Cultural competence can be understood as developing sensitivity and understanding of another ethnic group and often involves changes in terms of a person's attitudes toward that group. It is the result of the acquisition of knowledge. Do you feel this course has met the objective? Please explain. For the most part responses were very positive. Students readily expressed their lack of understanding and knowledge about Aboriginal peoples and were open to the discussions.

In his landmark work, *The Vertical Mosaic*, John Porter examines the relationship between ethnicity and social class (1965). His findings revealed that minority groups, including Aboriginals, face barriers which result in significantly lower levels on all socio-economic indicators. Thirty years later, *The Vertical Mosaic Revisited*, showed that over the intervening generation nothing had changed for Aboriginal peoples in Canada (Helmes-Hayes, 1998). Then, in February and March of 2010, the Canadian Broadcasting Corporation commissioned a poll looking at issues of discrimination in Canada. The results revealed that one in three Canadians believe that Aboriginal peoples and Muslims are frequent targets of discrimination (CBC News). Discrimination is the prejudicial treatment of others, specifically against the welfare of minority groups. Prejudice is to form a judgment or opinion before the facts are known. The study explained that if the

facts are known, that is if knowledge is gained about a particular group, attitudes about that group will change and discrimination is reduced or eliminated.

Aboriginal Studies 1207 at Niagara College is a one semester (fourteen week) course intended to increase cultural competency as a result of the acquisition of knowledge regarding important aspects and issues in Aboriginal cultures in Canada. Values and beliefs as well as the legal, social, and economic conditions of Aboriginal peoples are explored along with Aboriginal rights and self-government. The justice system and various “alternative justice systems” are also studied. The course (see Appendix 7e) Course Outline) is organized thematically as follows;

- Origins of Aboriginal peoples
- The impact of colonization
- Treaties
- Land claims
- Socioeconomic issues
- Judicial issues
- Contemporary Aboriginal cultures

Both sections of the course which participated in this research were made up primarily of students in their twenties, the majority of which were male. Minority students and mature students comprised approximately fifteen percent of the total population. All students were enrolled in the Police Foundations program which is two years in length.

It is critical that law enforcement personnel in this country have an understanding of all cultures and that prejudices are minimized or eliminated before students are hired into careers in which the decisions they make can permanently impact people’s lives. The problem of poor relations between law enforcement and Aboriginal peoples in Canada is not a new one. Many Canadians are not familiar

with the historical roots of systemic discrimination and a lack of trust that remains today. Stolen lands, assimilation policies, and residential schools, to name but a few, continue to have negative inter-generational affects. Recent clashes such as Oka (1990), Ipperwash (1995), and Caledonia (2006 to present) stand as vibrant reminders that relations remain strained.

In Canada, Aboriginal people are severely over represented in our criminal justice system. Those in law enforcement need to understand the multitude of factors that have resulted in these disproportionate numbers. At 4.4% of the Canadian population, Aboriginal people represent 18% of the general prison population. In some prisons in western Canada and the territories, up to 95% of the inmates are Aboriginal (Roberts, 2006). In *First Nations, Inuit, and Métis People*, John Roberts points to studies that have shown that while on patrol, police often “apply racial profiling to determine who to arrest and who to detain. In cities with significant Aboriginal populations, police often patrol Aboriginal neighborhoods more frequently than non-Aboriginal areas, thus increasing their chance of being arrested” (2006:190). “Aboriginal offenders face systemic discrimination and are more likely to be found guilty of crimes regardless of the strength of the evidence. In many cases, simply being an Aboriginal person contributes to guilty verdicts and subsequent sentences” (2006:192). Roberts goes on to say that a lack of cultural competence by justice system professionals continues to contribute to high incarceration rates for Aboriginal people. It is increasing this cultural competence level that the course attempts to impart.

At Niagara College, Aboriginal Studies is available both as an elective and as a required course for students pursuing law and security careers, such as police, border guards, and corrections officers. There is a negative correlation between education level and ethnic prejudice. Research has demonstrated that as education goes up, ethnic prejudice goes down (Farley, 2000). Aboriginal Studies was designed and introduced as a means of enhancing cultural competency and it is the goal of this research project to ascertain if participating in this one semester course does in fact increase student’s cultural competency with regard

to Aboriginal peoples in Canada. Cultural sensitivity, cultural awareness, and cultural competence are used interchangeably in the literature. I have chosen to use cultural competence as it is the term predominantly used in current studies and because being competent in something implies a greater depth of understanding than merely being aware of something. Much of the research agrees that cultural competence and awareness entail developing sensitivity and understanding of another cultural / ethnic group through the acquisition of knowledge which often results in changes in attitudes (Cross, 1989). Using Cross's definition above I developed a survey to measure students' knowledge of, and attitudes about, Aboriginal people. This survey was administered on both the first and last days of the semester and responses were analyzed to determine if any changes occurred.

Results of this research project show that while positive changes in attitudes about Aboriginal peoples in Canada did not rise for all students participating in the survey, the range of scores did expand. In addition, knowledge scores improved. Within the context of Cross's definition it can be said that the Aboriginal Studies course was successful in raising students cultural competency about Aboriginal peoples for some students (1989).

1 “Aboriginal” in Canada, includes First Nations, Inuit, and Métis people.

2. Literature Review

Theories, approaches, and definitions abound in discussions of cultural competence. As LoboPrabhu noted, it is assumed that a lack of cultural competence is related to a lack of cultural knowledge (2000: 81). I will use Cross’s definition for the purposes of this study, that is, that cultural competence entails developing sensitivity and understanding of another ethnic / cultural group through the acquisition of knowledge which often results in changes in attitudes (1989).

Much of the literature examining cultural competence comes from the U.S. and looks primarily at knowledge about and attitudes toward Asian and Hispanic cultures. Most studies are directed toward health professionals in an attempt to promote the delivery of culturally competent care. Campbell-Heider, working with the American Academy of Nursing, defined cultural competence as encompassing one’s values, traditions, beliefs, and heritage (2006: 2). This program attempts to move students along a continuum from novice to expert to build cultural competence highlighting self-awareness in terms of ethnocentrism and the nature of stereotypes. This study found that experiential, or hands-on experience, is the best educational strategy (2006: 1).

In an earlier study LoboPrabhu implemented a workshop for psychiatry residents focusing on common characteristics of African American and Latin American cultures. They defined culture as “knowledge, values, perceptions, and practices that are shared among the members of a given society and passed on from one generation to the next” (2000: 77). This workshop used a combination of lectures and experiential methods such as discussions and role-plays. The authors

concluded that this was a “moderately successful method for increasing residents’ cultural sensitivity” (2000: 82) based on analysis of pre and post test questionnaires. In noting the limitations of the study the authors point out that their questionnaires could not be tested for validity and reliability “because of a lack of standardized tests to measure improvements in cultural sensitivity due to educational intervention” (2000: 81).

While diversity training is also done within law enforcement agencies, little information is available about developing cultural competency about Aboriginal cultures within Canada specifically. Cornett-Devito, state that “Little research has addressed what constitutes effective content and delivery of multicultural training for law enforcement officers” (2000: 234). This sentiment is echoed by John Hylton in a report entitled “Canadian Innovations in the Provision of Policing Services to Aboriginal peoples”, commissioned by the Ipperwash Inquiry. He states;

While it is clear that there are many dedicated individuals and agencies that are determined to bring about positive reforms, the overall impression from the literature review is that there is little coordination, little sharing of information, an inability or unwillingness to set clear program goals and then evaluate outcomes, and almost no effort being applied to synthesizing and sharing information. It seems clear that this would not be the case if the improvement of Aboriginal-police relations was a top priority on an institution- and system-wide basis. Unfortunately, this does not appear to be the case (2005:7).

Law enforcement personnel must be able to adapt to the diversity and cultural contexts of the individuals and communities they serve. As Hennessy, who looked at the challenges of facilitating cross-cultural awareness with seasoned police officers noted, “law enforcement personnel must bridge differences and cross-relational barriers to do their jobs” (1995: 235). In Ontario, Aboriginal awareness training is now mandatory for all OPP recruits and members of

specialty units. This initiative has resulted from armed conflicts with provincial law enforcement personnel in Oka and Akwesasne in 1990. Although only one week in length, the “course focuses on communication from a First Nations cultural perspective. Additionally, the course includes a review of the development of Canada through Treaties, local history, residential schools, the Indian Act, post-World War II policy development, self-governance and modern land and resource issues” (OPP Aboriginal Initiatives: 2006) . Both the RCMP and OPP offer an e-learning training module on Aboriginal and First Nations Awareness. For the OPP the estimated time on-line is six hours. The results of these programs have only been measured via participant feedback and so lack any quantitative analysis.

Indeed, Hylton goes on to say;

Other studies have examined the attitudes of program personnel (corrections officers, social workers, the police, and so on) toward Aboriginal people. Generally, these studies have found that the community has very limited appreciation for the current circumstances of Aboriginal people. In fact, studies have often revealed a variety of negative attitudes and racial stereotypes. Results of studies involving agency personnel have been cause for particular concern. These studies show that personnel, particularly those involved in the exercise of social control functions (e.g., welfare workers, police, corrections officers, and so forth), often harbour very negative racial stereotypes and exhibit discriminatory behaviour (2005: 25).

There are implications for delivery and assessment. Two recommendations that Hylton found consistently in his research were that police recruitment screening must ensure that candidates with racist views are eliminated and that cross-cultural training for both new recruits and seasoned veterans must be emphasized (2005: 5). Hennessy states that “teaching cultural awareness can be more demanding on the instructor than any other type of training” (2000: 241). The reason for this is that attitudes are difficult to change but communication

techniques that are helpful in multicultural encounters can be learned. The author also points to the work of Arnold and McClure (1989) who emphasize that how the material is delivered is crucial as officers typically cringe at the thought of cultural sensitivity (2000: 240). Most officers feel that to be effective they cannot be sensitive (2000: 237). Hennessy concludes that while it could be argued that cross-cultural awareness is essential for law enforcement personnel to perform effectively, there is little research on what works in terms of content and methods (2000: 252).

Young and Novas used an 'accelerated learning' approach to deliver a cultural awareness and language program to a police department in an area of Colorado with a large Spanish immigrant population. The goal was to provide specialized language training for routine police business and cultural background information to help officers gain insight into Hispanic behavioral patterns and customs. Accelerated learning is based in experiential learning which is highly interactive and uses techniques such as role-play. This program also addressed Hispanic concepts of time, courtesy, bonding, and family values. It was believed that officers needed cultural information "to communicate effectively with individuals from different ethnic backgrounds" (1995: 2). In other words, they needed to develop cultural competency. The authors conclude that this course enabled police to function effectively in a multicultural society.

Although David Corson discusses effective approaches to Aboriginal-controlled schooling, he makes some observations which carry well to the discussion of facilitating cultural competency. He notes that there is "little material written by Aboriginal peoples themselves, which means less material possessing the unique cultural authority that appropriate cultural membership can bring to writing" (1998: 3). He suggests that this lack of Aboriginal-generated materials is indicative of the chasm that exists between Aboriginal peoples and mainstream institutions, such as colleges. Little of the research examined has been authored by, or is not identified as being authored by, an Aboriginal person.

The literature review consistently points to the need for law enforcement personnel to acquire cultural competency in order to improve relations between themselves and Aboriginal peoples. The gap occurs on two major fronts. First, attempts at implementing cultural competency training are fragmented and not well evaluated. This study attempts to bridge this gap but providing scientifically documented results for one such course which may be shared across agencies and jurisdictions. Secondly, racism and intolerance are common among law enforcement personnel and the need to screen for such attitudes in recruits is essential. As a professor facilitating the Aboriginal Studies course I have witnessed students expressing these types of unacceptable views but have never been consulted by hiring committees. In addition, this study will help to set parameters for cultural competence training by outlining course timelines and content when compared with results.

Students in the Aboriginal Studies course are preparing for, but have not yet entered, careers in law and security. This would seem the perfect time to address cultural competency so that we can improve police treatment of, and communication with, Aboriginal peoples in Canada. In this research standardization is achieved through the appropriate sampling of two sections of Aboriginal Studies course.

3 *Mode of Inquiry*

3a) *Theoretical Approach*

Hall differentiates between high and low context cultures. He presents his theory as a continuum with low context being cultures, such as Canada and the US, characterized as cultures where thoughts, opinions, and requests are explicitly stated (1976). This is contrasted with high context cultures, such as Korea and Japan, in which people depend on more indirect, ambiguous messages that derive their meaning from the situation. Aboriginal cultures in Canada can be

historically viewed as high context cultures in that thought, opinions, and requests are often expressed through story. Without an understanding of this, the use of silence, and other culturally appropriate communication styles, communication between Aboriginal and non-Aboriginal law enforcement could be difficult.

Hennessy examines two basic approaches to facilitating cultural competency based on the work of Brislin and Yoshida (1994). The first approach is termed 'culture specific' and focuses on the practices of a particular culture. The other, 'culture general', emphasizes that certain skills such as empathy and flexibility, are helpful across most cultures. Aboriginal Studies is somewhere inbetween as the course looks at cultures specific to Canada, but is not culture specific. Assuming all Aboriginal cultures are the same is a myth the course attempts to debunk. Hennessy's article outlines four components that the author views as essential to any multicultural skills training. These components are; "awareness of one's own cultural influences, knowledge of other cultures, recognition of emotional challenges involved, and basic skills that can be applied to most intercultural encounters" (1995: 239).

The discourse providing evidence that interracial contact in certain situations can increase positive attitudes toward diverse racial groups is on the rise (Tropp, 2001). Allport's (1954) theory, referred to as the contact hypothesis, concludes that intergroup contact should result in prejudice reduction. The conditions required are equal status of group participants, common goals, intergroup cooperation, and authority support. Several studies looking at various groups, including the Philadelphia Police Department, have provided support for the contact hypothesis (e.g. Brophy, 1946; Kephart, 1957; Deutsch & Collins, 1951). Although Allport does not specify the process by which prejudice reduction occurs, his study posits that positive intergroup contact results in less negative stereotyping, discrimination, and prejudice and can increase positive attitudes about diverse groups (McClelland & Linnander, 2006).

For this research project the knowledge and attitudes which students in Aboriginal Studies 1207 possess about Aboriginal people in Canada will be measured as indicators of cultural competence.

There are numerous models of cultural competence, one of which is referred to as the Bennett Model. This model was developed by Dr. M. Bennett based on his observations of students who participated in intercultural workshops, classes, exchanges, and graduate courses ranging in length from months to years. Combining concepts from both cognitive psychology and constructivism, he developed a continuum of six stages of increasing sensitivity to cultural difference. Each stage is seen as being indicative of a certain type of cognitive structure and each indicates specific types of attitudes and behaviour consistent with that particular worldview. The continuum moves from “ethnocentrism” to “ethnorelativism”. The six stages are (Bennett, 1993):

Denial: an individual denies that cultural differences exist. This belief may be the result of either social or physical isolation from people of different cultural backgrounds.

Defense: an individual acknowledges the existence of certain cultural differences, but these differences are perceived as threatening to his/her own reality and sense of self and so the individual constructs defenses against these differences.

Minimization: cultural differences are acknowledged but trivialized, believing that human similarities far outweigh the differences. The danger here is that similarity is assumed rather than known.

Acceptance: an individual recognizes and values cultural differences without evaluating them as positive or negative. It is at this stage that an individual moves from ethnocentrism to ethnorelativism. A respect for cultural differences in behaviour is followed by respect for cultural differences in values.

Adaptation: individuals develop and improve skills for interacting and communicating with people of other cultures. The important skill at this stage is perspective – shifting, the ability to look at the world “through different eyes”.

Integration: individuals may not only value a variety of cultures, but are constantly defining their own identity and evaluating similarities and differences in behaviour and values with respect to a multitude of cultures.

This model provides flexibility which acknowledges that individuals may be at different points on the continuum depending on which diversity dimension is under examination. To illustrate, a person may be at the Acceptance stage with reference to race but at the Defense stage with reference to sexual orientation.

Dr. Joseph Ponterotto, from Fordham University, and associates developed and copyrighted the Teachers Multicultural Attitude Survey based on Bennett’s work (1998). With Dr. Ponterotto’s permission I have modified the TMAS to measure attitudes toward Aboriginal Peoples in Canada specifically. Knowledge related questions have been developed by myself based on the course content.

The goal was to ascertain if class participant’s cultural competency regarding Aboriginal cultures had increased as a result of taking a two-credit, one semester course. In the winter semester of 2010, two sections of the Aboriginal Studies course were running. Section one had sixty-eight students and section two had seventy-six students enrolled. This provided a sample size large enough to ensure validity. The theoretical constructs or operationalizations used in this study; Aboriginal, cultural competency, etc.(see Appendix 7b Scoring Rubric), remain constant, and the independent criterion, in this case self-reports of whether students see themselves as more culturally competent at the end of the course, provided concurrent validation. The knowledge section required students to agree or disagree with the statement provided and then asked if students could define or explain the concept under investigation (See Scoring Rubric, Appendix 7b, for standardized definitions). I administered the survey to the two

classes, keeping the time required to collect the data to one semester. Reliability was ensured by examining the same phenomena, cultural competency, over time. That is, I am examining the same attitude and knowledge sets in the same groups on two successive occasions.

To complete this research I administered the self-assessment survey (See Appendix 7d) Approved Ethical Research Approvals) using a pretest / posttest design to measure knowledge and attitudes and thus, cultural competence. Surveys were distributed to the two sections of the Aboriginal Studies course on the first and last days of the semester. Using two sections ensured reliability in that this experiment was replicated using students from two different sections of the course. Replication is good experimental practice for several reasons. The most important is that any single result from an experiment could be anomalous. Replication allows one to see a kind of averaging of the results such that particular results occur "in most cases" or "generally". The other important reason is to guard against the possibility of spoiling an experiment due to unforeseen complications. A replicate can be seen as a kind of "back-up" in this event (Keppel: 1992).

The attitudinal portion of the survey consists of a set of selected statements which students rated in terms of their agreement / disagreement, in this case using a 5 – point Likert Scale. The Likert Scale is a common type of questionnaire often used in educational research. There are a number of versions, depending on the number of points on the scale. The scale can be four-point, five-point, six-point, etc. The questions should ask for agreement or disagreement. An even numbered scale will force respondents to choose while an odd-numbered scale, which I've used here, provides an option for neutrality or indecision. That is, questions were answered as follows; 1 – strongly disagree, 2 – disagree, 3 – neutral, 4 – agree, 5 – strongly agree. (See Appendix 7a Survey).

To ensure confidentiality, students were asked to generate a random individual identification number with a minimum of four digits, without using consecutive numbers, for their use on both the pre and posttests. In an attempt to safeguard the fundamental issues of human rights and consent, I explained the project in detail and asked that each student sign a consent form (see Appendix 7c Consent Form) in addition to filling out the survey. Students did not need to disclose their willingness or unwillingness to participate; they simply filled out the survey or left it blank and returned it either way.

Conflict of interest concerns, that is, dealing with the fact that I was their instructor and therefore in a position of power, was resolved by ensuring participants understood that their involvement was voluntary. There were no benefits to be gained by taking part in the study and no repercussions for not. After I explained the project, a teaching assistant distributed the consent form and survey to every members of the class. Those who wished to participate completed the forms and placed them in an envelope upon completion. Those who did not wish to participate simply left the forms blank and placed them in the envelope. By not being present while students were doing the survey I ensured that I had no way of knowing who participated and who did not.

This is both an interdisciplinary and transdisciplinary research project as it crosses the boundaries between sociology, social psychology, education, Aboriginal and Canadian Studies while considering different points of view. These are established disciplines in that one may obtain a degree in each of these academic areas at Canadian universities. Aboriginal / Native Studies itself is 'transdisciplinary' as noted by Wheeler (2001: 100). She goes on to say that, "it is not ethnography, history, sociology, literature, law, philosophy, or political science – it is simultaneously all of these, yet does not replicate them" (Ibid). The advantage of using an interdisciplinary approach is that the researcher is able to explore the many facets of social phenomena and not be limited by traditional disciplinary boundaries which, as Turner points out, are often arbitrary (2000,

54). In this case I am examining how a transdisciplinary Aboriginal Studies course, offered in a post-secondary educational setting to students entering law enforcement careers (sociology) affects their cultural competence (social – psychology). The intended result is integrated knowledge.

3b) Methodology

The research was accomplished by administering a two part self-assessment questionnaire, once on the first day of classes (January 2010) and again on the final day of classes (April 2010).

The first part consists of the knowledge section, comprised of 9 short answer questions which were each scored by the investigator to a total of 4 points (See appendix 7a). The nine knowledge questions covered three themes: definitions (4 questions), comparisons between aboriginal and western culture (2 questions), and current issues (3 questions). Scores on these three sets of questions were summed to generate three knowledge subscores.

Part 2 of the survey which assessed attitudes, was based on 19 Likert-scale items. Eight questions concerned self-assessment of attitudes and eight questions concerned attitudes towards professional responsibility for those entering law enforcement careers. I used the mean response of the self-assessment questions to create a Self-Assessment subscore and the mean of the remaining questions to create a Professional Responsibility subscore. Prior to creating the subscores, questions whose answers ranged on the Likert scale from positive to negative, with one being positive and five negative, were rescored to be consistent with the majority of the questions whose answers were arranged from negative to positive. That is one is negative and five is positive.

I used a paired t-test to determine a mean + / - standard deviation and whether the magnitude of the difference between the paired observations is different

between the two groups. Questionnaires that did not have matching pre and posttests were removed from the data set. All raw data was shredded once analysis was complete.

Data were analyzed statistically using SPSS software (SPSS 2009). Quantitative data are always subjected to statistical analysis. The reason being a researcher might see a difference in some measure between two groups or as in this case, over time but the reason for this might be due to the experimental conditions or even random chance. For example, in this study knowledge scores increased for all subjects from the pre-test to the post-test period. The reason for this result could be that they did in fact acquire knowledge from the course. But it could also be that the change in score was simply the difference one might see on test scores taken from one day to the next which is referred to as random chance. The objective of a statistical analysis is to assess whether the differences in measures are consistent and large enough to be due to the experimental conditions and not due to random chance.

Below I have described the specific statistical methods I used to evaluate how much of the observed difference in pre and post test scores was due to random chance and how much was due to the experimental condition, that is, the fact that they took the course. I used paired t-tests to compare the three knowledge and two attitude subscores between the pre and post tests. Non-paired (independent) t-tests were used to compare responses between students in section 1 and section 2 and between male and female students. The outcome variable in these t-tests was the change in score between the pre and post tests for each of the 5 subscores (post score – pre score). T-tests (paired and independent) are only valid if the data are normally distributed and the variances of the groups are equal. Prior to testing, the outcome variables were assessed graphically to ensure that the data were normally distributed. Levene's test for equality of variance was used to test the assumption of variance equality. In all cases, the data "passed" Levene's test and so we can conclude that the assumption of variance equity was met. Likewise, the graphical evaluations all

showed the data to be normally distributed. This means the t-tests were an appropriate choice for use with these data (Ellison: 2009). Fishers exact test was used to compare proportions. This is a statistical test which is used to compare frequencies such as in this case where we wanted to know if the numbers of men versus women was different-enough that we could conclude that there was a sex-bias in the course students (Weinberg: 2008).

The primary outcomes of this analysis are the results of the five paired t-tests comparing pre to post subscores while comparisons of student results between sections and between males and females are secondary outcomes. Results of the primary analyses were corrected for an inflated type I error rate with a Bonferroni correction (where the alpha of 0.05 was divided by the number of tests = 0.01) but results of secondary analyses were not corrected. This was because while the Bonferroni Correction reduces the probability of a type I error, it has the effect of increasing the probability of a type II error which is concluding there is no difference between groups when such differences actually exist. I considered the secondary analysis to be exploratory in nature and as such, I was more concerned about minimizing the type II error rate than the type I error rate. A Bonferroni correction is a statistical adjustment which is commonly used when several statistical tests are conducted on a single batch of data. A Bonferroni correction makes the data interpretation, from a statistical point of view, very conservative. As such, it can sometimes have the effect of being too conservative; for example, concluding differences are due to random chance when they are in fact due to the experiment. This is why researchers use it sparingly. For instance, a researcher will use this method for the most important tests but not for less important ones. That is how I applied it here. I used it for my most important outcomes but not the lesser ones.

A teaching assistant distributed and collected surveys. The T.A. also compiled a master list of student numbers & corresponding student generated numbers to ensure pre and post test matching. The T.A. was responsible for safeguarding

this list until the end of the term at which time it was destroyed. At no point did I, as researcher and professor, have access to this information.

4. Results and Discussion

Survey questions were grouped into five subscores as follows; Knowledge score I – Definitions, included questions such as; I know the proper definition of an Aboriginal person, I know the proper definition of culture, I know that the Canadian government recognizes four distinct Aboriginal groups and what they are, etc. Knowledge score II looks at comparisons between Aboriginal and Western cultures. This section included questions such as; I know some of the differences between Aboriginal and Western worldviews, I know how Aboriginal people compare to non-Aboriginal populations in Canada on socio-economic measures, I know how Aboriginal populations are represented in the criminal justice system in Canada, etc. Knowledge score III examines current issues affecting Aboriginal peoples and included questions such as; I know about the residential school system and the intergenerational affects it has had on Aboriginal peoples., I am aware of the movements toward Aboriginal self-government. For each of the knowledge questions students were asked to justify their answers (See Appendix 7b Scoring Rubric). Attitude questions have two subscores. Attitude I is a self assessment of attitudes about Aboriginal peoples and included questions such as; I find learning about Aboriginal peoples in Canada to be rewarding, Sometimes I think there is too much emphasis placed on cultural competency in coursework for law enforcement personnel, educators, and other service providers. Attitude II surveys attitudes as they relate to professional responsibility and include questions such as; As society becomes more diverse, law enforcement becomes increasingly challenging, Cultural competency will help me work more effectively with Aboriginal populations. All attitudinal questions were answered using a 5 – point Likert scale.

While knowledge of Aboriginal cultures rose, attitudes did not demonstrate an overall improvement after taking the course, but in fact some students' scores declined slightly. That is, mean scores on the attitude sections of the survey

dropped slightly from the pre to post tests. But as the following boxplots show, the range of scores expanded from pre to post testing, meaning that for some students' attitudes about Aboriginal peoples did improve. Knowledge scores showed a marked increase. The shaded boxes enclose the middle 50% of the observations and vertical lines extend to include approximately 90% of the observations. The horizontal line is the median and circles denote outlying scores (See Figures 1 through 5).

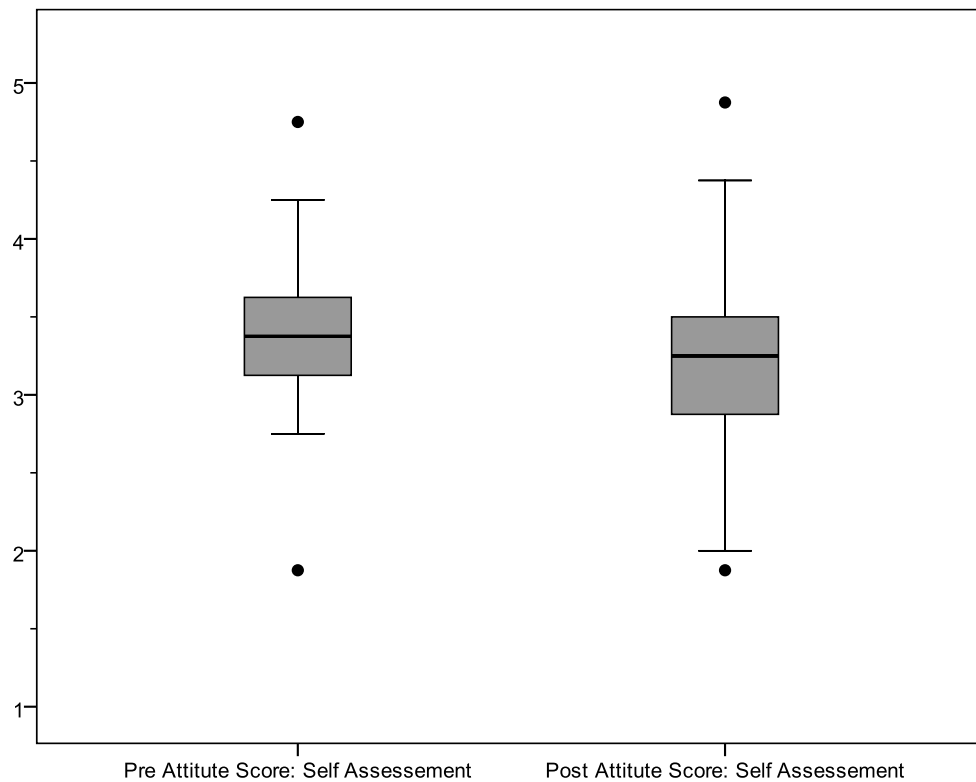


Figure1.

This graph represents what I consider to be an anomaly. Mean scores on Attitude I dropped from 3.4 on the pre-test to 3.2 on the post-test but the range of scores expanded from between 2.75 and 4.25 on the pre-test to 2 and 4.45 on the post-test.

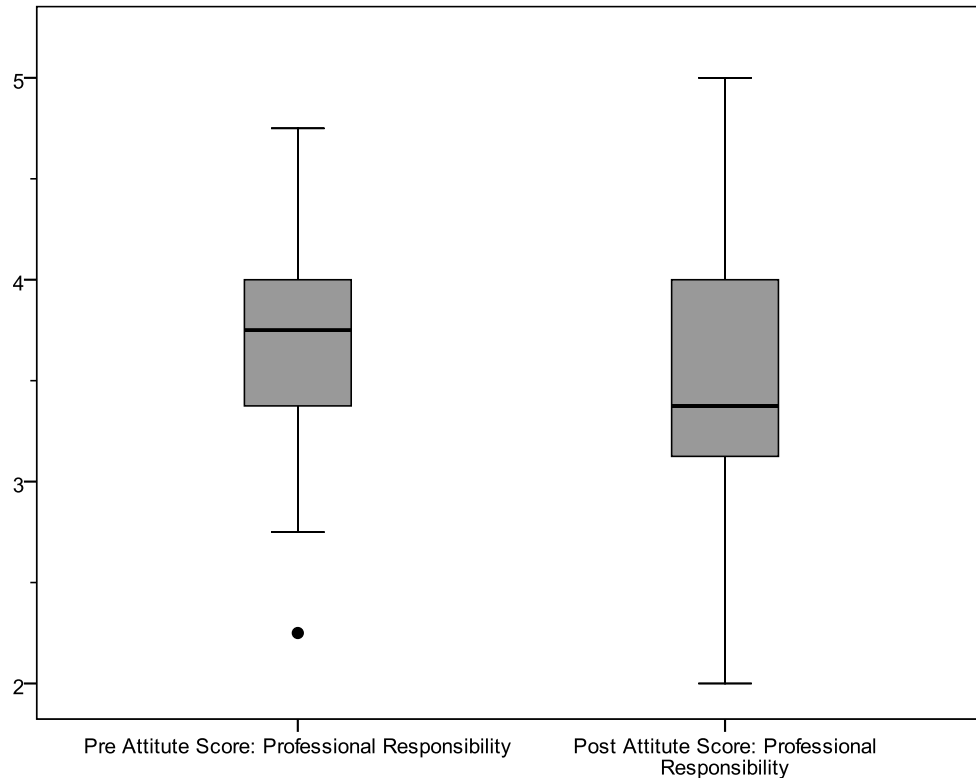


Figure 2.

Similarly, Figure 2 shows that the mean scores for Attitude II – Professional Responsibility fell from 3.7 on the pre-test to 3.5 on the post-test but again the range expanded from 2.75 and 4.75 on the pre-test to 2.98 and 4.98 on the post-test.

One viable explanation for these results is the occurrence of attitude polarization (Cooper et al: 2004). This is a phenomenon in which people select information which confirms pre-existing beliefs or attitudes. The Caledonia land dispute began in 2006 over forty hectares which was to become a residential subdivision. Members of the Six Nations occupied the land stating that it is part of the Haldimand Tract granted to them by the Crown in 1784 and that this land had never been ceded. Welland, Ontario, where I taught the course, is 68 km from Caledonia. This is an on-going and highly volatile situation. All of the students had heard about the events taking place and some actually resided in Caledonia. The longevity of this conflict has resulted in entrenched anti-Aboriginal

sentiments. For example, on April 25, 2006, Marie Trainer, Mayor of Caledonia was quoted as saying that Caledonia residents

"...have to get to work to support their families. If they don't go to work, they don't get paid and if they don't get paid then they can't pay their mortgages and they lose their homes. ... They don't have money coming in automatically every month. ... They've got to work to survive and the natives have got to realize that."

"After Trainer [made] the comments, Haldimand County Council [voted] to replace her with deputy mayor Tom Patterson as its spokesperson on the issue." CBC News

This exhibits a lack of understanding about or personal experience with the issue and is evidence of the reluctance to consider the Aboriginal position. This was also evident in the classroom climate. In my three years of teaching the Aboriginal Studies course I had never had students openly express such negative attitudes about Aboriginal peoples as I did in the two sections surveyed for this research. Many students refused to consider the evidence being presented, responding with comments such as, "This is bullshit". Those that were more open-minded approached me and asked how I was able to continue teaching in the presence of such hostile attitudes. In keeping with attitude polarization, those that were predisposed to either positive or negative attitudes about Aboriginal peoples interpreted the information as in support of these attitudes, widening the range of scores.

There is always the possibility that the test did not measure what I thought it would. Testing knowledge is relatively straight forward but developing an attitudinal scale is tricky business because attitudes are multidimensional. Although I adapted a standardized test, the Teachers Multicultural Awareness Survey, perhaps my changes did not capture what I had hoped. Perhaps this group was an anomaly because they knew the course might be cancelled and resented having to take it.

Another consideration relates to time. Aboriginal Studies was one of the last two credit courses at the college which meant classes only ran two hours per week

as opposed to the usual three. If, as Cross's (1989) theory states, knowledge acquisition may lead to changes in attitudes, it could be that the course simply wasn't long enough. Results showed the prerequisite rise in knowledge and perhaps with a three credit course allowing for three hours per week, more positive changes in attitudes would have been recorded.

Table 1 shows the distribution of students by gender and section of the course. The association between section and gender was marginally significant in that females were proportionately fewer in section 2 than in section 1.

Table 1. Distribution of students by course section and gender.

	Gender		Total
	Male	Female	
Section 1.00	28	14	42
2.00	15	1	16
Total	43	15	58

Fishers Exact Test: P=0.05.

Research on sex differences in cultural and other types of sensitivity to social groups reveals that, generally, women possess more favorable and accepting attitudes toward marginalized groups and problems than do men. For example, women support the provision of social services more often than men (Schlesinger & Heldman, 2001; Shapiro & Mahajan, 1986). In this study female respondents were outnumbered by their male counterparts by almost three to one. Comparisons of results by gender showed no significant differences except on Knowledge Score II: Comparing Aboriginal with Western Culture. On this dimension females scored significantly lower than males (See Tables 2 and 3).

Kinder (1998) proposes that attitudinal sex differences are advanced by theories highlighting the idea of group centrism.

Nelson and Kinder (1996) define group-centric as individual attitudes toward social groups that are believed to benefit from certain policies. Many students believed that Aboriginals were given preferential treatment by the government and bought into myths such as Aboriginal people never have to pay taxes or pay to go to school.

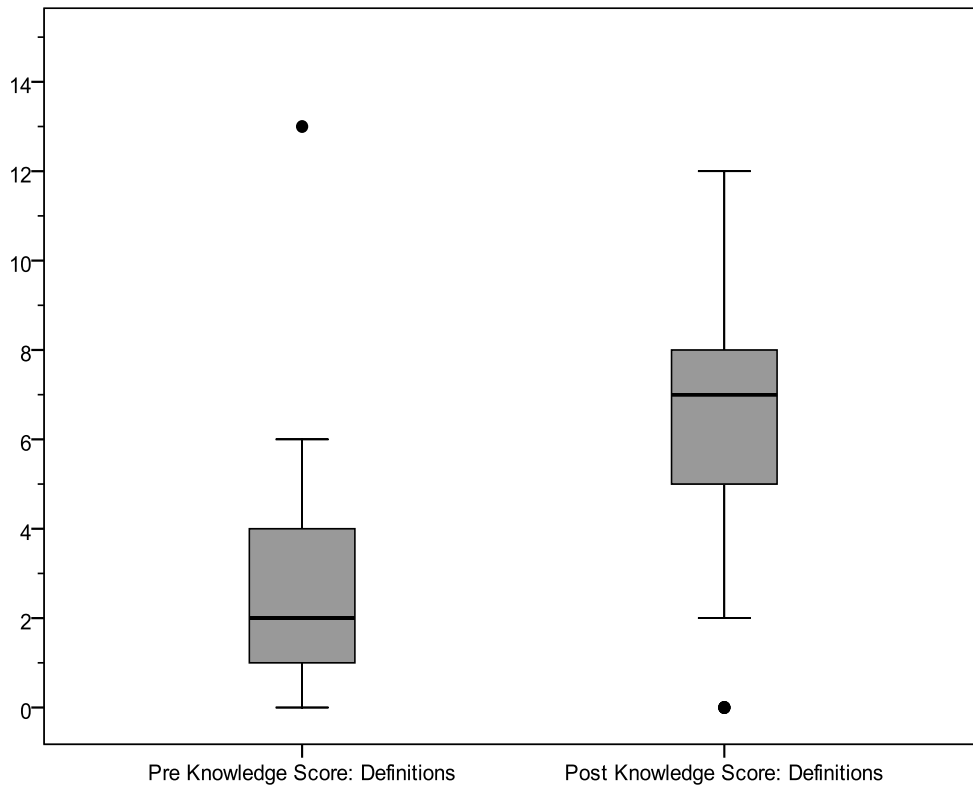


Figure 3.

Boxplots showing pre and post Knowledge I scores. Boxes enclose the middle 50% of the observations and vertical lines extend to include approximately 90% of the observations. The horizontal line is the median and circles denote outlying scores. Pre and post Knowledge I scores were significantly different ($t=-9.6$, $P=0.000$).

Median scores for definitions rose from two to seven over the pre and post tests reflecting a significant increase in knowledge for this category.

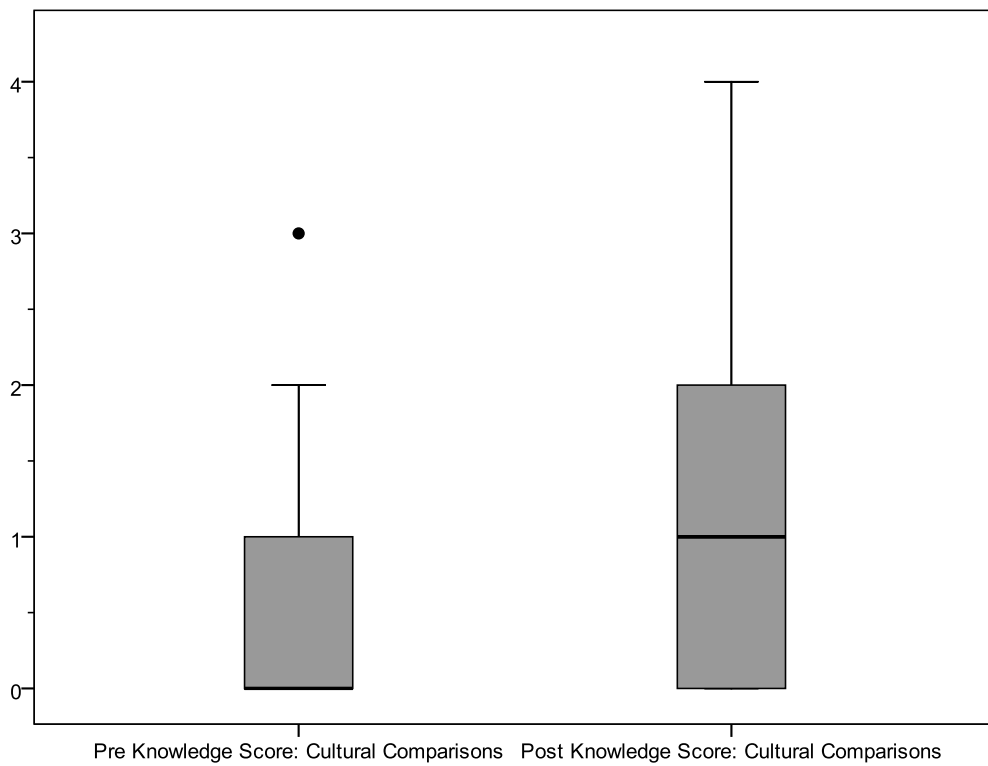


Figure 4.

There is an increase in knowledge related to cultural comparisons between the pre and post tests. While 50% of observations fell between zero and one in the pre score, this number rose to two with a median of one on the post scores.

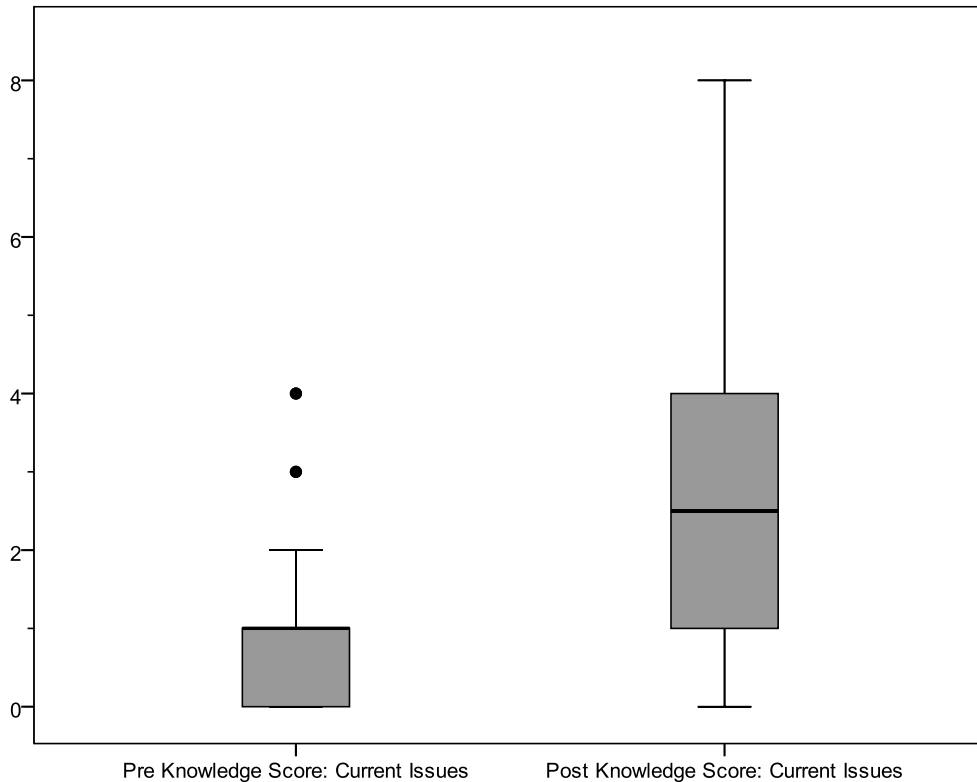


Figure 5.

50% of the pre knowledge scores related to current issues fell between zero and one. Looking at 90% of respondents puts the outside range at a score of two, with two individuals scoring exceptionally high. Post knowledge scores rose significantly with the median at almost 2.5.

Differences between males and females on scores

Pre and post scores for males and females are shown in Table 3 and Table 4. Females scored slightly lower on Knowledge II and slightly higher on Attitude I on the pre course test but none of the scores differed in the post course test. Furthermore, the change from pre to post course scores did not differ significantly between males and females. Overall, there was little difference in the response patterns between males and females.

Table 2. Knowledge and attitude scores for male and female students in the before taking the course and P values of t-tests comparing mean scores by gender.

	Gender	N	Mean	Std. Deviation	Std. Error Mean	P Value
Knowledge Score I	1	43	2.651	2.3893	.3644	0.68
	2	15	2.867	1.5523	.4008	
Knowledge Score II	1	43	.442	.7336	.1119	0.05
	2	15	.067	.2582	.0667	
Knowledge Score III	1	43	.977	1.0116	.1543	0.86
	2	15	.933	.7988	.2063	
Attitude: Self Assessment	1	43	3.360	.4599	.0701	0.10
	2	15	3.600	.4892	.1263	
Attitude: Professional Responsibility	1	43	3.657	.5038	.0768	0.21
	2	15	3.858	.5279	.1363	

1 = men and 2 = women.

Post-course scores by gender are shown in Table 3. Average scores did not differ by gender.

Table 3. Knowledge and attitude scores for male and female students after taking the course and P values of t-tests comparing mean scores by gender.

	Gender	N	Mean	Std. Deviation	Std. Error Mean	P Value
Knowledge Score I	1	43	6.512	3.0657	.4675	0.66
	2	15	6.133	2.2636	.5845	
Knowledge Score II	1	43	1.279	1.1196	.1707	0.87
	2	15	1.333	1.2344	.3187	
Knowledge Score III	1	43	2.558	1.6662	.2541	0.65
	2	15	2.800	2.0424	.5273	
Attitude: Self Assessment	1	43	3.195	.5897	.0899	0.21
	2	15	3.408	.4342	.1121	
Attitude: Professional Responsibility	1	43	3.500	.5557	.0847	0.92
	2	15	3.517	.6493	.1676	

Knowledge Subscores

Knowledge scores were generally low in the pre-course period and scores improved after taking the course. The increase was greatest for knowledge score I: definitions. Median scores for definitions rose from 2 to 7 between the pre and post tests reflecting a large increase in knowledge for this category. Knowledge related to cultural comparisons showed the least change of the knowledge scores but still the median score rose from 0 to 1 between the pre and post tests. Pre-knowledge scores related to current events increased from a median of 1 to 2.5 between pre and post knowledge tests.

Table 4. A summary of pre and post scores on the three knowledge subscores.			
Variable	Statistic	Pre Score	Post Score
Knowledge I - definitions	Mean (SD)	2.7 (2.1)	6.4 (2.9)
	Median	2	7
	Mode	1	7
Knowledge II – cultural comparisons	Mean (SD)	.3 (.6)	1.2 (1.1)
	Median	.0	1.0
	Mode	.0	1.0
Knowledge III – current issues	Mean (SD)	.9 (.9)	2.6 (1.7)
	Median	1.0	2.5
	Mode	1.0	2.0

Attitude Subscores

Mean scores for attitudes declined significantly though the decline was not large (Table 5).

This graph represents what I consider to be an anomaly. The literature review indicated that as knowledge rose so do attitudinal scores leading to higher levels of cultural competency. As seen by the scores below, this was not the case for all participants in my research.

Table 5. A summary of pre and post scores on the two attitude scores.			
Variable	Statistic	Pre Score	Post Score
Attitude Self-Assessment	Mean (SD)	3.4 (.4)	3.2 (.5)
	Median	3.3	3.2
	Mode	3.3	3.2
Professional Responsibility	Mean (SD)	3.7 (.5)	3.5 (.5)
	Median	3.7	3.3
	Mode	3.8	3.0

Comparing Scores: Section 1 versus Section 2

There was no difference in any of the pre or post scores between students who were enrolled in section 1 or section 2 although two post knowledge scores (definitions and comparing cultures) were slightly higher for section 2 students.

Further, the change in score from the pre to the post course tests did not differ between the two student groups (Table 6).

Table 6.

Group Statistics						
	Section	N	Mean	Std. Deviation	Std. Error Mean	P
Pre Knowledge Score: Definitions	1.00	42	2.6429	2.28272	.35223	0.72
	2.00	16	2.8750	1.99583	.49896	
Pre Knowledge Score: Comparing Aboriginal with Western Culture	1.00	42	.3333	.68669	.10596	0.83
	2.00	16	.3750	.61914	.15478	
Pre Knowledge Score: Current Issues	1.00	42	1.0238	1.02382	.15798	0.45
	2.00	16	.8125	.75000	.18750	
Pre Attitude Score: Self Assessment	1.00	42	3.4196	.44757	.06906	0.94
	2.00	16	3.4297	.55709	.13927	
Pre Attitude Score: Professional Responsibility	1.00	42	3.6875	.46791	.07220	0.61
	2.00	16	3.7656	.63060	.15765	
Post Knowledge Score: Definitions	1.00	42	6.0238	2.82401	.43575	0.09
	2.00	16	7.4375	2.80401	.70100	
Post Knowledge Score: Comparing Aboriginal with Western Culture	1.00	42	1.1429	1.00174	.15457	0.10
	2.00	16	1.6875	1.40089	.35022	
Post Knowledge Score: Current Issues	1.00	42	2.6190	1.83399	.28299	0.99
	2.00	16	2.6250	1.58640	.39660	
Post Attitude Score: Self Assessment	1.00	42	3.2649	.53263	.08219	0.75
	2.00	16	3.2109	.63692	.15923	
Post Attitude Score: Professional Responsibility	1.00	42	3.4732	.52056	.08032	0.51
	2.00	16	3.5859	.71256	.17814	

Table 7.
Means of change scores for students in section 1 and section 2 and P values for tests of differences.

Group Statistics

	Section	N	Mean	Std. Deviation	Std. Error Mean	P
Post - Pre Knowledge Score: Definitions	1.00 2.00	42 16	3.3810 4.5625	3.03598 2.55522	.46846 .63881	0.17
Post - Pre Knowledge Score: Comparing Aboriginal with Western Culture	1.00 2.00	42 16	.8095 1.3125	1.19426 1.49304	.18428 .37326	0.19
Post - Pre Knowledge Score: Current Issues	1.00 2.00	42 16	1.5952 1.8125	1.60881 1.83371	.24824 .45843	0.66
Post - Pre Attitude Score: Self Assessment	1.00 2.00	42 16	-.1548 -.2188	.51339 .58541	.07922 .14635	0.69
Post - Pre Attitude Score: Professional Responsibility	1.00 2.00	42 16	-.2143 -.1797	.55097 .60203	.08502 .15051	0.84

Conclusions and Recommendations

In reference to Hennessy’s essential concepts, “awareness of one’s cultural influences” was not addressed given time restrictions. This could be accomplished by having students examine strong influences in their lives and what sources they use to gather information. Incorporating this element into the course curriculum would be an asset. Some literature suggests that interracial

contact often results in more positive attitudes toward members of diverse racial groups (Tropp, 2001). Aboriginal guest speakers presented information although the amount of interaction may not have been enough to exert change for these groups.

Other studies have shown that prejudice can be reduced even if elements such as examination of cultural influences or interracial contact are missing (Bornman & Mynhardt, 1991; Chang, 1973; McKay & Pitman, 1993; Riordan, 1987; Wagner, Hewston, & Machleit, 1989). In fact other results may materialize, including more accurate beliefs regarding members of another group and better inter-group relations (Wittig & Grant-Thompson, 1998). The expansion in the range of score on the post-test show that this was the case for some students.

With reference to the recommendations discussed by Hylton (2005) I would suggest that law enforcement agencies partner with institutions providing Police Foundations and Law and Security programming to identify recruits exhibiting racist views.

Since this research was undertaken Niagara College has eliminated the Aboriginal Studies course. Their rationale is that the three weeks spent on Aboriginal cultures and history as part of a diversity course is sufficient for their students. Given the overwhelming evidence in support of cultural competency training for all service providers, I would strongly recommend that the Aboriginal Studies course be reinstated as a full three credit course.

6: Works Cited

Allport, G.W. The Nature of Prejudice. Menlo Park, CA: Addison-Wesley Publishing Company, 1954.

Bennett, M.J. "Towards Ethnorelativism: A developmental model of intercultural sensitivity." Education for the intercultural experience. R.M. Paige Ed. Yarmouth, ME: Intercultural Press, 1993.

Bornman, E. & J.C. Mynhardt. "Social Identity and Intergroup Contact in South Africa with Specific Reference to the Work Situation". Genetic, Social & General Psychology Monographs. Vol 117, No 4. 1991.

Brophy, I.N. The Luxury of Anti-Negro Prejudice. Public Opinion Quarterly, Vol 9, pp 456-466. 1946.

Campbell-Heider, Nancy, Rejman, Karol Pohlman,, Austin-Ketch, Tammy, Sackett, Kay, Et al. "Measuring Cultural Competence In A Family Nurse Practitioner Curriculum". Journal of Multicultural Nursing & Health, Fall 2006. http://findarticles.com/p/articles/mi_qa3919/is_200610/ai_n17194973
Retrieved 10/19/2007.

CBC News. Video: "Mayor Trainer says frustration is building". April 25, 2006. <http://www.cbc.ca/news/background/caledonia-landclaim/>
Retrieved 2/27/2011.

Chang, H. "Attitudes of Chinese Students in the United States". Sociology & Social Research. Vol 58, pp 63-77. 1973.

Cooper, Joel, Kelly, Kimberly, A. & Kimberlee Weaver. "Attitudes, Norms and Social Groups". In Marilyn B. Brewer & Miles Hewstone (eds) Social Cognition. Oxford: Blackwell Publishing, 2004.

Cornett-Devito, Myrna M. Mcglone, Edward L. "Multicultural Communication Training for Law Enforcement Officers: A Case Study". Criminal Justice and Policy Review, Vol. 11, no.3, pp 234-253. Sept. 2000.

Corson, David. A Pan-Canadian Program for more Inclusive Schools in Canada: The Diversity and Equity Research Background. Ontario Institute for Studies in Education of the University of Toronto, 1998.

Cross T., B. Brazon, K. Dennis, & M. Issacs. Towards a Culturally Competent System of Care. Washington, D.C.: Georgetown University Child Development Centre, CASSP Technical Assistance Centre, Vol. 1, 1989.

http://cecp.air.org/cultural/Q_howdifferent.htm

Retrieved 10/18/2007

Deutsch, M. & M.E. Collins. "Social Norms and Social Relations within the Project". In Interracial Housing: A Psychological Evaluation of a Social Experiment. New York: Russell & Russell, 1951.

Ellison, Stephen R., & Vicki J. Barwick, Trevor J. Duguid Farrant. Practical Statistics for the Analytical Scientist: A Bench Guide. Cambridge, UK. RSC Publishing, p 80. 2009.

Helmes-Hayes, Rick. & James Curtis. The Vertical Mosaic Revisited. Toronto: University of Toronto Press, 1998.

Hennessy, S. Warring, D. Arnott, J. & Cornell-Devito, M. A Cultural Awareness Training Manual for Law Enforcement Officers. Scottsdale: AZ Leadership, 1995.

Hylton, John H. "Canadian Innovations in the Provision of Policing Services to Aboriginal Peoples". A Report Commissioned by the Ipperwash Inquiry. 2005.

www.attorneygeneral.jus.gov.on.ca/.../John_Hylton_Canadian_Innovations

Retrieved 2/27/2010

Kephart, W.M. Racial Factors and Urban Law Enforcement. Philadelphia: Univ. of Pennsylvania Press, 1957.

Keppel, G, W.H. Saufley and H. Tokunaga. 1992. Introduction to Design and Analysis. 2nd. ed. W. H. Freeman and Company. United States

LoboPrabhu, Sheila, M.D. Carolyn King, M.D. Ronald Albucher, M.D. Israel Liberzon, M.D. "A Cultural Sensitivity Workshop for Psychiatry Residents". American Psychiatry. Vol. 24, Issue 2, Summer 2000.

McClelland, K. & E. Linnander. "The Role of Contact & Information in Racial Attitude Change Among White College Students". Social Inquiry. Vol. 76, 2006.

McKay, S. & J. Pittman. "Determinants of Anglo-Australian Stereotypes of the Vietnamese in Australia". Australian Journal of Psychology. Vol 45, pp 17 – 23. 1993.

Ontario Provincial Police. Aboriginal Initiatives – Building Respectful Relationships. July 17, 2006.

www.attorneygeneral.jus.gov.on.ca/.../Tab2_OPPAboriginalInitiatives

Retrieved 2/15/2008

Palys, Ted. Research Decisions: Quantitative & Qualitative Perspectives. Scarborough, ON: Nelson, 2003.

Ponterotto, J. "Development and Initial Score Validation of the Teacher Multicultural Attitude Survey". Educational and Psychological Measurement. Vol. 58, Issue 6, December 1998.

Ponterotto, J. The Handbook of Multicultural Counseling. 2nd ed. Casas, Suzuki, and Alexander Eds. CA: Thousand Oaks Publications, 2001.

Porter, John. The Vertical Mosaic: An Analysis of Social Class and Power in Canada. Toronto: University of Toronto Press, 1965.

Roberts, John. First Nations, Inuit, and Métis Peoples. Toronto: Edmond Montgomery Publications, 2006.

Riodan, C. "Intergroup Contact in Small Cities". International Journal of Intercultural Relations. Vol 11. Pp 143-154. 1987.

SPSS for Windows, Rel. 17.0.1. Chicago: SPSS Inc. 2009.

Tropp, L.R. "Ingroup Identification as inclusion of ingroup in the self." Personality and Social Psychology Bulletin . Vol. 27 (2001): 585-600.

Turner, Stephen. "What are disciplines? And how is interdisciplinary different?": Practicing Interdisciplinary. University of Toronto Press, 2000.

Wagner, U., M. Hewstone, & J. Machleit. "Contact and Prejudice between Germans and Turks". Human Relations. Vol 42. Pp 561-574. 1989.

Weinberg, Sharon L. & Sarah Knapp Abramowitz. Statistics Using SPSS: An Integrative Approach. New York: Cambridge University Press. 2008.

Wheeler, Winona. "Thoughts on the Responsibilities for Indigenous/Native Studies". The Canadian Journal of Native Studies XXI. 1 (2001): 97 – 1004.

Wittig, M.A. & S. Grant-Thompson. "The Utility of Allport's Conditions of Intergroup Contact for Predicting Perceptions of Improved Racial Attitudes and Beliefs". Journal of Social Issues. Vol 54. Pp 795-812. 1998.

Young, A. Novas, Ana." Accelerated learning: A new approach to cross-cultural training". FBI Law Enforcement Bulletin, 00145688. Vol. 64, Issue 3, Mar1995. <http://web.ebscohost.com/ehost/detail?vid=13&hid=4&sid=317e5c97-1d91-4c97-88f6>

Retrieved 10/18/2007.

Appendix 7a)

Cultural Competence Survey

Background:

One of the objectives of the Aboriginal Studies 1207 course is to raise students' Cultural Competency levels toward Aboriginal People in Canada. Cultural Competency is defined as developing an understanding of another ethnic / cultural group by way of acquiring information / knowledge about that group which often results in changes in attitudes (Cross, 1989).

The purpose of this survey is to ascertain if and how this one semester course raises students' cultural competence levels toward Aboriginal peoples.

Instructions:

Most important, note that participation in this survey is voluntary.

For students taking this survey, there is no benefit to be gained by taking part in the survey, nor any repercussions for not participating. If you do not wish to participate simply leave the questionnaire blank.

This survey will be administered twice, once at the beginning of the course and again upon completion of the course. Your pre and post course responses will then be compared to determine what kinds of changes in knowledge and /or attitudes about Aboriginal people have occurred.

To safeguard your confidentiality while allowing for comparison, students are asked to create an individual identification number which they will use on both pre and post surveys. Please use a minimum of four digits. Do not use consecutive numbers i.e. 1,2,3,4. The research assistant administering the surveys will create a master list of student numbers and matching self-identification numbers. They will hold the list in a secure area and I will not have access to it. This is important not only for confidentiality but also because survey results without matching pre and post surveys must be removed from the data set.

Your Self-Identification Number: _____

What is your gender?

- Female
- Male

Which program of study are you enrolled in at Niagara College?

- Law and Security
- Police Foundations
- Liberal Arts and Sciences
- Other

Part A: Knowledge

1. I know the proper definition of an Aboriginal person in Canada.

- Yes
- No

2. To the best of your ability and knowledge, please define an Aboriginal person.

3. I know the proper definition of culture.

- Yes
- No

4. To the best of your ability and knowledge, please define culture.

5. I know that the Canadian government recognizes four distinct Aboriginal groups and what they are.

- Yes
- No

6. To the best of your ability and knowledge, please list the Aboriginal groups recognized by the Canadian government.

7. I know the assimilation policies implemented by the Canadian government.

- Yes
- No

- 8.** To the best of your ability please describe assimilation policies implemented by the Canadian government.
- 9.** I know how Aboriginal people compare to non-Aboriginal populations in Canada on socioeconomic measures.
- Yes
 - No
- 10.** To the best of your ability please explain how Aboriginal and non-Aboriginal people compare on socio-economic measures.
- 11.** I know some of the differences between Aboriginal and Western worldviews.
- Yes
 - No
- 12.** To the best of your ability please explain some of the differences between Aboriginal and Western worldviews.
- 13.** I know how Aboriginal populations are represented in the criminal justice system in Canada.
- Yes
 - No
- 14.** To the best of your ability please describe how Aboriginal populations are represented in the Canadian justice system.
- 15.** I know about the residential school system and the intergenerational affects it has had on Aboriginal peoples.
- Yes
 - No
- 16.** To the best of your ability please describe the purpose of the residential school system and the intergenerational affects it has had on Aboriginal people.

17. I am aware of the movements toward Aboriginal self-government.

- Yes
- No

18. To the best of your ability please describe why Aboriginal people are striving for self-government today.

Part B: Attitude

Directions: Please circle the number that corresponds with your rating of your own attitude or skill as indicated in each of the following items using the following scale:

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

17. I find learning about Aboriginal peoples in Canada to be rewarding.

1 2 3 4 5

18. My level of sensitivity to differences between people from various cultural backgrounds is high.

1 2 3 4 5

19. Sometimes I think there is too much emphasis placed on cultural competency in coursework for law enforcement personnel, educators, and other service providers.

1 2 3 4 5

20. Law Enforcement professionals have the responsibility to be aware of the cultural and historical background and experiences of the different Aboriginal groups in Canada.

1 2 3 4 5

21. It is not the responsibility of law enforcement personnel to encourage pride in one's culture.

1 2 3 4 5

22. As society becomes more culturally diverse, law enforcement becomes increasingly challenging.

1 2 3 4 5

23. When dealing with Aboriginal populations, some law enforcement personnel may misinterpret communication styles.

1 2 3 4 5

24. I can learn a great deal from Aboriginal cultures.

1 2 3 4 5

25. Cultural competency training for law enforcement personnel is not necessary.

1 2 3 4 5

26. In order to be effective, law enforcement personnel need to be aware of the differences among cultural groups in the community.

1 2 3 4 5

27. Cultural competency will help me work more effectively with Aboriginal populations.

1 2 3 4 5

28. Today's college curriculum gives undue importance to diversity.

1 2 3 4 5

29. Being aware of Aboriginal cultures is not relevant to the profession I am pursuing.

1 2 3 4 5

30. Exploring my own beliefs and cultural heritage allows me to recognize personal biases and will help me develop more balanced perspectives in the work I do or will do in the future.

1 2 3 4 5

31. Understanding cultural differences helps me address conflicts arising from differences in values in a positive way.

1 2 3 4 5

32. Teaching us as college students about cultural differences will only create conflict.

1 2 3 4 5

The attitude portion of this survey has been modified, with permission, from the Ponterotto, Baluch, Greig, and Rivera (1998) 'Teachers Multicultural Attitude Survey'.

Thank you

Appendix 6c)

Scoring Rubric

Cultural Competence Course Definitions

Aboriginal

Woodward, J., *Native Law* (Toronto: Thompson-Carswell, 2008)

Indigenous, Native people

“Inhabiting or existing in a land from the earliest times or from before the arrival of colonists.”

Culture

Roberts, J., *First Nations, Inuit, and Métis Peoples* (Toronto: Edmond-Montgomery, 2006)

“The abstract values, beliefs, and perceptions of the world that are shared by a society and reflected in the behaviour of its people” (3).

Aboriginal groups in Canada

Roberts, J., *First Nations, Inuit, and Métis Peoples* (Toronto: Edmond-Montgomery, 2006)

“In Canada, includes (status and non-status) First Nations, Inuit, and Métis peoples” (3).

Assimilation Policies

Roberts, J., *First Nations, Inuit, and Métis Peoples* (Toronto: Edmond-Montgomery, 2006)

Government policies designed to promote “a process in which a cultural group is absorbed by another and takes on its distinctive cultural traditions” (56).

In Canada, these may include;

- Constitution Act 1867 – in which responsibility for First Nations peoples was given to the federal government
- Treaties that promised to supply First Nations reserves with tools and livestock for farming
- Gradual Enfranchise Act 1869 – intended to remove special status for First Nations peoples
- Indian Act 1876 – gave the federal government exclusive power over First Nations effectively making them wards of the state
- Residential Schools

Socio-economic Measures

Roberts, J., *First Nations, Inuit, and Métis Peoples* (Toronto: Edmond-Montgomery, 2006)

“How income and educational attainment affect the well-being and self-determination of Aboriginal peoples” (140).

Issues may include:

- Aboriginal population
- Birth / Death rates and Life Expectancy
- Education
- Health issues
- Employment
- Income
- Social Assistance

Worldviews

Roberts, J., *First Nations, Inuit, and Métis Peoples* (Toronto: Edmond-Montgomery, 2006)

“A group’s view of the world and its relationship to it” (6).

In class discussions covered different worldviews in relation to;

- Healthcare
- Justice / law/ social control
- Relationship to nature / earth / land
- Origins

Representation in the Criminal Justice System

Roberts, J., *First Nations, Inuit, and Métis Peoples* (Toronto: Edmond-Montgomery, 2006)

Aboriginal people are overrepresented in the criminal justice system (191). According to Statistics Canada (2001) Aboriginals make-up a little more than 4% of the adult population but account for nearly 18% of Canadians who are incarcerated.

Aboriginal offenders face systemic discrimination and are more likely to be found guilty of crimes regardless of the strength of the evidence. In many cases, simply being an Aboriginal person contributes to guilty verdicts and subsequent sentences (192).

Alternative justice systems, most notably circle sentencing, were discussed.

Intergenerational affects of Residential School System

Roberts, J., *First Nations, Inuit, and Métis Peoples* (Toronto: Edmond-Montgomery, 2006)

Purpose was assimilation. Many intergenerational affects were discussed, including;

- Cultural Genocide – the mass extermination of a people’s culture and way of life (120).

More specifically;

- Loss of parenting skills
- Loss of language
- Weakened family ties
- Introduction of Christian belief system
- Abuse

Self – government

Roberts, J., *First Nations, Inuit, and Métis Peoples* (Toronto: Edmond-Montgomery, 2006)

The *Constitution Act*, 1982 states that “the existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed” (132).

Self-government does not mean separating from Canada but that Aboriginal peoples would have control over their own affairs in areas such as;

- Resources
- Education
- Social development
- Taxation

It is one way of ensuring that Aboriginal cultures can continue and thrive.

STUDENT NUMBER _____

Concept	4	3	2	1	0	Score
Aboriginal	Clearly communicates a description that closely matches the above description including the element of original inhabitants	Description has the required element but is not stated as clearly as level 4	Description uses synonyms but lacks the major element	Student has attempted to answer but does not understand the concept	Answer is blank	PRE POST
Culture	Clearly communicates a description that closely matches the above description including; 1. values, beliefs, & perceptions 2. shared 3. reflected in behaviour	Description is missing 1 of the 3 required elements and is well stated	Description is missing 2 of the required elements and is well stated	Description has at least one required element but is not well stated	Answer is blank	PRE POST
Aboriginal Groups	Clearly communicates a description that closely matches the above description including; 1. First Nations 2. Inuit 3. Métis	Description is missing 1 of the 3 required elements and is well stated	Description is missing 2 of the required elements and is well stated	Description has at least one required element but is not well stated	Answer is blank	PRE POST
Assimilation Policies	Clearly communicates a description that closely matches the above description including; 1. Government policies to eliminate Aboriginal culture 2. Two specific examples	Description is missing 1 of the 3 required elements and is well stated	Description is missing 2 of the required elements and is well stated	Description has at least one required element but is not well stated	Answer is blank	PRE POST
Socio-Economic Measures	Clearly communicates a description that closely matches the above description including; 1. Income & economic measures 2. Two specific examples	Description is missing 1 of the 3 required elements and is well stated	Description is missing 2 of the required elements and is well stated	Description has at least one required element but is not well stated	Answer is blank	PRE POST

Concept	4	3	2	1	0	Score
Worldview	Clearly communicates a description that closely matches the above description including; 1. Group's view of the world 2. Group's relationship to world 3. One specific example	Description is missing 1 of the 3 required elements and is well stated	Description is missing 2 of the required elements and is well stated	Description has at least one required element but is not well stated	Answer is blank	PRE POST
Representation in Criminal Justice System	Clearly communicates a description that closely matches the above description including; 1. Aboriginals are overrepresented 2. population percentages 3. Alternative justice systems	Description is missing 1 of the 3 required elements and is well stated	Description is missing 2 of the required elements and is well stated	Description has at least one required element but is not well stated	Answer is blank	PRE POST
Residential Schools – intergenerational affects	Clearly communicates a description that closely matches the above description including; 1. Cultural genocide 2. Two specific examples	Description is missing 1 of the 3 required elements and is well stated	Description is missing 2 of the required elements and is well stated	Description has at least one required element but is not well stated	Answer is blank	PRE POST
Self - Government	Clearly communicates a description that closely matches the above description including; 1. <i>Constitution Act, 1982</i> 2. Control over affairs 3. One specific example	Description is missing 1 of the 3 required elements and is well stated	Description is missing 2 of the required elements and is well stated	Description has at least one required element but is not well stated	Answer is blank	PRE POST

Appendix 6d)

Consent Form

Participant Consent

I, _____, understand Professor Hickey's letter of introduction regarding her research project. I agree to participate in the survey during both the first day and last day of classes during the Winter 2010 semester. I have been told that my name will not appear in the final report, that participation in the survey does not effect my evaluation in the course in any way. If I choose at any time not to answer a question, I am free to do so.

DATE

NAME

MEMORANDUM

DATE: 15 March 2010

TO: Louise Hickey

COPY: Dr Winona Wheeler (Supervisor)
Janice Green, Secretary, Athabasca University Research Ethics Board
Dr Sharon Moore, Chair, Athabasca University Research Ethics Board

FROM: Dr Raphael Foshay, Chair, CIS Research Ethics Review Committee

SUBJECT: **Ethics Proposal #CIS-10-09:** *“Hearing Drumbeats: Using an Aboriginal Studies Course to Raise Cultural Competency”*

The Centre for Integrated Studies (CIS) Research Ethics Review Committee, acting under authority of the Athabasca University Research Ethics Board to provide an expedited process of review for minimal risk student researcher projects, has reviewed the above-noted proposal and supporting documentation.

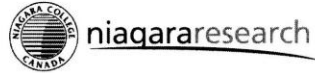
I am pleased to advise that this project has been awarded interim **APPROVAL TO PROCEED**. **You may begin your research immediately.**

Your application will be received by the Athabasca University Research Board at their next monthly meeting, and final ethical approval will be issued from that office.

As implementation of the proposal progresses, if you need to make any significant changes or modifications prior to receipt of a final approval memo from the AU Research Ethics Board, please forward this information immediately to the CIS Research Ethics Review Committee via Dr Raphael Foshay rfoshay@athabascau.ca for further review.

Please be advised that the Athabasca University Research Ethics Board retains the right to request further information, or to revoke this interim approval, at any time prior to issuance of the final approval.

If you have any questions, please do not hesitate to contact Dr Foshay at rfoshay@athabascau.ca



December 24, 2009

To Whom It May Concern

RE: LOUISE HICKEY RESEARCH PROPOSAL

I am pleased to provide an endorsement of Louise Hickey's proposed research project, Measuring Cultural Competence as a Result of Aboriginal Studies.

The proposed project, including draft questionnaires and consent forms, has been submitted to an expedited review process by the Niagara College Research Ethics Board. Following suggestions made by the review panel, Louise has made adjustments to the questionnaire and the consent form. The application has accordingly been approved through the expedited process. The application will be submitted in January for information purposes to the full Research Ethics Board.

I would be pleased to answer any questions you may have about the review process for this application.

Sincerely,

A handwritten signature in cursive script that reads "Marti Jurmain".

Marti Jurmain
Director, Research and Innovation

Appendix 7e) Course Outline



NIAGARA COLLEGE OF APPLIED ARTS AND TECHNOLOGY

Course Information Sheet

Course Number: ABST1207

Credits: 2

Course Name: FIRST NATIONS PEOPLES

Course Description:

This course will increase knowledge and awareness of important issues in Aboriginal cultures of Canada, particularly in Ontario. The legal, social and economic status of Aboriginal people will be explored along with Aboriginal rights and self determination. First Nations policing in Ontario will be extensively studied as well as the justice system and proposed "alternative justice systems".

Offered in the following programs:

Law and Security Administration – Private Security
Law and Security Administration – Customs Border Services
Police Foundations

Prepared by: K. Moreau
L. Hickey

Co-ordinator: K. Moreau

Approved by:

A handwritten signature in black ink, appearing to read "Doug Rapley".

Date: May 2009

Doug Rapley, Dean, Liberal Arts & Sciences

Division: Liberal Arts & Sciences

Current Academic Year: 2009-2010

Term: Fall 2009

Requisite Information:

1. To register in this course, the following course(s) must have been successfully completed: None
2. To register in this course, the following course(s) must be taken at the same time: None
3. This course is a required pre-requisite for the following course(s): None
4. This course is considered equivalent to the following course(s): None

Promotion and Graduation Requirements:**Certificates and Diplomas**

A minimum grade of 50% is required to proceed from a pre-requisite course to the next course. A minimum grade of 50% in all courses and a weighted average of 60% are required for promotion to the next level or year of the program and for graduation. (Please refer to the Niagara College practices on Grading and the Transcript and Graduation and Promotion Requirements.)

Textbooks And Materials Required:

Roberts, John, *First Nations, Inuit, and Métis People: Exploring Their Past, Present, and Future*. Toronto: Emond Montgomery Ltd., (ISBN: 1552391671)

Support Materials, Reference Books:

Various articles pertaining to First Nations Issues may be provided by the Instructor or placed on reserve in the LRC.

Types Of Evaluation Used In This Course And Their Weight:

Three Tests	(3 X 25)	75%
One Assignment		<u>25%</u>
Total		100%

Week 15:

Your professor will inform you of the time and place of any particular examination requirements for this course; you remain responsible for knowing your examination schedule.

The last test will be scheduled during final exam week.

Course Learning Outcomes

At the successful completion of this course, the student should be able to:

1. Identify and compare scientific theories of Native origins to Native creation beliefs and explain the idea of "connection to the land"
2. Compare and contrast changes that occurred within Canadian Native cultures resulting from European contact and colonization from a cultural, political, social and economic viewpoint.
3. Explain the role of reserves in this English policy with regard to protective paternalistic measures which contributed to the gradual loss of autonomy for First Nations communities.
4. Identify current legal and social issues affecting Native people and outline strategies employed to address these problems, land claim, self determination, and Aboriginal Justice System.
5. Understand social problems facing First Nations on reserves and in urban settings.
6. Identify First Nations' territories in Ontario.
7. Identify the means by which First nations Aboriginal communities are reclaiming their cultures.

Specific Curriculum Objectives By Unit:

UNIT 1: Origins of Native Peoples

Upon successful completion of this unit students will be able to:

1. Recognize the differences in oral creation stories among specific Native cultures.
2. Explain the significance of oral traditions versus written methods of historical maintenance of Native cultures.
3. Identify and compare scientific theories and myths concerning origins of Native peoples in the New World.
4. Recognize the significance of the land to Native peoples based on the oral stories and Native traditional teachings.
5. Compare and contrast the six Native cultural groups based on their geographic location in Canada.

UNIT 2: Impact of Colonization on Natives

Upon successful completion of this unit students will be able to:

1. Identify the general effects of colonization on Native peoples and their traditional ways of living.
2. Identify the changes introduced by the settlers that affected the lives of the Native peoples in northern Ontario.
3. Compare and contrast changes that occurred within specific Native groups of Canada as a result of the fur trade.
4. Describe other socioeconomic and spiritual issues that resulted from contact with Europeans before the 20th Century.

UNIT 3: Treaty Making: Loss of Native Lands and Autonomy

Upon successful completion of this unit students will be able to:

1. Identify the significance of the land and land appropriation in Native and non-Native relationships.
2. Identify the specific treaties that the British and Canadian governments entered into with various Native groups for the area of Canada.
3. Describe how the current process of land claims developed.
4. Outline significant historical events that led to the erosion of Native sovereignty and political systems before the Confederation of Canada.
5. Describe the original *Indian Act* and subsequent amendments that contributed to the loss of sovereignty of Natives.
6. Describe specific incidents and events that negatively affected Native sovereignty and quality of life as a result of the *Indian Act*.
7. Cite key Native organizations and their mandates at the national, provincial, regional and band levels.

UNIT 4: Natives and Socioeconomic Issues

Upon successful completion of this unit students will be able to:

1. Contrast the current health status of aboriginal peoples to other social demographics in Canada.
2. Contrast economic realities of Native peoples both on-reserve and off-reserve to the general Canadian population.
3. Describe the present system of administration for Native peoples under the devolution process.
4. Identify strategies and programs currently developed or initiated by Native peoples intended to minimize and reduce social and economic issues facing Native populations.
5. Analyze the impact of the residential school system on current educational trends.

UNIT 5: Natives and Current Judicial Issues

Upon successful completion of this unit students will be able to:

1. Outline the traditional forms of social control used by Native peoples in pre-contract times, and in earlier periods of European contact.
2. Cite current Native adult and Native youth incarceration rates compared with those of the general Canadian public.
3. List the major concerns and issues identified by aboriginal peoples that have conflicted with the Canadian judicial system.
4. Describe the existing Native programs and their effectiveness within the present judicial system.

UNIT 6: The Resurgence of Aboriginal Culture

Upon successful completion of this unit students will be able to:

1. Explain the status of Naives languages today.
2. Identify how Aboriginal cultures have contributed to the Canadian society.

Course Practices:**Attendance**

Consistent attendance and participation are recommended for successful completion of this course.

