Self-Concept and Racial Attitudes in Children of Haitian Origin:

An Intervention for Self-Enhancement

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ABSTRACT

Self-Concept and Racial Attitudes in Children of Haitian Origin:

An Intervention for Self-Enhancement

Priscilla A. Jabouin

The purpose of this study was to implement a self-enhancement program based on the Quality/ Circle Time approach, and explore the relationship between the self-concept and racial attitudes of Black children living in a high risk neighbourhood. Four research questions were answered: (1) How can a self-enhancement program based on Quality/ Circle Time increase children's self-concept? (2) How can a self-enhancement program address the negative influences of racial stereotypes in our society and influence participants' racial attitudes? (3) How are Black children's racial attitudes influenced by social representations of racial groups in our society? and (4) Is there a relationship between self-concept and racial attitudes in children of Haitian origin living in a high-risk neighbourhood? Thirteen participants were administered two instruments, the Piers-Harris Children's Self-Concept Scale second edition (Piers & Herzberg, 2002) and the Multi-Response Racial Attitudes Measure (MRA; Doyle & Aboud, 1995). The participants were between the ages of 8 and 11. Both tests were administered twice, once before and once after the implementation of the self-enhancement program. No significant relationship was found between the general self-concept score and racial attitude scores; and, no significant differences were found between the pre- and post-test on the Piers-Harris 2 results. However, MRA scores for White out-group showed a significant difference between the pre- and post-test results. Finally, the importance of

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friendship as a central theme emerged and was addressed as a way for these children to feel better about themselves.

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J'ai finil :O)

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Self-Concept and Racial Attitudes in Children of Haitian Origin:

An Intervention for Self-Enhancement

Research has shown the importance of self-concept in education (Burnett, 1983; Stafford & Hill, 1989) and the academic benefits that arise from its healthy development (Justice, Lindsey & Morrow, 1999; Mayo-Booker & Gibbs, 1997; Hay, Ashman & Van Kraayenoord, 1998). Such studies have observed that students who have a positive selfconcept seem to have higher achievement levels than students who have a negative selfconcept. Nevertheless, this causal effect between self-concept and academic achievement seems to be circular. Hence, the exact relationship between the two is still unclear. As a result, the question that is often mentioned in the research literature is whether positive self-concept increases the likelihood of academic achievement, or vice versa. This question becomes important because in the realm of this continuous cycle between selfconcept and achievement, students who have been identified as having a higher potential for negative self-concept may be at a disadvantage for academic success. These particular students are often the ones who have been labeled as "at-risk" (Germinario, Cervalli & Ogden, 1992) and include children living in lower socioeconomic conditions (Manson, 2005; Olowu, 1986). In North America, these findings become relevant in research on self-concept and education since it is children from visible minorities who are often the ones living in poverty and struggling academically (Budhu, 2001). In the United States, Black students are often the ones living in communities that are disproportionately poor, unemployed, uneducated or undereducated (Manson, 2005); and, in Canada, these students are in a similar situation. They often live in lower socioeconomic environments,

and as a result, may suffer the consequences of their parents' financial situation (Budhu, 2001; GTPQ, 2004; Lindsay, 2001).

In his article on Haitian immigrant students, Giles (1990) describes how a child's family in any culture plays a crucial role in the child's ability to function well at school. This is often due to the fact that the family plays an important role in a child's healthy social-emotional development (Germinario et al., 1992) which in turn has an impact on their academic achievement (Aviles, Anderson, & Davila, 2006). This relationship between a child's social-emotional development (SED) and academic success becomes particularly pertinent in lower socioeconomic households where creating an environment conducive to a child's healthy SED may be more difficult (Germinario et al., 1992). Thus, for Black Canadian children living in low socioeconomic households, the threat of negative self-concept impeding on their academic achievement is a reality, especially in the absence of a healthy SED (Barbarin, 1993). However, environments such as the school can also play an important role in a child's social-emotional development, particularly in their perception of self (Williams & Leonard, 1989). Teachers may sometimes be indifferent to students' needs (Budhu, 2001) or, in the case of Black students, have lower expectations (Manson, 2005). This can lead to these students feeling undervalued or viewing themselves as underachievers (Manson, 2005). Thus, Obiakor (1999) mentions how a combination of teacher expectations, misinterpretations of selfconcept and an inadequate number of role models may hinder the healthy development of Black students' self-perceptions. Unfortunately, in addition to these setbacks, Black students are often faced with racial stereotypes that target their levels of intelligence, and often dictate how they should and eventually how they will act (Stangor & Schaller,

1996). What's more, these racial stereotypes might influence racial attitudes and might also influence one's perception of self. Thus in the past, researchers have studied the relationship between Black children's racial attitudes and their self-concept (Clark 1982; McAdoo, 1985; Spencer, 1982a, 1984; Ward & Braun, 1972). Some studies showed a relationship between these variables (Ward & Braun, 1972), whereas others showed no relationship between racial attitudes and self-concept (Clark 1982; Justice et. al, 1999; McAdoo, 1985; Spencer, 1982a, 1984). Nevertheless, today, with the propagation of mass media, society's negative stereotypes towards Blacks persist (i.e., lazy, violent). If negative stereotypes are internalized, can they influence an individual's self-concept? More specifically, if Black children have internalized the negative stereotypes that are representative of their racial group, will they have lower self-concept scores? In light of these questions, the initial purpose of this study was to explore the self-concept and racial attitudes of Black children living in a high risk neighbourhood in order to answer the following research question: Is there a relationship between Black children's self-concept and racial attitudes?

Furthermore, as a certified teacher who is a second generation Black Canadian and whose parents were part of the first wave of Haitians to arrive in Québec; I have decided to focus my study on children from this particular community whose parents are from the second wave of immigrants, for two reasons: first, we share a common heritage; and second, almost half of these children are "at-risk". Indeed, although only 0.3% of the Canadian population is of Haitian origin, in 2001, 39% of the community lived in low income situations, and according to Census Canada that represented 47% of Haitian-Canadian children living in low income situations compared to 19% of all Canadian

children (Lindsay, 2001). Therefore, as a Canadian of Haitian origin, I have chosen to make a personal contribution towards the understanding of the challenges faced by this community and often portrayed in the literature (GTPQ, 2004; Lindsay, 2001).

Based on surveys from the early 1990's, although the label "African American" has become more common, the term "Black" has remained the preferred label for individuals of African descent in both the United States and in Canada (Boatswain & Lalonde, 2000; Smith, 1992). Thus, the "controversy" that exists concerning the use of the term Black vs. African American becomes an individual choice based on one's personal meaning of the preferred label (Boatswain & London, 2000; Smith, 1992). In Canada, more specifically in Ontario and in Québec, the majority of Blacks are first or second generation Canadians. Therefore, they are able to identify a recent heritage and culture (e.g., Haitian, Jamaican etc.), and the use of a term such as African Canadian is less common and not as relevant as African American. Hence, Black Canadians will have a greater tendency of using labels such as Caribbean, Haitian Canadian or simply Canadian (Boatswain & London, 2000). What's more, the use of the term *Black* is important because it was initially introduced by Blacks, it was embraced by militants, it represents racial identity, and it reflects racial pride as well as power (Boatswain & Lalonde, 2000; Smith, 1992). It is also important to hold on the label Black because it represented a hope for racial justice (Smith, 1992). Therefore, since this thesis will be focusing on Canadian children of Haitian origin, Black has been chosen as the appropriate term to use in discussing this particular racial group, and does not hold any negative connotations.

Self-Concept

Defining Self-Concept

Over the years, the term self-concept has been used interchangeably with other terms such as self-efficacy and self-esteem (Byrne, 1996). In the dictionary, self-concept and self-esteem have quite distinct definitions: self-concept is "the idea or mental image one has of oneself ...; self-image"; whereas, self-esteem is "a realistic respect for or favorable impression of oneself; self-respect" (Dictionary.com). Nevertheless, for many years, the literature in the field of social and emotional development has often used the two terms interchangeably (Byrne, 1996; Strein, 1995). However, in the last decade, researchers have started making a clear distinction between the two (Butler & Gasson, 2005; King, 1997). As a result, when referring to self concept - we are describing an overarching view of the self that includes self-esteem and its evaluative and descriptive component (Butler & Gasson, 2005; King, 1996; O'Mara, Marsh, Craven & Debus, 2006). Self-esteem is then described as an integrated part of the general self (O'Mara et al., 2006), defined as one's self-worth and self-competencies (Byrne, 1996). An evaluation of how good one is in a particular dimension (see dimensions of self). Therefore, for the purpose of this study, the multidimensional definition of self-concept will be used, where it is defined as an individual's overarching view of self, including self-esteem (Butler & Gasson, 2005; King 1997; O'Mara et al., 2006). Hence, this view of self is composed of different perceptions that are related to the general self and are presented as an organized set of dimensions (Buckroyd & Flitton, 2004; Keith & Bracken, 1996; Samuels, 1977). These dimensions consist of ideas, feelings and attitudes

we have towards ourselves (Woolfok, Winne & Perry, 2006), that are usually represented by three general categories: social self, physical self and cognitive self.

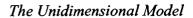
The Dimensions of the Self

The description of self-concept as a multidimensional, hierarchical model is one that is used widely (Obiakor, 1992; O'Mara, et al., 2006; Shapka & Keating, 2005; Woolfolk, et al., 2006) and more recently (Harter, 1999). Initially, self-concept had been described and accepted as a unidimensional model where a general factor of self-concept dominated over specific factors (see Figure 1). In more recent years, the multidimensional hierarchical model is the most commonly accepted and is represented by a global component (general self-concept) at the top of the hierarchy and organizes itself into sets of self-concepts that are usually made up of no more than two levels of self-perceptions (Marsh & Hattie, 1996) (see Figure 2). This more recent model of selfconcept includes self-esteem (Butler & Gasson, 2005; King, 1997) and it is made up of three levels. The first level consists of three important dimensions of the self: social selfconcept, physical self-concept, and cognitive or academic self-concept.

The social self-concept includes the racial, ethnic, cultural and religious self (Samuels, 1977). It also refers to an individual's perception of his social acceptance by a group of other people (Berndt & Burgy, 1996). This group can be the family, school, church or society. For children, these groups can have expectations for them that may become internalized in their definition of their social self (Samuels, 1977). The physical self-concept consists of a child's perception of their physical performance and appearance (Stein, 1996). According to Piers (1996), this dimension also includes the child's ability to be a leader and express ideas. Nevertheless, the important aspect of this dimension

involves the child's attitudes towards their physical characteristics. Thus, for Black children this can include the colour of their skin and facial features (i.e., lips, nose), which according to Samuels (1977) becomes an important aspect of the physical self. Furthermore, Stein (1996) in his research found a positive correlation between physical attractiveness and global self-concept. Finally, the cognitive self-concept allows the individual to be aware of his/ her environment. It is also related to an individual's perception of their cognitive or academic abilities. Piers (1996) defines the cognitive dimension as a child's assessment of their intellectual abilities and competence in academic tasks. In educational research, the relationship between self-concept and achievement has been confirmed in numerous studies (Hay, et al. 1998; Justice et al., 1999). Hence, a healthy social-emotional development is important for academic achievement. Finally, the second level of self-concept dimensions consists of subdimensions which represent specific areas in which the individual has a perception of self (Hattie, 1992). For example, according to Song and Hattie 1984 (see Hattie, 1992), the physical self-concept is divided into physical ability and physical appearance and can be measured by an item that states: "I am an attractive person" or "I can run fast" (Hattie, 1992). Thus, each dimension is distinct and represents a facet of self that is related to the global self and correlates with the general self-concept (see Sun, 2005). Furthermore, the hierarchical model is also characterized by the correlations between the different dimensional factors (social, physical and cognitive) (Marsh & Hattie, 1996).

Figure 1



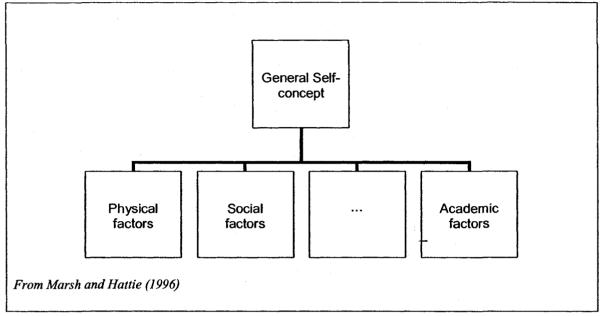
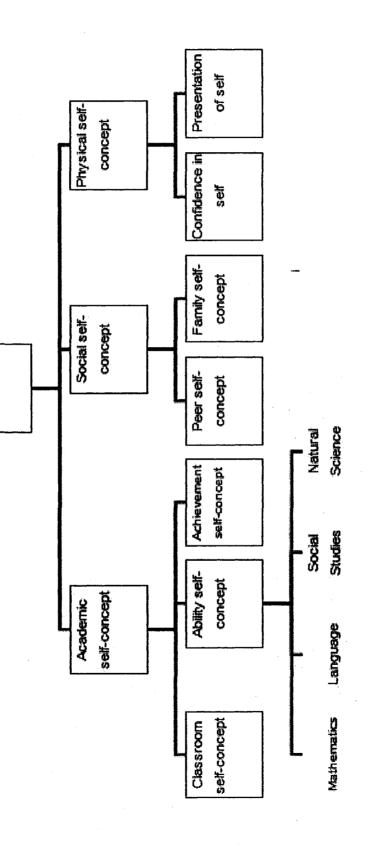


Figure 2

A Detailed Version of the Hisrarchical Model

General selfconcept



From Byrne, 1996

The Development of Self-Concept

The healthy social and emotional development of a child is important because it also leads to a favourable self-concept (Barbarin, 1993). Moreover, the ways in which a child will build social relationships as well as their emotional reactions when interacting with significant others, notably parents, teachers and peers, have been linked to the development of self-concept (Buckroyd & Flitton, 2004; Spector, 1996). Hence, in their interactions with significant others, children and adolescents learn to judge themselves based on how they interpret verbal and non-verbal reactions from these relationships (Woolfolk, et al., 2006). However, modifications in self-representations can occur in response to changes in the individual's development, environment or life experiences (see Sun, 2005). An individual's self-concept is not permanent (Woolfolk, et. al, 2006), thus, Harter (1999) described how the cognitive structures of self-concept develop and change from early childhood to late adolescence based on the experiences children have with others.

Children's Self-Representations

Harter (1999) described periods in which age-appropriate changes occur in a child and an adolescent's self-representations. She explains how they progress through a general sequence of "major developmental shifts" that can undergo great variability. In early childhood, children between the ages of 3 and 4 will typically describe themselves based on "concrete cognitive representations" of features they can observe, such as their gender and hair or eye colour (Harter, 1999). At this age, children describe themselves through physical, active, social and psychological attributes of their self, as well as through preferences and possessions. The descriptions can generally be organized into

five domains of self-representation: physical abilities, physical appearance, peer acceptance, cognitive abilities, and behavioural conduct (Shapka & Keating, 2005). Furthermore, at this stage, children's description of self is disjointed due to an "all-ornone thinking". Thus, they describe themselves with either positive or negative descriptors but not both. This limited description of self is due to the fact that young children are not yet able to use social comparisons (Harter, 1999).

Children between the ages of 5 and 7 have self-perceptions that are similar to the ones described for young children (i.e., all-or-none thinking). But, in addition, social skills, cognitive abilities and athletic talent become part of the self-descriptors, and they are able to "intercoordinate" concepts into similar categories. For example, they will describe themselves as being good in running, jumping and schoolwork (Harter, 1999). However, with age, children start describing themselves in terms of their competencies (e.g. smart, dumb) (Berk & Shanker, 2006).

Between the ages of 8 and 11, children start to integrate traits of their self into concepts or "higher-order generalizations". Higher order generalizations are based on children being able to integrate more specific behavioural aspects of the self (Harter, 1999, 2003). Hence, a child will perceive themselves as being "popular" (trait label) because they have combined some of their behaviours: "nice to people", "helpful" and "can keep secrets" (Harter, 1999). Thus, in middle to late childhood, personality traits become part of their self-perceptions. Furthermore, children's views become more integrated and they acknowledge that they can hold both positive and negative representations of the self. Their views of self are also more aligned with what others might perceive. Thus, they start to internalize significant others' opinions of them

(Harter, 1999), and their perspective-taking skills increase as they start to incorporate others' expectations into their self-descriptions (Berk & Shanker, 2006). It is also at this stage that the concept of global self-worth emerges (Harter, 1999), and children will start to describe how much they like themselves as a person (Harter, 2003). This usually results from children's increasing ability to compare themselves to others (social comparison) (Berk & Shanker, 2006).

Finally, in early adolescence, the child goes through many physical and cognitive changes that influence the way they perceive their self. Indeed, in adolescence, a variety of selves will be constructed in relation to social context. Harter (1999) describes how adolescents will have a self that differs depending on whom they are interacting with such as parents, teacher or peers. At this stage, the majority of self-descriptions are represented by "abstractions" that are distinct from one another. As a result, adolescents use higher-order generalizations to describe themselves, but also engage in "all-or-none thinking" at an abstract level. In this case, Harter (1999) explained how adolescents might describe themselves as always "being uptight with their family but carefree with friends" (p. 64).

The Role of the Environment

As mentioned earlier, parents have a significant influence on how children develop their self-concept. Hence, for very young children, the awareness that their behaviours evoke reactions from significant others, notably parents, will cause psychological reactions in the self. This in turn will allow the child to determine which behaviours will please the parents (Harter, 1999). In early to middle childhood, children are able to understand that significant others have a "viewpoint" in addition to their

reaction. Thus, they start to guide their behaviours by what they perceive others are expecting from them (Harter, 1999). In middle to late childhood, social comparisons become more important and are often initiated by teachers and parents, and lead to children comparing themselves to their peers and constructing self-evaluations. Children's approval of self emerges when others also approve of them (Harter, 1999). Finally, in early adolescence, the report of self-worth will depend on the "relational context". Thus, an adolescents' perception of their self-worth will vary depending on the context and their relationship with others. As an example, Harter (1999) explains how adolescents might like who they are when they are around friends, but they might dislike themselves around their parents. Accordingly, Cooley (in Harter 1999) describes how the opinions of others will be incorporated in a person's sense of worth, which is termed the "looking-glass-self perspective". Consequently, as children progress through the different stages of their self-representations, their descriptions of self become closely related to their interpretation of how others view them. Hence, for Black children who may view themselves through the stereotypical lenses of our society, their racial background may influence their self-concept.

Black Self-Concept

Banks and Grambs (1977) and Smith (1980) have used the term "Black selfconcept" in their writings to describe the self-concept of Blacks. Smith (1980) believed that "Black self-concept" is separate but equal to the term self-concept and seems to be strongly defined by the experiences of a Black individual living within his or her society. According to Smith (1980), school, parents, church, friends, the community and all other significant people in a Black person's life influence and play an important role in the

development of the self-concept. Furthermore, interactions with the previously mentioned factors will influence how Blacks define their self-worth. This is probably due to the fact that self-concept, as previously mentioned, is often determined by the attitudes and behaviours others have towards the individual (Porter & Washington, 1979). Hence, Smith (1980) explained that "Black self-concept" is often determined by the 'other' who decides what the personality as well as the acceptable behaviours of the Black individual should be. He also mentioned that the most important characteristic in Black self-concept is the way we, as a society, perceive skin colour, which in consequence can influence a Black person's self-perception. It is also possible that the way our society perceives the role of Blacks as an ethnic group may have an indirect impact on the role they adopt.

Racial Self-Concept

In the literature, the more current term that is used in place of "Black selfconcept" is racial self-concept. "Racial self-concept embodies the beliefs, attitudes, and perceptions one has about oneself as a member of a particular racial or ethnic group" (Mayo-Booker & Gibbs, 1997, p. 4). It is an inherent part of the social self-concept dimension and can be influenced by whether or not the individual perceives his racial group as being accepted by others, notably society (Harper & Tuckman, 2006; Kolpack, 2004). Consequently, society has an important role in an individual's formation of racial self-concept (Van Ausdale & Feagin, 2001). And, since the racial self-concept is an inherent part of the self-concept, the influence of society is even more relevant for minority groups, like Blacks, who may be stigmatized or marginalized by the majority group (Mayo-Booker & Gibbs, 1997). As a result, members who are part of a racial group that is often defined by negative racial stereotypes could be at a higher risk of

developing negative self-images. As a consequence, researchers studied the relationship between self-concept and racial attitudes (Clark & Clark, 1939, 1940, 1947; Kolpack, 2004; Spencer, 1984; Stevenson & Stewart, 1958; Ward & Braun, 1972). Overall, researchers who studied this topic concluded that Blacks who had negative attitudes towards their own racial group also had low self-perceptions. Racial attitudes were often evaluated by using instruments that would measure stereotypes towards one's own racial group. For younger participants, researchers used dolls or pictures to determine racial preferences (Clark & Clark, 1939, 1940, 1947; Williams, Best, & Boswell, 1975). Consequently, a connection was made between an individual's racial self-concept (attitudes towards being Black) and racial attitudes (behaviours towards Blacks) (Porter & Washington, 1979).

Racial Attitudes

Racial Awareness and Preferences

Contrary to popular belief, by the age of three, children are already aware of racial differences (Banks, 2004; Banks & Grambs, 1972; Clark & Clark, 1939; Clark & Clark, 1940; Stevenson & Stewart, 1958; Van Ausdale & Feagin, 2001) and racial concepts (Van Ausdale & Feagin, 1996/ 2001). Even so, researchers have often undermined the ability for children to understand complex issues surrounding racial identity (Harper & Tuckman, 2006; Van Ausdale & Feagin, 1996) and as a result, have focused their studies on adolescents and college students. Thus, the research on racial issues pertaining to children has mostly focused on racial awareness or preferences.

In their earliest studies, Clark and Clark (1939, 1940) had found that some Black children racially identified with a picture of a white boy. However, the groundbreaking results to which researchers refer to the most are from their 1947 study with the dolls test. Clark and Clark (1947) conducted a study on Black children's racial preferences using dolls and found that they had a preference for the white doll. Since, researchers have often replicated in some form this famous study (see Ward & Braun, 1972) and results have often shown that Black children have a preference for "stimulus objects and pictures" that are white which was termed the white bias (Banks, 2004). The white bias supported beliefs that Black children experienced self-rejection because they did not show a preference for their in-group (Banks, 2004; McAdoo, 1985). And, as it will be discussed later, this rejection of self led to the conclusion that Black children would have negative self-concepts (McAdoo, 1985; Spencer, 1982b, 1984). However, it is possible that this rejection was a result of the way in which society perceived Blacks.

Racial Awareness and Attitudes

In 1958, Stevenson and Stewart studied racial awareness and attitudes in young children between the ages of three and seven. Results showed that participants were aware of racial differences and placed Black characters in more stereotypically negative roles than white characters in a story. In 1950, Radke and Trager conducted a study on children's awareness of social differences in relation to race. They used dolls and interviews to identify participants' perceptions of social roles according to race. Their results showed that Black children in kindergarten, first, and second grade, had responses that indicated an awareness of racial stereotypes imposed by the culture even though the stereotypes undervalued their race. In 1970, Hraba and Grant replicated Clark and Clark's (1947) original doll study and found that contrary to past findings, Black children between the ages of four and eight had a preference for black dolls. Nevertheless, in

another study by Williams et al. (1975) researchers used the Preschool Racial Attitude Measure II (PRAM II) to identify racial attitudes in preschoolers. Their results supported the white bias in Black children, although they had a racial preference for their in-group. However, in a more recent study conducted in Montréal on racial evaluation amongst preschool children between the ages of four and five, Phomphakdy (2005) found that Asian, Black, and Arab children seemed to evaluate the out-group (Whites) more favourably than their in-group. These more recent findings are surprising since one would assume living in a multicultural society would reduce the possibility of the white bias. These results could be a consequence of the representation of racial groups in our society, or another explanation could be participants' age. In their study on the development of ingroup pride, Aboud and Doyle (1995) found that older elementary Black children evaluated their in-group more favourably than younger Black children. Averhart and Bigler (1997) also found in their study on racial attitudes that younger participants had a greater preference for lighter complexioned Blacks than the older participants. And, earlier studies like Clark and Clark (1939, 1940) had found that younger children were more inclined to choose the out-group than the in-group.

In addition to the evaluation of racial preferences in Black children, the relationship between racial preference and self-concept was also examined by researchers (Spencer, 1984; Ward & Braun, 1972). Although the results of some studies supported the general belief that racial preference was related to self-concept (Ward & Braun, 1972), some studies also found that Black children had a positive self-concept even though they had shown a white bias (Banks, 2004; Spencer, 1984).

Self-Concept and Racial Attitudes

Ward and Braun (1972) studied racial preference and self-esteem in Black children between the ages of seven and eight. They evaluated participants' self-esteem by administering the Piers-Harris Children's Self-Concept Scale (1969), and an adaptation of Clark and Clark's (1947) dolls test. They found a relationship between racial preference and self-esteem: children who had mostly identified black colour preferences had higher self-concept scores than those who had mostly identified white colour preferences. In contrast, Clark (1982) and Spencer's (1982a, 1984) results differed from the ones mentioned above. Clark (1982) found no relationship between the participants' self-esteem (self-concept) and racial group concept (racial attitudes and preferences). However, his multiple regression results showed that physical appearance was a predictor of self-esteem. Additionally, in her studies on racial attitudes and self-concept, Spencer (1982a, 1984) found that Black children who had expressed a white bias could also have a positive self-concept score. In another study, McAdoo (1985) found no relationship between Black children's racial attitudes and self-concept. Thus, conclusions pertaining to racial preferences and its relationship with Black children's self-concept have been divisive although in the last 20 years results have shown no relationship between racial self-concept and general self-concept. Nevertheless, it may still be pertinent today, in 2008, with the propagation of mass media and its depiction of racial groups, to explore Black children's racial attitudes and the possible influence of racial stereotypes in our society on self-concept. Thus, a second goal in this research study will be to explore Black children's racial attitudes in order to answer the following research question: How

are Black children's racial attitudes influenced by social representations of racial groups in our society?

Social Influences and Self-Concept

In their field study on the formation of racial concepts in preschoolers, Van Ausdale and Feagin (1996, 2001) found that the children had a distinct and sophisticated understanding of racial and ethnic concepts that developed through social experiences (i.e., interactions with their environment: peers, media). Thus, their understanding of racial concepts was an important aspect in the formation of their self-concepts. Furthermore, through their unstructured field observations they found that children had "constant, well-defined, and negative biases toward racial and ethnic others" (Van Ausdale & Feagin, 1996, p. 791), and also understood the social meaning of skin colour in our society (Van Ausdale & Feagin, 1996, 2001). As a result, Van Ausdale and Feagin (2001) found that children as young as three were able to understand the social meaning of black and white, where white is positive and awarded a higher status and prestige, and black is an undesirable trait in society (Van Ausdale & Feagin, 1996, 2001). Hence, if children understand the social meaning of black and white, it should come as no surprise that, through the years, research has often found that White and Black children have a preference for stimuli that is white (Clark & Clark, 1939, 1940, 1947; Banks, 2004; Phomphakdy, 2005; Ward & Braun, 1972). Furthermore, even though individuals are usually motivated to make positive evaluations of their self, in-group favouritism is not a given (Bennett, Sani, Lyons, & Barrett, 1998). According to Bennett, et al. (1998) in order for in-group favouritism to occur, social factors must promote a positive view of the group. They also explain the importance of social information in determining one's

acceptance of their group: "...for socially available information to play a primary role in in-group favouritism, each group must be exposed to ... information favouring one's own group" (p. 908). This statement should make us ask ourselves, what if "socially available information" does not favour *our* group? With the advent of multi- and mass-media, should we be worried about the messages being sent to our children? Can the social meaning and information of "black" in our society influence how Black children will perceive themselves? For the purpose of this study the social meaning of "black" will be defined by the stereotypes North American society has created for individuals who are members of that particular racial group.

Stereotypes

In general, stereotypes are exaggerated perceptions or beliefs that allow us to give meaning to our world by making judgements and categorizing groups of individuals (Stangor & Schaller, 1996). However, when stereotypes are particularly negative and directed towards a racial group they can become pervasive and damaging to the self (Moore, 2006), especially when these images become a way for individuals to define themselves (Manzo & Bailey, 2005). Stereotypes are often found in the media: a means of distributing information that plays an important role in our perception of others, particularly individuals belonging to a given racial group (Chang & Kleiner, 2003). Furthermore, the popular images in the media often sustain social stereotypes (Manzo & Bailey, 2005; Stangor & Schaller, 1996), which have been shown to influence individuals' self-concepts (Manzo & Bailey, 2005). In Manzo and Bailey's (2005) study on the assimilation of racial stereotypes in Black Canadian young offenders, self-concepts were influenced by cultural stereotypes that defined Blacks as being dangerous.

The Media

Cortés (2004) described the powerful role and influence of the media as an educator. According to him, the repeated presentation of stereotypes by the media contributes to the "knowledge perception beliefs" and attitudes we have towards our own and others' groups. Thus, the media influences public norms and shapes the expectations we have towards others especially those who are different from us (Cortés, 2000). Furthermore, media outlets such as news broadcasters will often adopt an unconscious pattern of ways they will present news reports on a social group. Hence, by often broadcasting stereotypical beliefs on a given group, for example, Blacks as criminals, and ignoring other activities this group might be involved in, they help develop "public stereotypes" (Cortés, 2000). What is more, the media often promotes behaviours that are quickly imitated by individuals who have difficulty making the difference between reality and fiction (Cortés, 2000, 2004). This is closely related to the social construction theory which suggests that individuals will define themselves according to the social conceptions of the group with which they identify. Thus, how we perceive ourselves is not only created through others' perceptions of our self as being part of a group, but also through the relationships we have with our "social milieu" which includes media (Manzo & Bailey, 2005). As a consequence, for some individuals, the behaviours and attitudes they adopt are closely related to the ones that have been defined for their racial group by the society they live in (Manzo & Bailey, 2005; Moore, 2006). Furthermore, members of a minority group are more likely to stereotype themselves and adopt stereotypic behaviours than members of the majority group (Simon & Hamilton, 1994). What's more, adopting stereotypic behaviours can be very harmful. For example, if the

individual's group is stereotyped as being dumb and a child adopts the behaviour related to that stereotype, the sense of self-worth and academic achievement may be affected (Wheeler, Jarvis, & Petty, 2001). And, since racial stereotypes are often negative, it is likely that adopting the stereotypic behaviours negatively influences the self-concept. *Racial Stereotypes*

Racial stereotypes are historically embedded in the power struggles between the oppressed and the oppressor (Manzo & Bailey, 2005). Manzo and Bailey (2005) refer to Fanon (1967) who proposed that the views of the dominant group are at the basis of definitions and stereotypes of races in North American society. Thus, the stereotypical categorization of races and racial groups is a construct of society that has become a reality. The implications of this social construction are important because racial stereotypes become *culturally transmitted* through social practice (cultural transmission) (Manzo & Bailey, 2005). Thus, social practices and socially available information help establish judgements of our group and may also define how our group will act as well as establish information on other groups. In 1999, Children Now, a California based organization whose goal is to ensure that children are at the top of public policy, presented a publication of children's perceptions of race and class in the media. They found that children associated positive characteristics such as having money, being welleducated and being intelligent with white characters; and, breaking the law, having financial difficulties, and being lazy with characters of ethnic minority. Thus, racial stereotypes and the adoption of stereotypical traits become problematic for Blacks since their portrayal in the media, and the way they are perceived in society, is often negative (Chang & Kleiner, 2003; Diversity Digest, 1998; Helmreich, 1982).

Black Stereotypes

Blacks accept many of the stereotypes (Banks, 1972) towards their group that are longstanding, rarely positive and often derogatory. In 1982, Helmreich presented an overview of the most commonly held stereotypes of major ethnic groups in the United States based on over four hundred studies (Helmreich, 1982). The focus of the book was based on Amercian's perception of nine groups: Jews, Italians, Japanese, Chinese, Irish, Poles, WASPs and Hispanics and Blacks. In general, Blacks had the least positive stereotypes and were often described as being hypersensitive, overly sexual, physically powerful (great athletes), dirty (untidy), unintelligent, musically talented (great rhythm, terrific entertainers), lazy (lacking ambition), and a violent criminal (Helmreich, 1982). Chang and Kleiner (2003) also presented common racial stereotypes held by Americans towards African-Americans by discussing the results of a survey from the National Opinion Research Centre (NORC) on Americans beliefs about racial and ethnic minorities. Respondents were asked to evaluate on a scale of one to seven characteristics of a variety of groups (Whites, Jews, African Americans, Asian Americans, Latino/as, and southern whites) based on racist stereotypes. Again, Blacks received the least positive stereotypes and were often described as lazy, unintelligent and preferring to live on welfare than work (Chang & Kleiner, 2003; Diversity Digest, 1998). In their article, Chang and Kleiner (2003) also presented findings from other studies of commonly held stereotypes for Blacks: criminals and athletes. Hence, it is probable that racial stereotypes have not changed in the last ten years, and if past studies on this topic were replicated today, results may not differ.

Children and Black stereotypes. In her study on the relationship between preschool children's social cognitive abilities and cultural cognition, Spencer (1982b) mentioned how very young children state the connotative meaning associated with colour. For example, when children are presented with incomplete sentences, they apply a negative evaluative adjective to black animals and not to the white animals. In other words, the white bias is a socially learned cultural stereotype. Even so, it has been mentioned that Blacks are able to detach themselves from racial stereotypes and view them as separate from their personal identity (Averhart & Bigler, 1997; Spencer, 1982a). Nonetheless, according to results from research in the field, it seems that the meaning of race in society does affect Black children's beliefs about their self and members of their racial group. Averhart and Bigler (1997) conducted a study on African American children's knowledge, attitudes and beliefs about race, and whether these factors (racial schemata) would influence their recollection of information pertaining to skin colour. Children in kindergarten and first grade had to recall stories that depicted individuals in stereotypic or non-stereotypic manners (counter stereotypic). The researchers used the MRA (Multi Response Racial Attitudes Measure) and found that the children had a preference for lighter-skin toned Blacks. Furthermore, the darker skin toned Blacks were more often portrayed in roles that characterized them with negative traits (i.e., dishonest, lazy, poor, dirty, mean, and selfish).

In a more recent study, Manzo and Bailey (2005) interviewed young Black Canadian offenders' in order to determine if they identified with racial stereotypes. The analysis of participants' responses could be broken down to two categories of stereotypes: "Blacks as dangerous, and Blacks as entertainers". What is more,

participants seemed to identify with these stereotypes: 'if this is how society sees me, I might as well act in this way' (Manzo & Bailey, 2005, p. 296). Participants also seemed to justify their behaviour according to the stereotypical image they identified with: being a "gangsta" justified their criminal behaviour. On the other hand, identifying with a more positive stereotype such as being a good athlete allowed them a certain advantage. In this study however, the youth embraced the negative descriptions of their group. The influence of stereotypes was particularly important for these children since there was a lack of role models and a limited view of the vast possibilities that existed for them (Manzo & Bailey, 2005). In addition to the fact that negative stereotypes do affect them, Black children also have an ability of determining adult's perceptions and expectations of them. These perceptions can influence how they see themselves, and what they believe they can accomplish (Livingston & Nahimana, 2006).

The self-fulfilling prophecy. "If people are repeatedly recognized in a negative image, they will begin to develop feelings of inferiority" (Chang & Kleiner, 2003, p. 6). These feelings of inferiority eventually lead to the individual acting in ways that maintain the stereotype, i.e., the self-fulfilling prophecy (Chang & Kleiner, 2003). In education, the self-fulfilling prophecy becomes most important since teachers are in close contact with children for long hours. Thus, the significance of teacher expectations has often been mentioned in the literature. Banks and Grambs (1972) mentioned the possibility that black children enter school with positive self-concepts that may be affected by their "significant" interactions with their teachers, especially if teachers perceive them in negative ways. Rist (1970) also showed the power of teacher expectations on students' performance in school; and, Obiakor (1999) mentioned the importance of inappropriate

teacher expectations in sustaining negative stereotypes as facts. Obiakor (1999) discussed the devastating effect of the negative labelling of Black students that may devalue them, and hinder their healthy development, thus possibly affecting their self-concept. The consequences of others' expectations were also evident in Van Ausdale and Feagin's (2001) field study on racial attitudes in preschoolers. In their study, they observed on a daily basis preschoolers in one large classroom consisting of a very diverse group of children during an eleven month period. Although this particular preschool employed a popular antibias curriculum, they observed white children imposing certain roles and behaviours on Black children. Although the Black preschoolers had positive racial identities and self-perceptions, in time their behaviours were described by the researchers as defence strategies. Eventually, they stopped reacting openly to other children's hurtful comments and appeared to adopt behaviours that turned the attention away from the negative racial comments. Furthermore, Van Ausdale and Feagin (2001) mentioned that Black children may have an understanding of the place of Blacks in society as being denigrated, and may learn to select the appropriate behaviours that society expects from them. If such is the case, it becomes important to determine if and to what extent society's stereotypical views of racial groups or group membership are internalized by Black children and if these stereotypes influence their self-concept.

Black Canadians

Black Canadians are amongst one of the top ten largest communities in Canada (Lindsay, 2001) and include *Afrocadians* - Canadians whose ancestors were slaves (Clarke, 1997) and who have been in Canada for centuries as well as Africans and Caribbeans who immigrated during the last 20 to 30 years (Budhu, 2001; Lindsay, 2001;

Torczyner, 1997). In Québec, according to the 1996 census, the Black community is the largest visible minority group (Budhu, 2001). The majority lives in Montréal and largely consists of Haitians (Statistics Canada, 2001).

Haitian-Canadians

In 2001, 90% of Canadians of Haitian origin lived in Québec and 83% of them were in Montréal (Lindsay, 2001). This high percentage of Haitians in Montréal, Québec, was a result of the two waves of Haitian immigration that started with the révolution tranquille (Quiet Revolution) (Louis, 1988; Pompilus, 1999). In the 1960's Québec welcomed French speaking immigrants into their work force. This produced a first wave of Haitian immigrants between 1962 and 1972 that was largely comprised of Haiti's upper social class, well educated, professionals and semiprofessionals (Louis, 1988; Lindsay, 2001; Pompilus, 1999). In contrast, 94% of the second wave of Haitian immigrants who arrived during the 1970's and 1980's had a considerably different social and professional profile than those who had immigrated in earlier years. In general, these new Haitian immigrants came from rural and impoverished regions and were often under educated and illiterate (Louis, 1988). Once in Canada, they seemed to have more difficulty integrating themselves into the Québec society and workplace, primarily due to their lack of education (Pompilus, 1999), as did their children in the educational system (Pierre-Jacques, n.d., 1985). Hence, after the second wave of immigration, school officials at both the elementary and secondary levels started noticing that Haitian children had serious learning difficulties (Louis, 1988; Pierre-Jacques, n.d., 1985, 1986). The main problem that led to these difficulties was identified as being the lack of integration of these children into the Québec school system. In addition, this lack of integration was

linked to the children's linguistic shortcomings both oral and written, the cultural shock between the Haitian and Canadian educational systems as well as the racism experienced at the hands of peers and teachers (Pierre-Jacques, n.d., 1985). Today, these Haitians represent approximately 66% of the Haitian population in Canada (Lindsay, 2001), and their children, like many visible minority students, are still struggling academically for some of the same reasons that were identified by Pierre Jacques (n.d., 1985) (Budhu, 2001). What's more, in Montréal, many Haitians live in the Villeray/ St Michel/ Parc Extension neighbourhood where 60% of residents are immigrants and the unemployment rate is at its highest (GTPQ, 2004). More particularly, St. Michel where the majority of Haitian-Québecers live as well as other cultural communities is an area known for its dangerous living conditions and high unemployment rate. Moreover, these Québécois are often socially excluded and have very little resources to help them overcome their inability to integrate into society (GTPO, 2004). Also, the Haitian community in St Michel is very young and often children and youths are living with their parents' poverty and financial and emotional insecurities. As a result, many have turned to gangs, delinquency, and violence; or will be a victim of, or are influenced by gang violence (GTPQ, 2004).

The Haitian-Canadian Student

In 1986, Pierre-Jacques conducted a study on teachers' attitudes towards Haitian students. His results showed that 78.92% of Québec teachers had negative perceptions of their Haitian students (Centre de recherches caraïbes, 1986). These past findings become relevant because even today, over twenty years after the exodus, Haitians who are the tenth largest non-European community in Canada, are on average, in comparison to the

rest of the population, twice as likely to be unemployed, to have low incomes (Lindsay, 2001), to have achieved lower levels of education and to live in poverty (Pompilus, 1999). As a result, Haitian children are still living in material and cultural poverty, their parents are often illiterate, and they sometimes have difficulties adjusting to the educational system (Giles, 1990). Furthermore, in comparison to Québec natives, Québec-born Haitians are more likely to come from single parent households (Giles, 1990; Lindsay, 2001; Pompilus, 1999), 89% of which were matriarchal in 2001 (Lindsay, 2001). They are also more likely to subsist on welfare or low income (under \$20,000); and to have parents who are unemployed (Giles, 1990) and undereducated: i.e., 33.4% have less than a high school education (Lindsay, 2001). Consequently, Haitian-Canadian children living in these conditions are the "perfect" portrait of the at-risk child.

Unfortunately, as mentioned earlier, families living in low socioeconomic conditions often have difficulties providing an environment conducive to a healthy social emotional development (SED) for their children (Germinario et al., 1992). Parents work long hours at low paying jobs which could affect their attitudes and in turn hinder the healthy SED of their children (Giles, 1990). Thus, since a child's family in any culture plays a "crucial" role in the child's ability to function well at school (Giles, 1990), the problems mentioned above are believed to have a direct impact on the child's cognitive and affective skills (Giles, 1990). Hence, an unhealthy SED could be one of the reasons for Haitian-Canadian children's lower academic performance compared to other ethnic groups (Lindsay, 2001). Furthermore, an unhealthy SED may put them at a higher risk for academic failure.

The at-risk child and self-concept. Germinario, et al. (1992) mentioned how all children have the potential of being at-risk. However, in recent years, the term "at-risk" has been an acknowledgement of one's economic disadvantage (Manson, 2005). Hence, nowadays at-risk children are the ones living in conditions that can lead to educational failure; conditions such as single-parent households with low income (Germinario, et al., 1992; Manson, 2005); parental language limitations and lack of high school diploma (Germinario et al., 1992). At-risk also includes children who are culturally deprived, alienated, potential drop outs, underprivileged, low achievers and who are from urban ghettos (Manson, 2005). As a result, the term "at-risk" describes children whose learning difficulties are a consequence of their lower economic backgrounds. What's more, in their study on self-concept differences between African-American at-risk and not at-risk elementary school students, Williams and Leonard (1989) found that the at-risk children had negative self-concepts in comparison to the non at-risk children. Thus, some children from lower economic backgrounds might be at a greater risk of school failure (Germinario et. al, 1992). Furthermore, research has found some common characteristics and school behaviours that can identify these children: attendance problems, previous school retention, prior school suspensions, working two or more years below grade level, lack of participation in extracurricular activities, and special program placement (Germinario, et al., 1992). However, often, once these characteristics are observed, the student has already developed the attitudes and behavioural patterns that will lead to school failure. Thus, in their book on helping at-risk elementary students succeed, Germinario et al. (1992) mention how it may be more beneficial to examine general descriptors to determine the potential of the risk for failure. As a result, four basic

conditions are presented as possibly identifying the risk for a student's school failure: self-concept, alienation, lack of school success, and student learning style. As mentioned earlier, self-concept has been related to academic benefits (Justice et al., 1999; Mayo-Booker & Gibbs, 1997; Hay et al., 1998). Thus in general, if students feel good about themselves they will do better in school. Louis (1988) conducted a study on the selfimage and underachievement of Haitian children in Québec schools. His results showed that on average these students in junior high school had negative general self-concepts compared to native Québecers. According to Louis (1988), Haitian-Canadian students' self-concepts might be influenced by Québec society's perception of their group. Nevertheless, results also showed that Haitian-Canadian students want to succeed and often come from families that support academic success. Hence, for Black students for whom a host of problems are associated with their socioeconomic status (Barbarin, 1993), enhancing self-concept may be a solution. Furthermore, for at-risk students, interventions at an earlier age may reduce or eliminate the need for more complex interventions in later years (Germinario et al., 1992). Thus, a second goal for this study was to explore the benefits of the implementation of a self-concept intervention that included content that could possibly counteract the influence of negative perceptions of Blacks in our society.

Self-Concept Interventions

The enhancement of children's self-concept is generally desired and seen as important (Burnett, 1983; Stafford & Hill, 1989) because it is related to many educational benefits such as: motivation to attain personal goals (Ebbeck & Gibbons, 1998; Gibbons,

1999); perseverance (Ebbeck & Gibbons, 1998; O'Mara, et al., 2006); and, an overall emotional, psychological and physical adjustment and well-being (O'Mara et al., 2006).

O'Mara et al. (2006) examined the impact of self-concept interventions on children, pre-adolescents and adolescents through a meta-analysis. One hundred and forty five studies were analyzed which consisted of 200 interventions implemented between 1958 and 2000. They defined four main types of self-concept interventions: (a) direct interventions - activities (i.e., Developing Understanding of Self and Others - DUSO) that were designed to enhance self-concept; (b) indirect interventions – the principal focus is on skill building (i.e., academic/ cognitive skills) that are assumed to have an impact on self-concept; (c) incidental interventions - the study did not aim to enhance self-concept, although outcome measures were specified; and, (d) combination interventions – interventions that used both the direct and indirect methods just mentioned. Results showed that direct interventions were most effective when they were geared towards a specific dimension of self-concept such as math self-concept (see O'Mara et al., 2006). O'Mara et al. (2006) also analyzed the different intervention strategies and found that "contingent praise" and "attributional" or "goal feedback" were some of the most effective methods. The effect of praise was even greater when it was paired up with participants' performance on a particular task. Unfortunately, when skill training was implemented without feedback, the intervention was not very effective. Nevertheless, O'Mara et al.'s (2006) meta-analysis supports the benefits of intervention programs for self-concept, especially for children with preexisting problems (at-risk). Thus, in the direct intervention (the self-enhancement approach) the intervention is geared towards enhancing the self-concept in order to increase success; and, in the

indirect intervention (the skill development model) the approach focuses on academic abilities which might have a positive impact on children's self-concept (O'Mara et al., 2006; Louis, 1988). In this study, a self-enhancement program was implemented.

Self-Concept Enhancement

The literature considers self-concept enhancement as one of the primary goals in education (O'Mara et al., 2006; Stafford & Hill, 1989). In general, its purpose is to improve an individual's image of self through interventions that focus on various outcomes such as enhancing an individual's social skills, academic achievement and overall well-being (O'Mara et al., 2006). What is more, self-concept interventions have often been successfully implemented in school settings by teachers, educators and researchers (Burnett, 1983; Landry, Schilson & Pardew, 1974; Stafford & Hill, 1989; Summerlin, Hammett, & Payne, 1983; Topley & Drennen, 1980). Hence, in researching the different enhancement programs, one that was of particular interest was the Human Development Program – a program that has been used on children and concentrates on emotional and social development. As it will be presented in the following section, research supports the benefits of this approach in improving children's self-concept.

The Human Development Program

Palomares and Ball (1974) mentioned how past research has shown the importance of psychological and affective factors for students in education. Furthermore, research that directly evaluated the Human Development Program (HDP) showed an overall increase in self-awareness, self-confidence, and social skills in comparison to the control groups. In addition, the following studies which were not mentioned in Palomares and Ball (1974) have also supported the HDP approach.

Landy, et al. (1974) implemented an eleven week self-concept enhancement program at the preschool level. They used developmental guidance activities with four year olds that focused on the enhancement of physical self, intellectual self, emotional self, and social self. Results showed a significant increase on different self-concept dimensions. Topley and Drennen (1980) implemented the Magic Circle Preschool/ Kindergarten curriculum with four and five year olds, daily for three months. The researchers found that children had significant gains on a cognitive measure of achievement; and, hypothesized that affective training might have an influence on children's self-concept. In Summerlin et al.'s (1983) study, students in grade two participated in Palomares and Ball's (1974) preventive mental health program, also known as the Magic Circle which focuses on the personal self, the social self, and the intellectual self, three times a week for three months. Results showed an increase in students' self-concept specifically for the social and global self-concepts. Burnett (1983) also implemented a program using self-concept enhancement material from four different sources which included the Developing Understanding of Self and Others (DUSO kit two) by Dinkmeyer (1970) and, the Canfield and Wells (1976) book (described later). The intervention included pairing up stories from the DUSO kit related to themes such as negative statements, individuality, trust and cooperation with classroom activities taken from the Canfield and Wells (1976) book. Burnett's (1983) program lasted eight weeks and was implemented with grade seven students. Results were significant and the author indicated that participation in a self-concept enhancement program would be beneficial for all children. Another study, Stafford and Hill (1989) implemented their program with kindergarten children based on the Developing Understanding of Self and Others

(DUSO) kit. The program lasted approximately four months, three to four times a week. Although, their past research had resulted in significant scores, results in this study were not significant. Thus, in general, self-concept intervention programs have shown to be effective methods in enhancing children's self-concepts (Burnett, 1983; Landry, et al., 1974; Summerlin, Hammett, & Payne, 1983; Topley & Drennen, 1980). Nevertheless, none of these studies specified participants' racial backgrounds. Hence, would this approach be beneficial for Black children, more specifically, Black high-risk children? Based on past research on the Magic Circle and findings supporting the benefits of Canfield and Wells (1976) classroom activities, this research project explored the benefits of a self-enhancement program based on the human development approach on Haitian-Canadian children's self-concept.

The Self-Enhancement Program

In 1974, Palomares and Ball mentioned the importance of finding a specific program that would support the development of the "whole-child". As a result, the Human Development program was developed and later called "Magic Circle". The program was a preventative mental health program that concentrated on emotional and social development. It consisted of a sequence of activities that provided experiences for the children to develop knowledge and skills that are needed for effective personal adjustment, ability to communicate with others, success in academic endeavors, and other life challenges. Additionally, one of the program's objectives was to improve children's self-concept. Results supported the program and subsequently, other researchers (Ballard, 1982; Mosley, 1996, 1999, 2005; Timmerman & Ballard, 1975) have developed and

presented similar program formats that have been implemented under the name: "circle time".

Circle Time

Mosley (1996) and Mosley and Tew (1999) presented the most recent approach to circle time. Much like Palomares and Ball's (1974) approach, some of the main goals of the "Quality Circle Time" are to increase children's self-esteem, self-discipline, and responsibility towards others (Mosley, 1996). As a result, this research project focused on incorporating activities that would help enhance self-awareness and self-concept during circle time. Thus, in order to understand why this approach to self-concept enhancement was chosen, circle time and its benefits will be further discussed.

What is circle time? Circle time is a widespread and longstanding program. In North America it has been used as a way for children to foster self-awareness and build skills to effectively share and listen to feelings. It usually consists of four basic activities: communicating, playing, working, and celebrating (Lang, 1998; Tew, 1998). It consists of a meeting where everyone in the classroom sits in a circle (Tew, 1998). The choice of a circle as a seating arrangement is based on the fact that it helps create an informal atmosphere, it avoids a hierarchical arrangement, and it allows everyone to see and hear each other (Lang, 1998). Moreover, an ideal group size would consist of no more than fourteen school aged children (Lang, 1998; Palomares & Ball, 1974). However, if the seating arrangement is modified (i.e., more than one circle) the whole class can still participate.

The goals of circle time. Circle time is somewhat therapeutic (Palomares & Ball, 1974) and used to enhance children's perceptions of self (Palomares & Ball, 1974; Lang,

1998; Mosley, 2005; Timmerman & Ballard, 1975), and to enhance their social skills and development (Lang, 1998; Mosley, 1996, 2005). During circle time children are asked to answer a question by making a statement that includes their feelings about a particular topic (i.e., what is your favourite food? – My favourite food is pizza because it makes me feel good). The three main goals and outcomes of the program are based on awareness, mastery and social interaction (Ballard, 1982; Lang, 1998; Palomares & Ball, 1974). Hence, the program follows a very structured circle session that creates a safe, accepting format that allows for spontaneous expression which can be led by the teacher or another child that has been trained as a leader.

The present research project was an exploratory study with three goals: (1) to explore if there was a relationship between Haitian-Canadian children's racial attitudes and self-concept (2) to explore Haitian-Canadian children's racial attitudes, and (3) to implement and explore the benefits of a self-enhancement program on children's selfconcept and racial attitudes. Both quantitative and qualitative methods were used to answer the four research questions: (1) How can a self-enhancement program based on Quality/ Circle Time increase children's self-concept? (2) How can a self-enhancement program that includes content to address negative influences of racial stereotypes in our society influence participants' racial attitudes? (3) How are Black children's racial attitudes influenced by social representations of racial groups in our society? and (4) Is there a relationship between self-concept and racial attitudes of Black children of Haitian origin living in a high-risk neighbourhood?

Method

Participants

Fourteen children between the ages of 8 and 11 volunteered to participate in the program, however, once the program started one female participant never attended the sessions. Therefore, the final group consisted of 13 participants: 8 boys and 5 girls between the ages of 8 and 11. The criteria in selecting participants was based on their participation in an after-school homework program, their age (between 8 and 11), and their racial background. Thus, all participants' parents were Black and born in Haiti except for one participant's mother who was born in Canada. The participants' results were not included in the overall analysis because she did not fit the racial background criteria. Thus, all of the participants' parents were Haitian born and Black. All of the children in the study were born in Canada except for one who was born in Haiti. Nine participants lived with two parents except for three of the participants who lived with their mother and siblings. One participant's information regarding his living situation at home was not filled out. Also, two of the participants were siblings and two others were step siblings living in the same home; both pairs were brother and sister. Finally, all participants attended one of two French language elementary schools neighbouring the community centre where the program was carried out. Ten participants attended one of the schools and three participants attended the other. Nine participants were in the appropriate grade level except for four of them who were in a grade level below the age appropriate level.

The site

The program was implemented at a community centre in the Montréal region whose services are mostly geared towards individuals living in the Villeray/ St-Michel/

Parc-Extension communities in Montréal. These neighbourhoods are well known for the socioeconomic challenges faced by the population. The majority of individuals and families live in poverty with annual incomes under 15 000\$; 14% of these individuals and families are unemployed; and, 25% are single parent households, 86% of which are led by women (GTPQ, 2004). Children and youth (ages 6 to 15) represent 15% of individuals who attend the various programs offered by the community centre. And, according to the 2006/2007 annual report, 65 children and youths are registered in the *Activités de prévention du décrochage scolaire et aide aux devoirs après l'école* (Dropout prevention activities and after-school homework program). Participants were selected from the *aide aux devoirs* program.

Materials

The program. To effectively implement the program, the group size consisted of a maximum of fourteen children. Each circle session lasted between 30 to 50 minutes based on participants' moods and focus on the activities. Follow up activities lasted until it was time for them to go home. The self-enhancement program sessions were two fold and consisted of detailed lesson plans (see Appendix E). One day was dedicated to games taken from Mosley (1996) and Mosley and Tew's (1999) introductory activities as well as well-known children's games (i.e., Tag and Dr. Mixup) that focused on cooperation and team building (see Appendix F). The second day was dedicated to the planned circle sessions that were inspired by circle time and self-concept enhancement programs taken from Canfield and Wells (1994), Mosley (1996), Mosley and Tew (1999) and Palomares and Ball (1974, 1975). Activities that occurred after circle time were based on previously selected (1994) classroom activities from Canfield and Wells' (1994) book: *100 Ways to*

Enhance Self-concept in the Classroom (see Appendix E). Thus, the self-enhancement program days would start with a free ten minutes period where the children could do whatever they wanted (this was included after participants had requested some free time to play), followed by a short ice-breaker game and circle time. The circle sessions were based on three topics: awareness, mastery and social interaction – which were taken from Palomares and Ball (1974, 1975) and followed a format similar to Mosley (1996) and Mosley and Tew's (1999) approach. Activities that followed the circle session were, for the majority, taken from the Canfield and Wells' (1994) book: 100 Ways to Enhance Selfconcept in the Classroom. Furthermore, books that celebrated being Black as well as discussions on positive Black role models that have made a difference in North America were included in the program. After each session, participants were asked to form a tight circle by standing and holding hands, and to share a positive word that described how they felt or something that they enjoyed doing that particular day. The program lasted approximately 17 weeks, which is an appropriate length of time based on previous documented intervention programs (Summerlin et. al, 1983; Topley & Drennen, 1980).

Self-concept evaluation. Piers-Harris children's self-concept scale second edition (Piers-Herzberg, 2002). The Piers-Harris Children's Self-Concept Scale is the most widely used scale in research on self-concept (Sun, 2005). In choosing the most effective scale to evaluate participants' self-concept, the relevance of the items, the domains and the definition were considered in relation to the purpose of this study. As a result, the Piers-Harris Children's Self-Concept Scale was considered the most relevant tool in answering the research questions. The first version of the Piers-Harris Children's Self-Concept Scale was published in 1969. It is widely used to assess children's self-reported self-concept, and

is appropriate for use in research, educational, or clinical settings (Lemley, 2004; Sun, 2005). The scale was then revised in 1984 and a second edition was published in 2000. This newer version is somewhat different from the 1984 version. Unlike the updated 1984 version, the Piers-Harris 2 has a multidimensional measure of self-concept and a total of 60 items (20 items were removed from the original 80) that can be completed within 10 to 15 minutes by children as young as seven years old (Lemley, 2004; Sun, 2005). The scale consists of 60 items, 25 positive and 35 negative short statements which children respond to by "yes" or "no" (see Appendix A) (Butler & Gasson, 2005). These items represent six domain scales: Behavioural Adjustment (BEH) - 14 items "[that] reflect the extent to which [a] child will [admit or deny] problematic behaviors" (Piers, 1996, p.38); Intellectual and School Status (INT) – 16 items that determine a child's self-assessment of their intellectual abilities and academic tasks as well as their overall satisfaction with school and their future expectations (Piers, 1996); Physical Appearance and Attributes (PHY) -11 items that reveal a child's attitudes towards their physical characteristics and their ability to be leaders and express ideas (Piers, 1996); Freedom from Anxiety (ANX) - 14items that reflect "emotional disturbance and dysphoric mood" that is based on "worry, nervousness, shyness, sadness, fear, and a general feeling of being left out of things" (Piers, 1996, p.39); Popularity (POP) – 12 items based on children's popularity with classmates as well as their ability to make friends (Piers, 1996); and, Happiness and Satisfaction (HAP) - 10 items that represent: "a general feeling of being a happy person and easy to get along with, and feeling generally satisfied with life" (Piers, 1996, p.39). The total score corresponds to the child's general self-concept (see Sun, 2005). Since the participants were French speaking children, a translated version of the Piers Harris measure

from the «Centre d'étude de recherche et de consultation liées à l'éducation » (CERCLE) from Université du Québec à Montréal (UQAM) (see Kelly, 1983). Given that the translated scale was the 1984 version; only 60 of the 80 items were presented to the participants in order to administer the second edition of the instrument. This method was used by Sun (2005) in his study on the analysis of the Piers-Harris 2.

Racial attitude evaluation. The Multiple-Response Racial Attitude Measure (Aboud & Doyle, 1995). Children's perceptions and attitudes in relation to race have been studied over the last 60 years. Thus, in choosing the right instrument to evaluate participants' racial attitudes in our study, we chose the most recent approach. In the last five years, the Multiple-Response Racial Attitude Measure (MRA) has been the method of choice for studying young children's (preschoolers) racial attitudes. Researchers have also used the measure with elementary aged children (Rutland, Cameron, Milne & McGeorge, 2005; Sinclair, Dunn, & Lowery, 2005). In meeting with Frances Aboud, the researcher obtained the version of the MRA for children 7 to 12 years. The MRA is a measure that identifies ingroup bias and out-group prejudice (Aboud, 2003). It consists of twenty evaluative judgments - ten positive and ten negative taken from the PRAM - and 4 neutral filler items. Participants are asked to sort cards on which the positive or negative adjective of the statement is written into one of three boxes that are labeled as belonging to a White, Black or Chinese child (Aboud, 2007, 2003). In order to stay faithful to Aboud's (2007) terminology, the terms White, Black and Chinese will be used when referring to the MRA and discussing results. For the purpose of this study, a French version of the MRA was translated by the researcher and administered to the children (see Appendix B). In order for

participants to respond to their gender stimuli, a boy set and a girl set was available (see Figure 5).

Procedures

In order to obtain permission to enter the site and conduct the intervention at the community centre, the director of the centre and the after-school program's educator were contacted. A subsequent letter of permission was given to them in order to obtain a signature confirming their consent for the use of their facilities to recruit children who attended their after-school homework program, to evaluate the participants, and to implement the self-enhancement program (see Appendix D). All of the participants were hand picked by the educator because he believed they would benefit the most from the proposed self-enhancement program. Thus, the selection was based on his feelings that these children may have less positive self-concepts based on his personal experiences working with them, and that the program may help them feel better about themselves. Thus, most of the children were returning students from the previous school year and were pre-selected until a total of 14 subjects had been chosen. Students who were not returning from the previous year were chosen based on their initial attendance at the after school homework program. Once the children had attended at least one after-school homework session, they were given a consent form (see Appendix D) to be signed by their parents in order to attend the self-enhancement program. Included with the consent form was a short questionnaire that would help identify the demographics of each child (see Appendix D). Both the evaluations and the implementation of the program were conducted by the researcher. Therefore, once the participants returned their consent forms, the initial evaluations (pre-tests) were conducted with each child during the after

school homework program. At the initial meeting with each child, the researcher presented herself as a teacher and Masters' student who would like to obtain information about their thoughts and feelings concerning others and themselves. It is at this time that children were informed that they would be attending group sessions and that they were given the choice to participate or not in the research project. Both pre-test and post-test evaluations lasted approximately 30 minutes per child and occurred over three to four sessions. Post-tests also included a one-on-one interview where the researcher asked each participant open-ended questions concerning their overall experience and thoughts and feelings concerning the program and activities (see Appendix C). Once all of the children had been evaluated (pre-tests), the researcher commenced the self-enhancement program. Each program session lasted approximately one hour and a half. This time was allotted to the circle session which lasted approximately 40 minutes and follow-up activities related to the topic of discussion that lasted approximately one hour. Sessions occurred twice a week, however, one month into the program it was decided that the first day of the week would be devoted to games and the second day to circle time and activities. In general games were chosen by the researcher based on their cooperative and teamwork aspects because these types of games have been shown to increase some aspects of children's self-concept (Glover & Midura, 1992). The researcher was a participant observer for both the circle time and activities. Therefore, fieldnotes were written down after each session once the researcher had left the site. Notes were both descriptive, describing participants' behaviours and reactions to various events that occurred during the sessions; and reflective, consisting of personal thoughts on the interactions amongst the participants

and between the researcher and the children. The program lasted 17 weeks for a total of 34 sessions (play days and circle time). Post-tests were conducted after the last session.

Administration of measurements. The Piers-Harris 2 (Piers & Herzberg, 2002) was administered twice to participants on an individual basis: once prior to the beginning of the program; and, a second time after the last session of the self-enhancement program. Prior to the participants answering the short statements of the Piers-Harris 2, the researcher presented herself and the scale to explain its purpose: that it is used to find out how boys and girls really feel about themselves. Children were encouraged to be as honest as possible and write the first answer that was closest to how they usually feel. Participants were also reminded that it was not a test, that the answers would be confidential, and that there was no right or wrong answer. Next, the researcher read the instructions out loud (see Appendix A). Children were also asked if they had any questions before they began. They were also reminded to answer each statement by circling 'yes' or 'no'. Each statement was read to participants in grades 4 and under. Older participants were asked if they wanted the statements to be read to them or not. The researcher made it clear that they could ask her questions if needed. The Multiple-Response Racial Attitude measure (MRA; Doyle & Aboud, 1995) was administered to each participant on an individual basis after they had completed the Piers-Harris 2. The researcher read each statement once and put, facing up on the table, three cue cards on which was written the adjective mentioned in the statement. The participant was then asked to place the cards in the box or boxes of 'people who are that way' (Aboud, 2003). For example, the researcher would read the following statement: "Who is mean and always poking others? Is it the Black child, the Chinese child, the White child, more than one

child who is mean? Put the pictures with who is mean." The cue cards would have the word *mean* written on them and the child would then decide in which boxes to insert the cards according to his or her judgment of that particular group of children. After each response, the researcher checked off, in a discreet manner, the answers given by the participant. The post-test interviews were conducted after the administration of the MRA. Participants were told that the researcher had some questions to ask them about the program they attended. Consent had not been obtained for audiotaping interviews with participants; therefore, the researcher took detailed notes and paraphrased some answers.

Scoring measurements. In order to obtain the cluster and total raw scores for the Piers-Harris Children's Self-Concept Scale second edition, 1 score was tabulated for each response that was keyed in the direction of a positive self-concept. Thus, the total score had a possible range of 0 to 60. The cluster scores were tabulated based on the number of items that belonged to each dimension (see Table 1). Hence, cluster scores had a possible range of 0 to 16. Consequently, each subject had a total of seven scores for both the pretest and post test. Omitted and double responses were not included in the raw scores. The validity of participants' responses was verified with the Inconsistency Responding Index (INC) and the Response Bias Index (RES). In order to obtain the INC, 1 score was credited for each item in the inconsistency index that was not keyed in the given direction. A raw score of 4 or higher for the INC suggests that the participant may have responded randomly to some of the items (Lemley, 2004; Piers, 1996). To obtain the Response Bias Index (RES), each item that obtained a "yes" response is summed (Piers, 1996). If the score for Response Bias Index (RES) is 40 or above, or 18 and below; the results should not be interpreted (Lemley, 2004; Piers, 1996). For the purpose of

interpreting participants' self-concepts, raw scores were converted into z scores and transformed into t-scores with a mean of 50 and a standard deviation of 10.

The participants' racial attitudes were measured using the MRA. A score was calculated for participants' responses to each racial group for both the pre-test and post-test with a possible score range of 0 to 10. Following Aboud's (2003) scoring method, final scores were obtained by subtracting the total number of negative evaluations from the total number of positive evaluations. Thus, the final results consisted of an in-group and two out-group evaluation scores ranging from – 10 (very unfavourable) to + 10 (very favourable). Based on Aboud's (2007) interpretation of her instrument, a bias is represented by a positive score for the in-group and a negative score for the out-group. This occurs when an individual chooses more positive attributes for their in-group and more negative attributes for the out-group. Contrarily, a counter bias is present if the score is positive for the out-group and negative for the in-group. Thus, more negative attributes are chosen for the in-group and vice-versa for the out-group. A neutral score shows no prejudice for that particular group. In this case, the individual would have chosen an equal amount of negative and positive attributes for any given group.

Fieldnotes and post-test interviews were read a first time in order to conduct a preliminary exploratory analysis. Next, the data was coded twice and then organized into broader themes. Fieldnotes and post-test interviews were coded separately.

Results

The final sample for the data analysis consisted of 12 participants. Final results included in the analysis consisted of six scores from the Piers-Harris 2 and three scores from the MRA for both the pre-tests and post tests for all participants. The interpretation

of self-concept scores were based on normalized t-scores with a mean of 50 and a standard deviation of 10. The Piers Harris 2 score range for the total score (TOT) are as follows: Very High (\geq 70), High (60-69), High Average (56 – 59), Average (45 – 55), Low Average (40 - 44), Low (30 – 39), and Very Low (\leq 29). The range for the dimension scores are slightly different: Above Average (\geq 56), Average (40 – 55), and Low (\leq 39) (Nguyen, 2008). Higher scores indicate a favourable self-concept and lower scores are associated with more negative self-concept (Piers, 1996).

Self-Concept Scores

One of the goals of this study was to explore if the chosen self-enhancement program would help increase children's self-concept scores. The total score (TOT) of the Piers Harris 2 (general self-concept) was calculated for each participant as well as the scores for each dimension: Behaviour (BEH), Intellectual and School Status (INT), Physical Appearance and Attributes (PHY), Freedom from Anxiety (ANX), Popularity (POP), and Happiness and Satisfaction (HAP). The validity of participants' results was verified. Four participants had an Inconsistency Index Score (INC) of 4 for the pre-test and two had an INC of 4 or above for the pre-test. The INC allows us to detect inconsistent responses based on 25 paired items that should be answered in order to follow a logical and consistent pattern. For example, if a participant answers "yes" to item 2 - I am happy and "yes" to item 40 - I am unhappy, there would be an inconsistency in their answers, and we would add a score of one to their INC. However, although some of the participants may have responded randomly to some of the items none of them had a raw score of 6 which would suggest a high incidence of random responses (Piers, 1996). Similarly, the response bias (RES) determines if participants exaggerated their

responses by deliberately answering in an agreeing (answering mostly yes) or disagreeing (answering mostly no) manner to items independently from their content (Nguyen, 2008). Again, none of the participants had a RES of 40 or above, or 18 and below, thus, it was not necessary to discard their data. Due to the sample size, non parametric t-tests using the two related samples Wilcoxon test were conducted to compare the results of the Piers-Harris 2 pre-test and post-test results. Differences between the pre and post-test results for all Piers Harris 2 scores were non-significant at an α of .05.

Pre-test self-concept scores. Half of the participants had TOT scores in the average range, and the six others had scores in the high and low ranges. Two participants had high scores of 64 and 69; six participants had average scores of 49, 53 and 54; two participants had low average scores of 41 and 44; and, two participants had low scores of 35 and 36 (see Table 2). Overall, a little more than half of the participants also had average scores for the subscales (see Table 2). Five participants had above average scores of 57 and 62 for the PHY scale and scores of 56 and 62 for the HAP scales. Four participants had above average scores of 57, 62 and 68 for the INT scales; three participants had above average scores of 60 and 63 for the ANX scale; and, two participants had above average scores of 59 for the BEH scale and of 66 for the POP scale. Nine participants had average scores of 45, 50 and 55 for the BEH scale; eight participants had average scores of 44, 47, 50 and 53 for the ANX scale and of 44, 49 and 55 for the POP scale; six participants had average scores of 41, 46 and 52 for the INT scale and of 42, 47 and 52 for the PHY scale; and, five participants had average scores of 45 and 50 for the HAP scale. Low scores were observed in two participants for the INT scale with scores of 36; the POP scale with scores of 32 and 38; and, for the HAP scale

with scores of 28 and 34. Only one participant had low scores in the BEH, PHY and ANX scales with respective scores of 23, 27 and 27 (see Table 2).

Post-test self-concept scores. T-scores increased for seven out of the 12 participants and decreased for four participants (see Figure 3). In the post-test, one participant had a high TOT score of 63; one participant had a high average score of 59; eight participants had average scores of 45, 46, 52, 53, and 55; one participant had a low average score of 40; and, one participant had a very low score of 25 (see Table 2). Subscale scores slightly increased between the pre and post-test results. Six participants had above average scores for the BEH scale of 57 and 60, and of 56 and 60 for the HAP scale; five participants had above average scores of 56, 59 and 64 for the ANX scale; four had above average scores of 59 and 63 for the INT scale; and, three had above average scores of 59 and 63 for the PHY scale and of 58 and 62 for the POP scale. Average scores were observed in seven participants for the PHY scale with scores of 46, 50 and 54; and in the POP scale with scores of 42, 45, 52, and 55. Six participants had average scores of 45, 48, 52 and 55 for the INT scale; five participants had average scores of 45 and 48 for the ANX scale, and of 43 and 47 for the HAP scale; and, four participants had average scores of 43, 46, 50 and 53 for the BEH scale. Low scores were observed in two participants for the BEH scale with scores of 26 and 39; in the INT scale with scores of 30 and 38; in the PHY scale with scores of 28 and 37; in the ANX scale with scores of 29 and 37; and, in the POP scale with scores of 26 and 39. Finally, only one participant had a low score of 25 in the HAP scale (see Table 2).

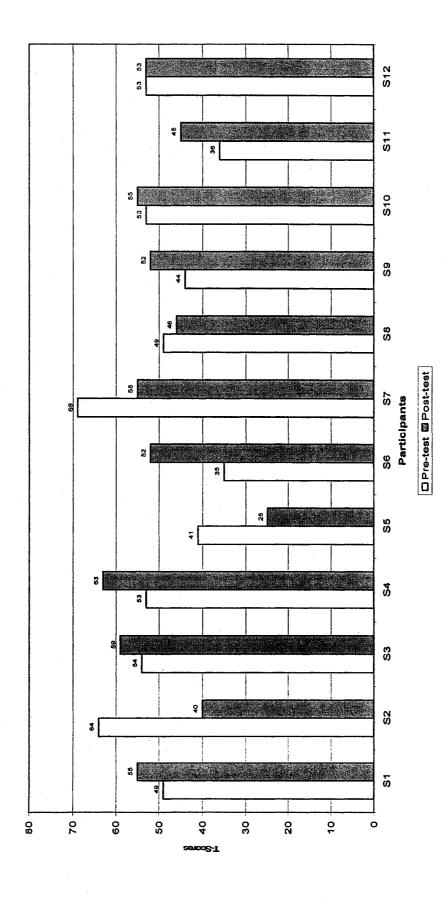
Non-parametric independent samples Mann-Whitney U tests were conducted to investigate gender differences for general self-concept scores. No significant differences were found at an α of .05.

The relationships between the Piers-Harris 2 dimensions. Nonparametric bivariate Spearman rho correlations were conducted on the Piers-Harris cluster scale raw scores. Table 3 reveals the significant correlations at an α of .05 and of .01 between several subscales of the Piers-Harris 2 in the pre-test. The ANX correlated with POP ($r_s =$.77, $\alpha < .01$), HAP ($r_s = .58$, $\alpha < .05$), and TOT ($r_s = .72$, $\alpha < .01$). POP correlated with HAP ($r_s = .88$, $\alpha < .01$), and TOT ($r_s = .74$, $\alpha < .01$). HAP correlated with TOT ($r_s = .79$, $\alpha < .01$).

Table 3 also reveals the significant correlations found between the Piers-Harris 2 post-test results. BEH correlated with TOT ($r_s = 72$, $\alpha < .01$). INT correlated with PHY ($r_s = .58$, $\alpha = .05$), ANX ($r_s = .70$, $\alpha < .05$), HAP ($r_s = .70$, $\alpha < .05$), and TOT ($r_s = .77$, $\alpha < .01$). PHY correlated with POP ($r_s = .72$, $\alpha < .01$), HAP ($r_s = .72$, $\alpha < .01$), and TOT ($r_s = .63$, $\alpha < .05$), and TOT ($r_s = .63$, $\alpha < .05$), and TOT ($r_s = .63$, $\alpha < .05$), and TOT ($r_s = .86$, $\alpha < .01$). POP correlated with HAP ($r_s = .59$, $\alpha < .05$), TOT ($r_s = .89$, $\alpha < .01$), and AGE ($r_s = -.61$, $\alpha < .05$). And, finally HAP correlated with TOT ($r_s = .63$, $\alpha < .05$).



A Comparison of Participants' t-Scores for the Piers-Harris 2 Pre- and Post-Tests



0 (

Self-Concept scale	Items
BEH (I)	12, 13, 14, 18, 19, 20, 27, 30, 36, 38, 45, 48, 58, 60
INT (II)	5, 7, 12, 16, 18, 21, 22, 24, 25, 26, 34, 39, 43, 50, 52, 55
PHY (III)	5, 8, 9, 15, 26, 33, 39, 44, 46, 49, 54
FREANX (IV)	4, 6, 7, 8, 10, 17, 23, 29, 31, 32, 35 , 40, 56, 59
POP (V)	1, 3, 6, 11, 32, 37, 39, 41, 47, 51, 54, 57
HAP (VI)	2, 8, 28, 31, 35, 40, 42, 49, 53, 60

Item content of the cluster scales – Piers-Harris 2

Piers-Harris 2 t-Scores

Subjects	BEH	INT	РНҮ	ANX	POP	НАР	TOT
			Pre-test	(n = 12)			
S1	50	68	42	53	44	34	49
S2	59	62	47	63	66	62	64
S3	45	57	62	50	55	56	54
S4	45	52	42	60	49	50	53
S5	23	46	47	53	55	50	41
S6	55	52	52	27	38-	28	35
S7	59	62	62	63	66	62	69
S8	50	41	57	47	49	50	49
S9	50	36	52	44	49	56	44
S10	55	52	57	44	44	50	53
S11	55	36	27	44	32	45	36
S12	50	41	57	53	55	56	53
	· · · · · · · · · · · · · · · · · · ·	<u></u> .	Post-test	(n = 12)	· · · · · · · · · · · · · · · · · · ·		<u></u>
S1	57	59	46	56	55	43	55
S2	39	38	37	48	42	47	40
S3	57	59	59	59	55	60	59
S4	60	59	63	64	62	60	63
S5	26	30	28	29	26	25	25
S6	46	63	54	48	52	60	52
S7	50	52	54	59	58	56	55
S8	43	48	54	48	45	43	46
S9	57	45	54	45	55	47	52
S10	53	52	59	48	58	56	55
S11	57	45	50	37	. 39	47	45
S12	57	55	46	56	52	56	53

Variable Sub- Scale	1	2	3	4	5	6	7	8
			Pro	e-test (n =	12)			
1. BEH	-	.20	.14	05	064	.17	.25	.31
2. INT		-	.10	.53	.33	.14	.57	25
3. PHY			-	.00	.46	.53	.51	02
4. ANX				-	.77**	.58*	.7 2**	24
5. POP					-	.88**	.74**	10
6. HAP						-	.79**	01
7 . TOT							-	08
8. AGE								-
· · · · · · · · · · · · · · · · · · ·			Pos	t-Test (n =	= 12)	· · · · · · · · · · · · · · · · · · ·		
1. BEH	-	.50	.42	.49	.56	.44	.72**	20
2. INT		-	.58*	.70*	.56	.70*	.77**	18
3. PHY			-	.55	.72**	.72**	.69*	21
4. ANX				-	.73**	.63*	.86**	32
5. POP			•		-	.59*	.89**	61*
6. HAP						-	.63*	.03
7. TOT							-	47
8. AGE								-

Bivariate Correlations Between Subscales for the Piers-Harris 2 Results and the Age Variable

* Correlation is significant at the <.05 level (2-tailed) ** Correlation is significant at the <.01 level (2-tailed)

Racial Attitudes Scores

Another goal of this study was to determine if Black children's racial attitudes would be influenced by a self-enhancement program that included content to diminish the influences of negative racial stereotypes in our society. Results helped us evaluate the efficiency of the program in modifying participants' racial attitudes. Non parametric paired sample Wilcoxon tests conducted on the Multi-Response Racial Attitudes Measure (MRA) revealed significant differences at an α of .05 between the White out-group pre and post-test results, Z = -1.95, p = .05. Descriptive statistics are presented in Table 4.

Children's racial attitudes. This research study's aim was to explore Black children's racial attitudes. On average, participants had somewhat favourable attitudes towards all three racial groups although averages differed. In the pre-tests the Chinese out-group received a slightly higher average score (M = 4.92; SD = 2; median = 4.5) than the in-group (M = 3.67; SD = 2.5; median = 4); and, the White out-group received the lowest average score (M = 1.50; SD = 2; median = 3) (see Table 4). Thus, participants had a tendency to identify more positive than negative attributes to the Chinese out-group. Moreover, minimum scores for the in-group and White out-group are under 0 (see Table 4). Thus, children whose scores were under 0 would have identified more negative than positive attributes for these groups. Individual scores show that in the pre-tests two subjects had no prejudice - a neutral score for at least one out-group. Two subjects had a counter bias – a negative score for the in-group and a positive score for at least one out-group. (See Table 5).

The post-test average scores for the MRA showed slightly different results. The out-group scores increased whereas the in-group scores decreased. Again, on average, the Chinese out-group received the highest average score (M = 5.08; SD = 3.3; median = 6), however, the White out-group's average score increased significantly (M = 4; SD = 3; median = 4), and the in-group average score was the lowest (M = 2.67; SD = 4; median = 4) (see Table 4). Participants had quite favourable attitudes towards the three racial groups. However again, the in-group and the White out-group's minimum scores were under 0; thus, some participants have less than favourable attitudes towards these racial groups. Nevertheless, the Chinese out-group's minimum scores for the pre-test and post-test were always positive. Therefore, in general, participants seem to have favourable attitudes towards the Chinese racial group and in general subjects' scores increased between the pre-test and post-test. Two subjects had no prejudices towards all three racial groups; one subject had a bias; and, one subject had a counter bias (see Table 5).

According to Aboud (2007, 2003), counter bias attitudes increase with age. Thus, older children (ages 9 and above) would be more inclined to choose positive attributes for the out-group and negative attributes for the in-group. Non-parametric Mann-Whitney U independent samples were conducted to compare both pre and post-test results within age groups. Categories were age group 8 and age group 9 and above. Age differences were significant at an α of .05 for the Chinese out-group pre-test scores with U = -2.15, p = .03. Non-parametric Mann-Whitney U independent samples tests were also conducted between participants' gender and MRA scores. No significant differences were found between boys and girls.

The relationship between MRA results. Nonparametric bivariate Spearman rho correlations were also conducted on the pre-test and post-test results for the MRA. No significant correlations were found between any of the pre-test results, however, in the post-test, the Chinese out-group results correlated with the White out-group results ($r_s = .60, \alpha < .05$). In addition, age correlated with Chinese pre-test results ($r_s = .60, \alpha < .05$) (see Table 6).

The Relationship Between Self-Concept and Racial Attitudes

Finally, the study also explored the relationship between Black children's selfconcept and racial attitudes. Non parametric correlations were conducted on both the pretest and post-test results using Spearman's rho in order to determine if there was a relationship between the Piers-Harris 2 total raw scores and the Multi-Response Racial Attitudes (MRA) scores. There were no significant correlations at an α of .05 between participants' general self-concept (TOT) and racial attitude scores.

Descriptive S	Descriptive Statistics for the MRA Results	IRA Results					
						Percentiles	
	M	SD	Minimum	Maximum	25 th	50 th (median)	75 th
	•		Pre-Tes	Pre-Test (n=12)			
Black	3.67	2.50	-3	9	ω	4	5.75
Chinese	4.92	7	7	8	3.25	4.5	6.75
White	1.50	2.11	-2	4	75	C	ß
			Post-tes	Post-test (n=12)			
Black	2.67	3.9	L-	L	ا .25	4	S
Chinese	5.08	3.3	0	6	1.25	Q	7.75
White	4	m	-	œ	.75	4	٢

MRA Results

Subject	Black	Chinese	White
		Pre-test	
S1	6	3	-2
S2	3	4	3
S3	6	7	3
S4	6	2	4
85	3	5	3
S6	5	4 _	-1
S7	3	3	3
S8	5	4	3
S9	2	5	0
S10	4	8	0
S11	4	6	3
S12	-3	8	-1
	<u>, , , , , , , , , , , , , , , , , , , </u>	······································	
		Post-test	
S1	-7	9	8
S2	0	0	0
S3	0	0	0
S4	7	6	5
85	5	6	4
S6	4	0	. 7
S7	7	8	7
S8	1	5	-1
S9	4	6	4
S10	5	9	4
S11	5	7	7
S12	1	5	3

Subscale	1	2	3	4
		Pre-test $(n = 12)$		
1. Black	-	39	.16	21
2. Chinese		-	26	.60*
3. White			-	02
4. Age			-	-
		Post-test (n = 12)		
1. Black	· - ·	.41	.35	26
2. Chinese		-	.60*	42
3. White			-	39
4. Age				-

* Correlation is significant at the <.05 level (2-tailed).

Analysis of the Sessions

Fieldnotes. Descriptive notes were based on the overall content and events that occurred during each session. Whereas, reflective notes were guided by questions i.e., were members excited by the meeting? from Palomares and Ball (1974) but mostly based on the researcher's experience interacting with the children as a participant observer (see Appendix F). Themes were identified based on their frequency in the fieldnotes.

Themes and sub-themes. Six themes emerged from the fieldnotes: emotions, emotional expression, absenteeism, lack of respect, and friendship. Three sub-themes were identified as emotions: anger/ frustration, sadness and joy. Participants seemed at times, angry or sad, but they were also happy when they were attending the program sessions. These themes were closely related to the emotional expressions sub-themes: crying/ yelling, laughing, physical displays of affection, and attention seeking behaviours. Participants were encouraged to express their emotions all while respecting one another. The children often expressed their affection towards the researcher by greeting her with hugs. Participants also displayed some recurring behaviours. At the beginning of the program and mostly during circle time, participants were somewhat uncooperative and sub-themes included: avoidance/ absenteeism, and impatience. Participants sometimes lacked respect for one another. Sub-themes were identified as: fights and insults/ teasing. Finally, some children made new friends within the group. This was recognized when a child would identify another participant as a close friend.

Children's perspectives. The themes that emerged from the one-on-one interviews with participants' were: friendship, emotions and play. Participants often identified making new friends or having close friends within the research group. They also

mentioned that attending the program made them feel good, and that they enjoyed the games and activities.

Discussion

This research study allowed us to explore the benefits of a self-enhancement program based on quality/ circle time on Black children's self-concept and racial attitudes. In the process, four research questions were answered: (1) How can a selfenhancement program based on Quality/ Circle Time increase children's self-concept? (2) How can a self-enhancement program address the negative influences of racial stereotypes in our society and influence participants' racial attitudes? (3) How are Black children's racial attitudes influenced by social representations of racial groups in our society? and (4) Is there a relationship between self-concept and racial attitudes of Black children of Haitian origin living in a high-risk neighbourhood? The following discussion will answer the research questions based on the study's final results.

Research Question 1: Can a self-enhancement program based on Quality/ Circle Time increase Black children of Haitian origin's self-concept?

Self-concept scores. The self-enhancement program did not seem to significantly influence participants' self-concept scores. However, this can be due to various factors. First, our sample size was limited, thus non-parametric tests were used. Hence, it is possible that different results may have been found with a larger sample. Second, according to Piers (1996), the self-report nature of the Piers-Harris 2 increases the chances that children will respond in a socially desirable way. Thus, participants were meeting the researcher for the first time when the pre-test was administered and may have been more inclined to answer the scale items in ways that were socially acceptable

instead of how they genuinely felt and acted. On the contrary, at the time of the posttests, a close relationship and rapport based on trust had grown between some of the participants and the researcher. Therefore, the children may have been more inclined to answer more truthfully. As a result, their post-test results would have been more genuine than their pre-test results. Furthermore, the possibility that participants may have been more truthful in the post-test can also be somewhat supported by the validity scores. Only two participants compared to three in the pre-test had a score of four or above on the Inconsistency Index Scale for the post-test. Thus, participants' TOT scores did increase in the post-tests. Three out of the four participants who had low average or low scores showed an increase in the post-tests with results that fell into the average score range. Thus, it's possible that the program may have had a small influence on their selfconcepts. Unfortunately, two of the participants' scores decreased considerably. One participants' score went from a high score to a low average score, and the other participants' score went from a low average score to a very low score. Finally, another participants' score went from a high score to an average score. Participants' lower scores could be explained by one's mood on the day of the pre-test or post-test. Events or situations at school or at home that are outside of the researcher's control could have affected a child's mood and as a result influenced how each item on the scale was answered. For example, on the day of the post-test one participant was particularly upset. As a result, the very low score was very representative of that child's mood the day the post-test was administered. Thus, this participant's emotional state of mind seemed to have influenced the responses to the items of the scale and subsequently the overall results. Nevertheless, seven of the participants' TOT scores increased, therefore some

aspects of the self-enhancement program may have had an influence on children's selfconcept.

Relationships between self-concept subscales. The pre-test was administered at the beginning of the school year when children are often adapting to their new teacher, classroom and peers. Hence, it appears that at the time of administration of the pre-tests, children in the research group who had higher self-concept scores also felt less dysphoric, happier, and more social (popular). These three factors were related to this group's selfconcept. Ginsburg-Block, Rohrbeck, and Fantuzzo (2006) also found a relationship between social outcomes and self-concept, and presented Sroufe, Duggal, Weinfeld, and Carlson's (2000) findings that social acceptance is related to children's self-concept. Thus, how this group of children felt at the beginning of the year seemed closely related to their perceived ability to make friends, their overall happiness and satisfaction with self as well as their perceived ability to deal with stressful situations. Consequently, their ability to socialize seemed to be facilitated by their facility in dealing with situations that may trigger anxiety as well as their degree of perceived happiness. Thus, it appears that children in this group who had higher self-concept scores also perceived themselves as being more popular, as experiencing less emotional disturbance and as feeling happier.

The relationships found between the self-concept dimensions in the post-test results were somewhat similar. However, relationships between intellectual and school status and the behaviour dimensions emerged. It is possible that participants' responses were influenced by the fact that they had recently received their second trimester report cards. A high score in the intellectual and school status scale was also related to a higher general self-concept score. This finding is closely related to previous studies that have

found a relationship between the cognitive dimension of self-concept (i.e., academic selfconcept) and the general self-concept (Hay, et al., 1998). Furthermore, as mentioned earlier, the relationship between academic achievement and self-concept is often mentioned in studies (Hay, et al., 1998; Justice et al., 1999) and, according to the results of this study, it seems that one's perception of their academic abilities is also related to their overall happiness and acceptance of self as well as their ability to deal with stressful situations. Similarly to the pre-test results, this group of children's ability to deal with stress (freedom from anxiety) was also related to their perception of how happy and popular they were. Thus, it is possible that the children who have less stressful situations at home are also happier, and as a result feel more confident making friends. Also, as mentioned earlier, children whose families live in lower socioeconomic conditions may experience their parents' stress which may have an impact on their social emotional development (Giles, 1990). Hence, it may be that children who are less stressed are also more popular, and those who are happier also judge their looks more favourably and feel more confident in school. And for this particular group of children, it seems that their level of stress is related to their perception of social, academic and emotional selfconcepts. Furthermore, as mentioned above, a child's self-concept is related to their social acceptance. Thus overall, participants who perceived themselves as being intellectually competent were less stressed, happier and had more favourable attitudes towards their physical characteristics. They also perceived themselves as being more social. What's more, in the post-tests, all six dimensions were related to the general selfconcept. Thus, children who had positive perceptions of self in any of the six dimensions also had a positive self-concept. These findings are important since Germinario et al.

(1992) had identified four basic conditions that could possibly identify the risk for students' school failure and two of them were self-concept and alienation. Interestingly enough, a relationship was also found between the popularity dimensions and participants' age. Children's perception of their popularity decreased with age. Hence, it seems that the older children in the group perceived themselves as being less socially functional than the younger children in the group. It is possible that the older children, around the age of 11, were more advanced in their social and emotional development. Hence, they may be more sensitive to significant others' perceptions and opinions of them and may be socially comparing themselves to others. As a result their perception of self may be influenced by their increased ability to socially compare themselves to their peers (Berk & Shanker, 2006), and when comparing themselves to others they might feel less socially competent.

Research Question 2: Can a self-enhancement program address the negative influences of racial stereotypes in our society and influence participants' racial attitudes?

The self-enhancement program did not influence participants' racial attitudes towards the in-group. It is possible that there was not enough exploratory content in the program, or it was not relevant enough to promote more favourable racial attitudes towards the in-group. Nevertheless, in general, individual subject scores for children's racial attitudes towards the in-group increased, even though the average score showed a slight decrease. Spencer (1984) mentioned how Black children's race dissonance may be affected if they attend school with a minimal number of White children. Thus, although the children in this study live in a predominantly Black community, it is possible that children of other racial groups are treated differently by teachers or school administrators

or individuals in their environment. Thus, Black children may learn the attitudes and evaluations of their racial group by observing how adults and society treat children from various groups. Their racial attitudes towards their in-group could then be influenced by what they perceive. Thus, that could partly explain the results that were found. The Multi-Response Attitude Measure (MRA) also measured children's attitudes towards two other racial groups: Chinese and White and helped us to answer question number 3. *Research Question 3:How are Black children's racial attitudes influenced by social representations (racial stereotypes) of racial groups in our society?*

According to Aboud (2007) a positive score for the in-group and a negative score for the out-group represents a bias whereas a positive score for the out-group and a negative score for the in-group represents a counter bias. Thus, in the case of the counter bias, the participant is prepared to attribute positive adjectives to the out-group and negative adjectives to the in-group. In accordance with the MRA, we hoped to find neutral scores that showed an equal distribution of both negative and positive attributes in all boxes (Aboud, 2007). In general, participants had positive racial attitudes towards all racial groups, although some showed no prejudice towards any particular group. Nevertheless, participants had more favourable attitudes towards one racial group over the others. In both the pre-tests and the post-tests, the children had more favourable attitudes towards the Chinese out-group, and they also had more favourable attitudes towards the White out-group for the post-test. It is not clear why this occurred. It is possible that factors outside the self-enhancement program such as the media, personal experiences with peers or influences at school with classmates or the teacher may have influenced their racial attitudes. It is also possible that the school, home or community

have a counter biased perception that has been learnt by this group of Black children. Sinclair et al. (2005) mentioned how if children identified with their parents, it is possible that their implicit racial prejudice will be influenced by their parent's racial attitudes. Thus, many factors outside of the researcher's control could explain these more favourable attitudes towards the Chinese and White out-groups. These findings are of interest since Aboud and Doyle (1995) had found a strong pro-Black/anti-White and anti-Amerindian bias in Black English-speaking third graders in a large Canadian city. Nevertheless, in the present study, the Black children were French-speaking and had a strong pro-Chinese attitude as well as a pro-White and pro-Black attitude. These positive attitudes towards all three racial groups are reassuring because these children appear to be able to evaluate all three groups somewhat equally (i.e., choose both positive and negative attributes for all of them). However, participants had a tendency of attributing more positive than negative attributes to the Chinese group. This more favourable attitude towards the Chinese out-group could be explained by the fact that in our society commonly known racial stereotypes towards this group are mostly positive. We often categorize Asians as being smart (Chang & Kleiner, 2003) and calm individuals (Helmreich, 1982), attributes that are most of the time seen as positive. However, not all stereotypes towards Asians are positive. Hence, Aboud (2003) speculated that if in-gorup attitudes are "psychologically primary" then there is a possibility that children's "realistic" acknowledgement of negative in-group qualities that derive from interacting with the in-group, may direct their attention to the out-group's potential to have positive qualities. Furthermore, children who have had personal interactions with peers from the out-group would use these experiences to evaluate the out-group (Aboud, 2003). Thus, it

is possible that these children may have less first hand experiences with Chinese children but many personal experiences with Black and White children. As a result, they are able to apply negative attributes to the Black and White groups. However, their lack of experience with the Chinese group leads them to identify more positive attributes to that particular racial group. This could be the case since during the administration of the MRA most participants appeared to be using their personal experiences to determine which attributes they would select for each racial group. In that case, it is a possibility that some of the participants have had more negative experiences with the in-group and White group than positive experiences, and, less personal experiences with the Chinese group. Nevertheless, we cannot ignore the fact that these children's racial attitudes could also be a result of society's representation of these racial groups. Hence, their attitudes towards the out-groups and the in-group could be based on social representations of these groups (i.e., stereotypes). Another possibility is found in some studies that have found that children who had more positive in-group attitudes also had more negative or less positive out-group evaluations. And, children who had negative evaluations of their ingroup had more positive evaluations of the out-group (Aboud, 2003). Although none of the average scores were negative, these children did have more favourable attitudes towards the out-group than the in-group. In the pre-test, only one child had a negative evaluation of the out-group. And at least one of his out-group evaluations was more positive for the Chinese out-group. In the post-test, the child with the least favourable attitudes towards the in-group also had the highest evaluations for both out-groups. Again, it is not clear why these children had more positive evaluations towards the outgroups and less positive evaluations towards the in-group. However, the possibility that

external factors may be influencing their racial attitudes and perceptions of the in-group is a probable conclusion. Hence, although participants live in a diverse community with a high percentage of Black Haitians, in general, they expressed less positive attitudes towards their in-group in comparison to at least one out-group. What's more, it is a possibility that Blacks who speak French (i.e., Haitians) identify less with the North American Black power vision than Blacks who speak English. This could be explained by the fact that some French speaking Blacks do not identify with English speaking Black role model figures. Thus, a pro-Black attitude would be more prevalent in an Englishspeaking Black community than a French-speaking Black community. Thus, it may be possible that Black children's racial attitudes are influenced by society's representations of their racial group. As Bennett, et al.'s (1998) statement mentioned, in-group favouritism will occur if one is exposed to social factors promoting a positive view of one's own group. And unfortunately, we are often faced with media that sustain stereotypes (Manzo & Bailey, 2005; Stangor & Schaller, 1996), particularly negative stereotypes of Blacks that contribute to the attitudes and beliefs we have towards them (Cortés, 2004). The media also promote behaviours that are often imitated by individuals who may have difficulty making the difference between fiction and reality (Cortés, 2000, 2004). Thus, children who watch a lot of television may be at a greater risk of being influenced by media, adopting the behaviours that they see, or at least believe that the behaviours that they see are representative of a whole group. Thus, if these children have learnt to attribute more positive and less negative adjectives to the Chinese racial group; they must have also learnt to attribute less positive and more negative adjectives to the Black racial group.

An age difference was also found between the younger and older children's perception of the Chinese out-group. Older children had more favourable perceptions of this group. It is possible that the older children have less personal experiences with the Chinese out-group since older children will sometimes have more friends from the ingroup (Aboud, 2007). Thus, they would be inclined to attribute more positive traits to the group they do not interact with. Or, it is also possible that they may have more implicit contact with stereotypical representations of that group. Nevertheless, the sample size could also be a factor that may have influenced the results since there were more participants in the age category 9 and above than the age category 8.

Relationships between one's racial attitudes towards a particular group.

Results showed a relationship between the children's favourable attitudes towards Chinese children and their attitudes towards White children. Again, as mentioned above, the children may have less personal experiences with Chinese and White children which would explain their tendency to attribute more positive qualities to these groups. However, it is also possible that both of these racial groups have favourable representations in our society.

Research Question 4: Is there a relationship between the self-concept and racial attitudes of Black children of Haitian origin living in a high-risk neighbourhood?

Neither set of results showed any relationship between the general self-concept score and the racial attitudes scores of participants. Thus, although these children may have less positive attitudes towards the in-group in comparison to their attitudes towards the out-groups, racial attitudes were not related to self-concept. These findings are supported by previous findings that did not find a relationship between racial preference

and self-concept (Clark, 1982; McAdoo, 1985; Spencer, 1982a, 1984). Thus, although children have less favourable attitudes towards Blacks, it appears that they are still able to perceive themselves separately from their overall perception of that group. For example, even though they might have identified the in-group as being mean, they may not perceive themselves as being a mean person. Furthermore, the MRA asks children to express their attitudes about other children and does not explicitly ask the participant to include themselves in that judgment. Hence, as it will be discussed later a relevant approach might be to explore the relationship between racial self-concept and racial attitudes instead of self-concept and racial attitudes.

Analysis of the Program Sessions

The overall progress of the children during the length of the self-enhancement program sessions was explored by analyzing the fieldnotes.

Absenteeism. In general, at the beginning of the program some of the children displayed uncooperative behaviours. Even though, all parents had given consent for their child's participation in the program which included attending every single session, initially some children found ways to avoid attending part of or a whole session. They avoided participating in some of the activities and used the excuse that they had to go home early. For example, one participant was present for the first session but did not participate (avoidance). And thereafter, attended the after school homework program but would be absent for the program sessions (absenteeism). The participant was then absent for the next two sessions even though they had been at the after school program. By the fourth session, after the researcher had discussed the absences with the participant, they returned and subsequently attended all sessions. Thus, in general, based on the attendance

sheet, it appears that some children needed approximately five sessions to feel comfortable enough to attend the sessions on a regular basis. Nevertheless, participants who did initially attend the program appeared impatient at times especially during the circle time. They would often start playing or talking with others while one child would be expressing their feelings on the topic of the day. Furthermore, these children also appeared to have some difficulty communicating with authority figures. At times, they would complain about an educator's behaviour towards them but appeared to express their frustration by being uncooperative in the after school homework program. It is possible that in those moments, they felt that they would not be listened to if they were to speak up, or they understood that culturally they should not speak up or speak back to an adult. Nevertheless, the researcher also felt that, at times the children would not cooperate with her, and it was more common during structured activities (i.e., circle time & activities) compared to unstructured activities (i.e., games).

Respect. Initially, these behaviours and others led the researcher to feel that there was no rapport between these children and it almost seemed as though they had difficulties getting along with one another. The researcher found this odd because based on what the educator had told her, most of these children had attended the after school homework program on a regular basis in the previous year. Thus, one would expect them to know each other and to be friends or at least acquaint with one another. Unfortunately, this was not the case. In general, the children did not have any opportunities to build friendships with their peers who also attended the after school homework program. Therefore, initially friendships or even friendly relationships did not exist. As a result, interactions between participants were unfriendly and at times unpleasant. Insults and

name calling were the most common form of unfriendly interactions (i.e., *imbécile*). This often led to fights especially when the insult was uncalled for. It seems that most fights were a result of name calling. These behaviours were also evident during the circle time sessions. Children would lose patience and rush their peers or make comments about what others would share during the circle time. It was quite difficult to diminish these behaviours that appeared to be a common form of interacting with one another. The researcher's approach was to generally repeat the guidelines as a reminder to respect one another. Williams and Leonard (1989) mentioned how "at-risk" children exhibit more antisocial behaviours than "normal" class peers. Hence, one could describe this group's behaviours as antisocial. However, it is not a term that should be used loosely with these children who eventually showed supportive behaviours towards one another. For example, with time it was participants who would remind one another to be more positive in their interactions with each other. And, participants were also very emotional children who expressed both negative and positive emotions.

Emotions and emotional expressions. During the sessions, the researcher often saw the children either angry or sad at someone or something that had happened either at school, during the after school homework program or the research program. These emotions were often expressed by crying, yelling or screaming at one another to express their anger. Attention seeking behaviours such as leaving the room were also quite common. Often, when fights would erupt one of the participants would eventually leave the room. Two participants were particularly overtly expressive. One of them would often storm out of the room when someone would say something or treat them in a way they did not like. The other participant had particularly overt expressions of anger and was

often asked to retreat in a corner in order to calm down. This appeared to help them relax. The other participants' safety was also considered during these outbursts of anger, but it was never an issue. Interestingly enough, both of these participants had shared personal experiences with the researcher that led her to understand that they were experiencing some form of bullying at school. Thus, it appears that these children had their own ways of dealing with the situation. However, they were also the ones to express the most attention seeking behaviours. Even so, participants also expressed positive emotions. Female participants were also, at times, very supportive of one another in emotional moments, especially when someone was sad. Often, in these instances, the participant would retreat in a corner or leave the room, and some of her peers would follow her in order to give emotional support (i.e., listen to and console). As the group built a rapport with one another, including the researcher, participants expressed more joy. The children often enjoyed laughing as a group especially when telling jokes in a circle or while they were playing the various games. It was during those moments that the children seemed to be happiest. What's more, with time, the majority of the children initiated hugs but only towards the researcher. Hugs were often given to express their joy that the researcher had arrived. These were always accompanied by cries of excitement. The researcher would also initiate hugs when children were showing obvious signs of distress (i.e., crying, anger). The researcher would always ask the child if they wanted a hug before initiating this type of display of affection. Also, as mentioned previously, the participants were happiest when they were playing. Play day appeared to run more smoothly and children were more cooperative during the game days than the circle time sessions. Thus, in order to increase cooperation, the researcher discussed with the participants what they would

like to do. It was decided within the first month that they would be given 10 minutes of free time at the beginning of each session in which they could do whatever they wanted. The children really enjoyed these 10 minutes of freedom. Furthermore, this free time appeared to make a huge difference in the children's mood, cooperation, attendance and motivation towards the program.

Friendship. Eventually, it was observed that the children insulted each other less and appeared to have formed new friendships with one another. Some participants identified others in the group as a best or close friend. Moreover, children also appeared to feel that being a part of the research group gave them a privilege other children in the after-school homework program did not have. Thus, it was also observed that the group had formed a sort of *clique*. On the rare occasions where the group would be playing a game and the researcher would allow a child who was not part of their group to join in, they would initially be reluctant to allow the newcomer into the group. One or more of the participants would be heard saying something along the lines of - what are they doing here, they are not part of our group. Also, if another child from the after-school program would show a sign of affection towards the researcher they would make a comment such as - do you know Priscilla. Thus, they appeared to express a form of jealousy and possessiveness if the researcher gave any attention to a child who was not part of their group. Nevertheless, overall the children seemed to anticipate the days on which the researcher would be present and seemed to feel privileged to have been chosen to be a part of the program.

Children's Overall Satisfaction with the Program

Based on the one-on-one interviews, the children enjoyed the sessions especially the games and activities even though most of them had never played some of the popular children's games that were presented during the play sessions (i.e., Dr. Mixup). In general, the majority of participants enjoyed circle time and felt comfortable sharing their thoughts and feelings on the different topics. They most often mentioned that being able to talk about their feelings and having others listen to and pay attention to them was rewarding. As one participant mentioned: "Oui, j'ai aimé ça quand les personnes m'écoutaient [...] vraiment aimé quand tout le monde te regarde et tout le monde est entrain de t'écouter et tu as toujours voulu avoir l'attention." They also enjoyed being able to talk about their feelings and felt comfortable because everyone else was sharing their feelings. On the other hand, the children who felt less comfortable during circle time were also the older ones. They worried about the possibility that what they said might be repeated to others, and felt that sometimes their peers would make unpleasant comments. Nonetheless, although the data did not show any significant differences between pre-test and post-test results, all of the participants except one acknowledged that attending the program made a difference. They most often expressed that the difference was in the way they felt. The majority of participants mentioned feeling better and happier even though at times they were unable to explain why they felt that way. Two participants spoke of how they felt the program had made a difference because they used to fight at school, and they felt that the sessions helped them control these behaviours.

« Oui. A cause du comportement. [...] desfois je frappais les autres à l'école quand on me disait de mauvais mots. Maintenant je ne frappe plus du tout parce

que je sais que ça attire juste des problèmes. [...] Quand on était avec toi, quand on se frappait ... on avait des conséquences. »

Another participant felt that the program made her a better person and allowed her to make new friends.

«Oui. Ça m'a fait changer, avoir des amis, voir comment j'étais, qu'est-ce qui est vraiment en-dedans de moi. [...] j'ai beaucoup changé. [...] Je suis devenue plus aimable. Quand tout a commencé, j'ai changé, le fait d'avoir des amis m'a fait être plus gentille [...]. »

Thus, making new friends for some participants also seemed to have been an important aspect of the program. Participants often mentioned that they had made new friends with the other children who also attended the program. Overall they mentioned that the program sessions brought them closer to peers that they used to see in school or at the after-school homework program but did not know or speak to. "[...] au début personne ne s'aimait beaucoup et après on est devenu amis." These findings are interesting since as mentioned earlier, popularity was related to children's self-concept. And, results in past studies such as Spector's (1996) research on the importance of the relationships with parents and peers on the self-concept in middle childhood showed that friendship and popularity were significant predictors of children's self-concept. Hence, the fact that the children in this research project were able to build friendships may have had an influence, even minimal, on their self-concept even though results were non-significant. Moreover, although at times participants would not get along, it appeared that the bond that had been created for some of them was quite significant and surpassed any angry feelings:

« [...] même si on était fâché un contre l'autre, on était toujours ensemble. On

était proche et on voulait plus se lâcher. C'est comme si tu voulais vraiment une boîte à musique et quand tu l'as dans tes mains, tu ne peux plus la relâcher.» Implications and Further Research

Friendship. Based on this study's findings, it seems that friendship makes this particular group of Black children feel better. Thus, it would be worthwhile for the community centre to implement programs or activities that will foster friendships within their after-school homework program. It would be important to start by integrating an approach that would teach the children to speak to each other in a respectful manner. This would in turn help to create a trusting and inviting atmosphere for an eventual implementation of circle time. A possible approach to help the children learn to speak to one another in a respectful manner would be to implement a Character Education Program. This approach generally helps children find the strength of character and inner qualities that guide their ways of living in order to become caring and thoughtful adults. Depending on the program, different ethical attributes such as loyalty, respect, honesty etc. guide their behaviours (Heartwood, 2007). These types of programs would also allow the implementer to include activities or curricula to help counteract the social representations of racial groups in our society. As an example, one could include positive representations of Blacks in their Character Education Program. Thus, one could explore if Character Education would have an influence on or be related to a child's self-concept.

Games and activities. The children really enjoyed playing games, arts and crafts activities and going outside. Thus, another way for the community centre to foster friendships between the children who attend their programs would be by giving them access to games and activities once they are done their homework. Hence, it would be

worthwhile to include physical activities and arts and crafts in the after-school homework program. Since most of the children are done with their homework around 4:30PM and cannot go home before 6PM, activities would keep them busy and allow them to socialize with the other children who are in the program. In order for this to be possible, the centre could ask the community to donate old games, books, scrap paper etc. that they would have available for the children to choose from after they have finished their homework. These games could be supervised and led by a youth or teenager from the community. Furthermore, although this study focused on middle childhood, it is also important to implement activities for older children who also attend the after-school homework program.

Self-concept and friendship. Ginsburg-Block et al. (2006) mentioned the importance of peer tutoring on children's self-concept in their meta-analysis review of social, self-concept and behavioural outcomes of peer-assisted learning (PAL). PAL includes dyadic peer tutoring, small group cooperative learning interventions and reciprocal peer tutoring. Thus, it would be worthwhile to implement a PAL approach within the after-school homework program and to explore its outcome. Furthermore, the community centre is on a shortage of volunteers and does not have the budget to hire staff (Personal communication, Educator, 2008). Thus, it would be a valid approach to help them assist children in completing their homework. They could also recruit the youth who already attend the program to help the elementary aged children with their homework. According to Ginsburg-Block et al. (2006), this could possibly promote social-behavioural change and improve academic achievement. Thus, there are various

approaches the after-school homework program could adopt in order to foster friendships within their environment as well as ways that will indirectly enhance self-concept.

Racial attitudes and self-concept. Based on the findings of this study, there was not a relationship between self-concept and racial attitudes. However, it would be worthwhile to explore other variables of the self that might be related to racial attitudes or self-concept. We discussed in length the influence of society on one's racial self-concept, thus, it would be interesting to explore children's racial self-concept or esteem and its relationship to their racial attitudes or the general self-concept. It would also be interesting to explore the relationship between racial attitudes and the media (i.e., the amount of hours a child spends in front of the television and racial attitudes). Furthermore, based on the themes that emerged during the sessions and the one-on-one interviews, it would be interesting to explore the relationship between self-concept and popularity or social status in school aged children. Hence, the results of this research showed us the importance of friendship but also opened the door to many topics for future research with this particular group of children.

Limitations

Some important limitations in this research study may have influenced the results.

Participants. First, the chosen self-enhancement intervention allowed for no more than fourteen participants. Thus, due to the size of the sample it was not possible to use parametric tests to analyze data. Furthermore, although in the beginning there were fourteen participants, only twelve were included for the analysis. As a result, pre-test and post-test results may have differed with a larger sample size. Another possible issue that arose was the way in which participants were selected. There was no initial evaluation to

determine if the children who were chosen had significantly lower self-concept scores in comparison to other children who attended the after-school homework program. Thus, selection was solely based on the educator's subjective belief that the children he chose would benefit the most from the program. What's more, during the program, some of the children had recurring absences (i.e., parents would pick them up earlier than planned etc.). Thus, it had been mentioned that the children were expected to attend all of the program sessions to fully benefit from the intervention. However, most of the children missed at least one session. As a result, it was not possible to control participants' regular attendance and participation in the program.

Holidays and breaks. Another factor that was outside the researcher's control and that may have affected the outcome of the study was unplanned interruptions during the implementation of the program. Initially the program was supposed to end before the Christmas holidays, however, it continued after the two weeks holidays. Thus, that was a first interruption in the implementation of the program. The sessions were also interrupted by the Spring Break, one week, and followed by unexpected renovations that were being done on the premises. These renovations limited the amount of space at the community centre and as a result rooms were unavailable for the program sessions. Thus, there were times when the researcher would not see the children for approximately two weeks at a time. These interruptions would break the continuous flow of activities and this was often felt by the researcher and the children when they would reunite. As a consequence, it is possible that these disruptions may have had an impact on the overall influence of the program on participants' self-concept.

The program. Although the researcher met with the children twice a week,

eventually only one day was actually devoted to the circle sessions. Thus, the fact that the circle session and accompanying activities were only done once a week may have made it less affective in enhancing children's self-concept. Usually, it is suggested that circle sessions be included on a day by day basis (Mosley & Tew, 1999). Thus, the amount of time that passed between each circle session may have been a factor in the children's cooperativeness during these sessions and its influence on their self-concept scores.

Instruments, methods and procedures. The Piers-Harris Children's Self-Concept scale was chosen based on its popularity, availability and definition. However, a French version that was translated in 1979 was used. Therefore, it may have been worthwhile to change some of the vocabulary in the items in order to make the instrument more current. Moreover, as mentioned earlier, the Piers-Harris scale allows children to respond in a socially desirable manner. Thus, although the inconsistency index score and the response bias scores were tabulated, we cannot know how truthful the children's answers were. Some participants tended to look back on their answers to make sure that the similar items were answered in the same direction. What's more, even though it only takes 10 to 15 minutes to fill out the Piers-Harris, some children may have found it long to answer 60 items. Especially the younger ones since the instrument was administered in the evening after a long day at school. As a result, some children may have answered the items of the scale without having taken the time to think about how they felt on a regular basis.

Another limitation in procedures was the fact that fieldnotes were written after the researcher had left the research site. As a result, notes were based on the memory of events, and the researcher may have been more inclined to remember some situations

over others. And, since inter-rater reliability was not conducted on fieldnotes, it is not possible to know if the analysis was done without any biases. Therefore, it may have been valuable to obtain permission to videotape the sessions even though it might have been difficult to get parental consent. Nevertheless, it would have allowed the researcher to analyze the sessions in depth and conduct running records or narrative descriptions of the sessions. Therefore, it is possible that some emerging themes may have been missed or overrepresented. Also, detailed notes were taken during the one-on-one interviews, but it is possible that some important information was missed. And, without audio-taping the interviews some important facets are missed (i.e., tone of voice). Consequently, it would be important in the future, if possible, to obtain consent to videotape and audiotape the children in order to get a general overview of the content of the sessions (i.e., behaviours, and interactions) and interviews (i.e., pauses, tone of voice)

Conclusion

The initial goal of this study was to explore the relationship between Black children of Haitian origin's self-concept and racial attitudes and implement a selfenhancement program. Findings support the benefits of the program in helping the children build friendships. It appears that this exploratory self-enhancement program created an environment where children were able to interact with their peers. This interaction led them to make new friends and as a result it seems that having friends made them feel better. These findings have important implications for the young Haitian-Canadian community of Saint-Michel because friendship is related to self-concept (Spector, 1996). Thus, at the time of submission of this paper, the researcher had met with the community centre's educator and discussed the possible activities that could be

integrated into the after-school homework program for the following school year. It was suggested to include the homework program in the centre's annual budget in order to obtain arts and crafts materials, games and books, as well as snacks children could have access to once they have done their homework. Unfortunately, the budget that is allotted to the homework program is only enough to pay one staff. As a consequence, it was suggested to recruit youths from the community to volunteer as a way for them to gain experience that could be subsequently included in their resumes. Yet, the educator, also of Haitian origin, felt that there would be difficult to recruit volunteers in the Haitian community which creates a challenge in implementing these types of programs for this particular population (Personal communication, 2008). Hence, it seems that programs can only be implemented in the community when an individual such as the researcher decides to volunteer and initiate them. Nevertheless, it would still be useful to try to recruit or instill in the younger population the benefits of giving back to ones community. And, it would also be worthwhile to create or find programs for the French-speaking Black communities that would help the children identify with positive role models inside or outside of the community. This may in turn influence their racial attitudes towards the in-group and give them hope for their future.

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APPENDIX A

Piers-Harris Self-Concept Scale 2nd Edition

Here are a set of statements that tell how some people feel about themselves. Read each statement and decide whether or not it describes the way you feel about yourself. If it is like you, circle the word "yes" next to the statement. If it is not like you, circle the word "no". Answer every question, even if some are hard to decide. Do not circle both "yes' and 'no' for the same statement. Remember that there are not right or wrong answers. Only you can tell us how you feel about yourself, so we hope you will mark each statement the way you really feel inside. (Piers, 1984, p. 7)

The Piers Harris Children's Self-Concept Scale Second Edition

Item

1. My classmate makes fun of me	Yes	No
2. I am a happy person	Yes	No
3. It's hard for me to make friends	Yes	No
4. I am often sad	Yes	No
5. I am smart	Yes	No
6. I am shy	Yes	No
7. I get nervous when teacher calls on me	Yes	No
8. My looks bother me	Yes	No
9. I am a leader in games and sports	Yes	No
10. I get worried when we have tests in school	Yes	No
11. I am unpopular	Yes	No
12. I am well behaved in school	Yes	No
13. It is usually my fault when something goes wrong	Yes	No
14. I cause trouble to my family	Yes	No
15. I am strong	Yes	No
16. I am an important member of my family	Yes	No
•		

 17. I give up easily	Yes	No
18. I am good in my school work	Yes	No
19. I do many bad things	Yes	No
20. I behave badly at home	Yes	No
21. I am slow in finishing my school work	Yes	No
22. I am an important member of my class	Yes	No
23. I am nervous	Yes	No
24. I can give a good report in front of the class	Yes	No
25. In school I am a dreamer	Yes	No
26. My friends like my ideas	Yes	No
27. I often get into trouble	Yes	No
28. I am lucky	Yes	No
29. I worry a lot	Yes	No
30. My parents expect too much of me	Yes	No
31. I like being the way I am	Yes	No
32. I feel left out of things	Yes	No
33. I have nice hair	Yes	No
34. I often volunteer in school	Yes	No
35. I wish I were different	Yes	No
36. I hate school	Yes	No
37. I am among the last to be chosen for games	Yes	No
38. I am often mean to other people	Yes	No
39. My classmates in school think I have good ideas	Yes	No
40. I am unhappy	Yes	No
41. I have many friends	Yes	No
42. I am cheerful	Yes	No
43. I am dumb about most things	Yes	No
44. I am good looking	Yes	No
45. I get into a lot of fights	Yes	No
46. I am popular with boys	Yes	No
47. People pick on me	Yes	No

48. My family is disappointed in me	Yes	No
49. I have a pleasant face	Yes	No
50. When I grow up, I will be an important person	Yes	No
51. In games and sports, I watch instead of play	Yes	No
52. I forget what I learn	Yes	No
53. I am easy to get along with	Yes	No
54. I am popular with girls	Yes	No
55. I am a good reader	Yes	No
56. I am often afraid	Yes	No
57. I am different from other people	Yes	No
58. I think bad thoughts	Yes	No
59. I cry easily	- Yes	No
60. I am a good person	Yes	No

Les phrases suivantes décrivent comment on peut se sentir face à soi-même. Tu vas lire chaque phrase et décider si elle décrit comment tu te sens. Si elle te décrit, encercle le « oui » à côté de la phrase. Sinon, encercle le « non ». Choisis une réponse pour toutes les phrases même s'il peut être difficile de choisir. N'encercle pas le « oui » et le « non » pour une phrase. N'oublie pas qu'il n'y pas de bonnes réponses. Tu es le (la) seul(e) à pouvoir me dire comment tu te sens.

L'échelle de concept de soi Piers-Harris		
Deuxième édition		
tem _		
1. Dans ma classe, les élèves se moquent de moi	Oui	Non
2. Je suis heureux (heureuse)	Oui	Non
3. J'ai de la misère à me faire des amis (amies)	Oui	Non
4. Je suis souvent triste	Oui	Non
5. Je suis intelligent (intelligente)	Oui	Non
6. Je suis timide	Oui	Non
7. Je suis nerveux (nerveuse) quand le professeur me pose	Oui	Non
des questions		
8. Je ne me trouve pas beau (pas belle)	Oui	Non
9. Je suis le chef dans les jeux et les sports	Oui	Non
10. Je suis inquiet (inquiète) quand j'ai un examen en classe	Oui	Non
11. Les autres élèves ne m'aiment pas	Oui	Non
12. Je me conduis bien à l'école	Oui	Non
 13. D'habitude, c'est de ma faute quand quelque chose va mal 	Oui	Non
14. Je cause des problèmes à ma famille	Oui	Non
15. Je suis fort (forte) physiquement	Oui	Non

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16. Dans ma famille, je suis quelqu'un d'important	Oui	Non
17. J'abandonne facilement	Oui	Non
18. Je réussis bien à l'école	Oui	Non
19. Je fais beaucoup de bêtises	Oui	Non
20. Je me conduis mal à la maison	Oui	Non
21. Je suis lent (lente) à finir mes devoirs	Oui	Non
22. Je suis quelqu'un d'important dans ma classe	Oui	Non
23. Je suis nerveux (nerveuse)	Oui	Non
24. Je suis capable de bien parler devant la classe	Oui	Non
25. A l'école, je suis dans la lune	Oui	Non
26. Mes amis (amies) aiment mes idées	Oui	Non
27. Je m'attire souvent des ennuis	Oui	Non
28. J'ai de la chance	Oui	Non
29. Je m'inquiète beaucoup	Oui	Non
30. Mes parents sont trop exigeants avec moi	Oui	Non
31. J'aime être comme je suis	Oui	Non
32. J'ai l'impression que les autres font comme si je n'étai	is Oui	Non
pas là		
33. J'ai de beaux cheveux	Oui	Non
34. J'essaie souvent de rendre service à l'école	Oui	Non
35. J'aimerais être différent (différente)	Oui	Non
36. Je déteste l'école	Oui	Non
37. Quand je joue, les autres me choisissent parmi les	Oui	Non
derniers (dernières)		
38. Je suis souvent méchant (méchante) avec les autres	Oui	Non
39. Mes camarades d'école trouvent que j'ai de bonnes	Oui	Non
idées		
40. Je suis malheureux (malheureuse)	Oui	Non
41. J'ai beaucoup d'amis (d'amies)	Oui	Non
42. Je suis de bonne humeur	Oui	Non
		•

43. La plupart du temps, j'ai de la misère à comprendre	Oui	Non
44. Je suis beau (belle)	Oui	Non
45. Je me bagarre souvent	Oui	Non
46. Les garçons m'aiment bien	Oui	Non
47. Les gens sont souvent sur mon dos (après-moi)	Oui	Non
48. Mes parents sont déçus (désappointés) de moi	Oui	Non
49. J'ai un visage agréable	Oui	Non
50. Lorsque je serai grand (grande) je serai quelqu'un	Oui	Non
d'important		
51. Dans les jeux et les sports, je regarde les autres au lieu	Oui	Non
de jouer		
52. J'oublie ce que j'apprends	Oui	Non
53. Je m'entends facilement avec les autres	Oui	Non
54. Les filles m'aiment bien	Oui	Non
55. Je suis bon (bonne) en lecture	Oui	Non
56. J'ai souvent peur	Oui	Non
57. Je suis différent (différente) des autres	Oui	Non
58. J'ai des idées mauvaises	Oui	Non
59. Je pleure facilement	Oui	Non
60. Je suis une bonne personne	Oui	Non

APPENDIX B

Multi Response Racial Attitudes Measure

Use same-sex silhouettes and boxes. Put silhouette of same-race child on the left box; put the silhouettes of the other-group children on the other two boxes. Order the 24 sets of stimulus words as on the scoring sheet.

Each of these boxes belongs to a child. This one belongs to a Black child, and this one to a White child, and this one to a Chinese child. *Mention the child's own group first*.

Practice with child pictures: I will show you pictures and I want you to put them in the boxes where they go. Give the pictures of Black children, White children, Chinese children one set at a time. For each, give the 3 pictures together and say, With whom do these cousins go the Black child, the White child, the Chinese child, or more than one child? Put them where they go. Repeat for each group of 3 pictures, making sure the child puts all 3 in the appropriate box. If the child uses more than 2 boxes, ask for the reason and accept if it is legitimate, or point out misunderstanding if it is not.

Practice with the 3 t-shirts: These are pictures of t-shirts. Who wears t-shirts? Is it the Black child, the White child, the Chinese child, or more than one or none who wears the t-shirts? Put the t-shirts in the boxes where they belong. If no one wears t-shirts, then hand the cards back to me. *Child should sort into at least 2 boxes. If not, ask about something like brown eyes that belong to more than one child. Ask:* Where would you put pictures of brown eyes? Do not suggest that a response is unacceptable; simply try another example to show dispersion of cards.

Now I am going to tell you how some children are, and I want you to tell me if it is the White child, the Black child, the Chinese child, more than one child or none who is like that. Proceed with 24 items, simultaneously reading and giving the 3 cards. Record unobtrusively in the appropriate space whether cards were put in the Black, White and/or Chinese box.

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1. SENSE OF HUMOUR: Some children have a good sense of humour. Who has a good sense of humour? Is it the black child, the white child, the Chinese child, or more than one or none who has a good sense of humour? Put the cards with who has a good sense of humour.

Pos W _____ B ____ C ____

2. UNFRIENDLY: Some children are unfriendly. Who is unfriendly? Is it the Chinese child, the white child, the black child, or more than one of them who is unfriendly? Neg W _____ B ____ C ____

3. MEAN: Some children are mean to others. Who is mean? Is it the white child, the black child, the Chinese child, or more than one of them who is mean?

Neg W _____ B ____ C ____

4. GOOD IDEAS FOR THINGS TO DO: Some children have good ideas for things to do. Who has good ideas for things to do?

Pos W _____ B ____ C ____

5. LIKES SPORTS: Some children like to play games and sports. Who likes to play games and sports?

Fill W _____ B ____ C ____

6. PICKS ON OTHER KIDS: Some children like to pick on other kids. Who picks on other kids?

Neg W _____ B ____ C ____

7. SOMEONE YOU CAN TRUST: Some children you can trust. Who can you trust?
Pos W _____ B ____ C ____

8. PLAYS FAIR: Some children play fair most of the time. Who plays fair?

Pos W _____ B ____ C ____

9. SHOW-OFF: Some children are show-offs; they like to show off in front of others.

Who is a show-off?

Neg W _____ B ____ C ____

10. BOSSY: Some children are bossy; they like to boss others around. Who is bossy?

Neg W _____ B ____ C ____

11. POLITE: Some children are polite. Who is polite?

Pos W _____ B ____ C ____

12. LIKES TO SING: Most children like to sing. Who do you think likes to sing?

Fill W _____ B ____ C ____

13. ENTHUSIASTIC: Some children are enthusiastic; they are always keen to do things.

Who is enthusiastic?

Pos W _____ B ____ C ____

14. SELFISH: Some children are selfish. They keep things to themselves and don't share. Who is selfish?

Neg W _____ B ____ C ____

15. TEASES OTHER CHILDREN: Some children are always teasing others. Who likes to tease other children?

Neg W _____ B ____ C ____

16. FRIENDLY: Some children are friendly and fun to be with. Who is friendly?

Pos W _____ B _____ C ____

17. LIKES T.V.: Some children like watching T.V. Who likes watching T.V.?

Fill W _____ B ____ C ____

18. FIGHTS: Some children get into lots of fights. Who gets into fights?

Neg W B C

19. KIND: Some children are kind to others. Who is kind?

Pos W _____ B ____ C ____

20. AVOID OTHERS: Some children don't like to play with other children. Who doesn't like to play with others?

Neg W _____ B ____ C ____

21. LIKES MUSIC: A lot of children like to listen to music. Who likes to listen to music? Fill W _____ B ____ C ____

22. EXCLUDES OTHERS: Some children exclude others from their play. Who excludes others?

Neg W _____ B ____ C ____

23. HELPFUL: Some children are helpful. Who is helpful?

Pos W B C

24. SMART: Some children are smart; they do good work in class. Who is smart?

Pos W _____ B _____ C ____

Total Pos W _____ B ____ C ____

Total Neg W _____ B ____ C ____

Sex MRA S number Age Other 1. Sense of humour Own Other Other 2. Unfriendly Own Other Mean Other Other 3. Own 4. Good ideas for Other Other Own things to do 5. Likes sports Other Other Own 6. Picks on other Other Other Own kids 7. Someone you can Own Other _ Other trust Other 8. Plays fair Own Other Other 9. Show-off Own Other Other 10. Bossy Own Other Other Other 11. Polite Own 12. Likes to sing Own Other Other Other 13. Enthusiastic Own Other 14. Selfish Own Other Other 15. Teases other Own Other Other children Other Other 16. Friendly Own 17. Likes TV Other Other Own Other 18. Fights Own Other 19. Kind Other Other Own Other Other 20. Avoids others Own Other Other 21. Likes music Own Other Other 22. Excludes others Own 23. Helpful Own Other Other 24. Smart Other Other Own

MRA Scoring Sheet

Total positiveOwnOtherOtherTotal negativeOwnOtherOther

Utiliser les mêmes silhouettes et les mêmes boîtes. Mettre les silhouettes de l'enfant de la même race sur la boîte de gauche; mettre ensuite la silhouette de l'enfant Chinois et de l'enfant blanc sur les deux autres boîtes. Mettre en ordre les 24 cartes des mots stimuli par rapport à la feuille de score.

Chacune des ces boîtes appartient à un enfant. Celle-ci appartient à un enfant noir, celleci à un enfant Chinois, et celle-là à un enfant blanc. *Mentionnez-le groupe de l'enfant d'abord*.

Pratiquer la tâche avec des images d'enfants: Je vais te montrer des images et je voudrais que tu les mettes dans la boîte appropriée. Donner les images des enfants noirs, ensuite des enfants blancs et finalement des enfants Chinois. Pour chaque catégorie, donner l'ensemble des 3 images et dire, Avec qui vont ces cousins, l'enfant noir, l'enfant blanc, l'enfant Chinois ou plus qu'un enfant? Mets les où ils vont. Répéter pour chaque groupe de 3 photos en s'assurant que l'enfant mette les cartes dans la boîte approprié. Si l'enfant utilisent plus qu'une boîte, demander lui la raison et accepter la si elle est légitime, où montrer lui ce qu'il ou elle a mal compris.

Pratiquer avec les 3 t-shirts: Voici des images de t-shirts. Qui porte des t-shirts? Est-ce que c'est l'enfant noir, l'enfant blanc, ou plus qu'un enfant qui porte un t-shirt? Mets les t-shirts dans les boîtes appropriées. Si personne ne porte les t-shirts, redonne-moi les cartes. L'enfant devrait assortir les cartes dans au moins 2 boîtes. Sinon, demander lui quelque chose, comme des yeux bruns, qui appartiendrait à plus qu'un enfant. Demander lui où il ou elle mettrait les images des yeux bruns. Ne pas suggérer que la réponse est mauvaise. Essayer plutôt un différent exemple pour que l'enfant comprenne la dispersion des cartes.

Maintenant je vais te dire comment sont certains enfants peuvent être, et je veux que tu me dises si c'est l'enfant blanc, l'enfant noir, l'enfant Chinois, plus qu'un enfant ou aucun enfant. Procéder avec les 24 questions, en donnant les 2 séries d'images en lisant les questions. Encercler ou barrer l'initiale qui indique si les cartes étaient mises dans la boîte de l'enfant noir ou blanc. Être aussi discret que possible en enregistrant les réponses du sujet.

Items MRA

1. SENSE DE L'HUMOUR: Il y a des enfants qui ont le sens de l'humour. Qui a un bon sens de l'humour? Est-ce que c'est l'enfant noir, l'enfant blanc, l'enfant chinois, ou bien plus qu'un enfant qui a un bon sens de l'humour. Mets les cartes avec ceux qui ont un bon sens de l'humour.

Pos BL_____ N____ CH____

2. INAMICAL: Il y a des enfants qui sont inamicales. Qui est inamical? Est-ce que c'est l'enfant chinois, l'enfant blanc, l'enfant noir, ou plus qu'un enfant qui est inamical?

Neg BL_____ N____ CH____

3. MÉCHANT: Il y a des enfants qui sont méchants envers les autres. Qui est méchant? Est-ce que c'est l'enfant blanc, l'enfant noir, l'enfant chinois, ou plus qu'un enfant qui est méchant?

Neg BL_____ N____ CH____

4. AVOIR DE BONNES IDÉES: Il y a des enfants qui trouvent de bonnes idées. Qui as de bonnes idées?

Pos BL_____ N____ CH____

5. AIMER LE SPORT: Il y a des enfants qui jouer des jeux et les sports. Qui aime jouer des jeux et les sports?

 Neutre BL
 N
 CH

6. MALTRAITE LES AUTRES: Il y a des enfants qui maltraitent les autres enfants. Qui maltraite les autres enfants?

Neg BL _____ N ____ CH ____

7. QUELQU'UN EN QUI ON PEUT AVOIR CONFIANCE: Il y a des enfants en qui ont peu avoir confiance. A qui peut on faire confiance?

Pos BL_____ N____ CH____

8. JOUE HONNÊTEMENT: Il y a des enfants qui la plupart du temps joue honnêtement. Qui joue honnêtement?

Pos BL

N _____

СН_____

9. AIME SE VANTER: Il y a des enfants qui se vantent. Ils aiment se montrer devant les autres. Qui aime se vanter?

Neg BL_____ N____ CH____

10. AUTORITAIRE: Il y a des enfants qui sont autoritaires. Ils aiment diriger les autres. Qui est autoritaire?

Neg BL_____ N____ CH____

11. POLI(E): Il y a des enfants qui sont poli(e)s. Qui est poli(e)? Ν CH BL _____ Pos 12. AIME CHANTER: Il y a des enfants qui aiment chanter. Qui aime chanter? N _____ CH Neutre BL 13. ENTHOUSIASTE: Il y a des enfants qui sont enthousiastes. Ils sont toujours passionnés à faire les choses. Qui est enthousiaste? Ň CH Pos BL 14. ÉGOÏSTE: Il y a des enfants qui sont égoïstes. Ils aiment garder les choses pour eux et n'aiment pas partager. Qui est égoïste? N _____ СН Neg BL 15. AGACE LES AUTRES : Il y a des enfants qui agacent toujours les autres. Qui agacent les autres enfants? Ν CH BL Neg 16. AMICAL: Il y a des enfants qui sont amicales et avec qui on s'amuse. Qui est amical? N _____ CH Pos BL _____ 17. AIME LA TÉLÉVISION: Il y a des enfants qui aiment regarder la télévision. Qui aime regarder la télévision? Ν CH____ Neutre BL 18. SE BAT: Il y a des enfants qui se battent souvent. Qui se bat? Neg BL N _____ CH

19. AIMABLE: Il y a des enfants qui sont aimables avec les autres. Qui est aimable?

BL Ν CH Pos 20. ÉVITE LES AUTRES : Il y a des enfants qui n'aiment pas jouer avec les autres enfants. Qui n'aiment pas jouer avec les autres?

N_____ CH____ Neg BL

21. AIME LA MUSIQUE: Il y a des enfants qui aiment écouter de la musique. Qui aime écouter de la musique?

N_____ CH____ Neutre BL

22. EXCLUE LES AUTRES: Il y a des enfants qui excluent les autres de leurs jeux. Qui exclue les autres?

Neg BL

N CH

23. SERVIABLE: Il y a des enfants qui sont serviables. Qui est serviable?

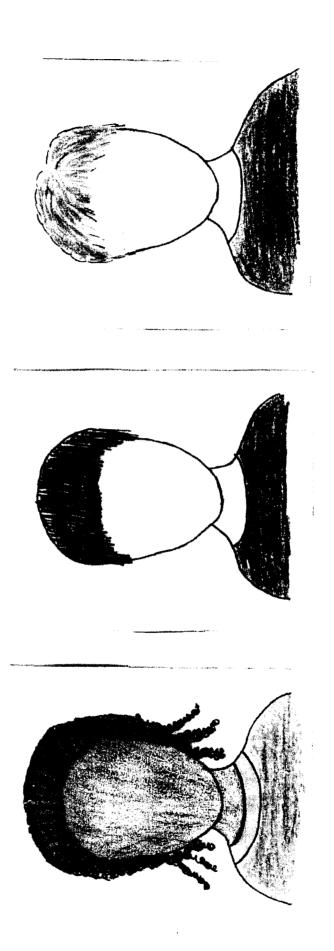
N_____ CH____ Pos BL

24. INTELLIGENT: Il y a des enfants qui sont intelligents. Il travaille bien à l'école. Qui est intelligent?

Pos BL_	±	N	СН	
Total Pos	BL	N	СН	-
Total Neg	BL	N	CH	

méro MRA du sujet		sexe	âge
1. sens de l'humour	Le sien	L'autre	L'autre
2. inamical	Le sien	L'autre	L'autre
3. méchant	Le sien	L'autre	L'autre
4. avoir de bonnes	Le sien	L'autre	L'autre
idées			
5. aime le sport	Le sien	L'autre	L'autre
6. maltraite les autres	Le sien	L'autre	L'autre
7. on peut faire	Le sien	L'autre	L'autre
confiance			
8. joue honnêtement	Le sien	L'autre	L'autre
9. aime se vanter	Le sien	L'autre	L'autre
10. autoritaire	Le sien	L'autre	L'autre
11. poli(e)	Le sien	L'autre	L'autro
12. aime chanter	Le sien	L'autre	L'autre
13. enthousiaste	Le sien	L'autre	L'autro
14. égoïste	Le sien	L'autre	L'autro
15. agace les autres	Le sien	L'autre	L'autro
16. amical(e)	Le sien	L'autre	L'autro
17. aime la télévision	Le sien	L'autre	L'autro
18. se bat	Le sien	L'autre	L'autro
19. aimable	Le sien	L'autre	L'autro
20. évite les autres	Le sien	L'autre	L'autro
21. aime la musique	Le sien	L'autre	L'autre
22. exclues les autres	Le sien	L'autre	L'autro
23. serviable	Le sien	L'autre	L'autre
24. intelligent	Le sien	L'autre	L'autro
Total positive	·		
Total negative	· · ·	·	

Feuille de score



APPENDIX C

Post-Test Interview Questions

Questions Post-Test

Le programme

- 1. Qu'est-ce que tu as aimé de temps que l'on a passé ensemble? Pourquoi?
- 2. Qu'est-ce que tu n'as pas aimé ou moins aimé? Pourquoi?
- 3. Qu'est-ce que tu aurais voulu faire? Pourquoi?
- 4. Je veux que tu penses aux sessions en cercle. Quand on faisait le cercle, te sentais-tu assez confortable pour partager tes sentiments par rapport aux différents sujets?
 Qu'est-ce que tu as aimé et qu'est-ce que tu n'as pas aimé des sessions en cercle?
- 5. On se rencontrait deux fois par semaine. Trouves-tu que ces activités ont eu un impact sur toi et la manière dont tu te sens? Pourquoi?

Les amis

- 6. Aimais-tu le groupe avec lequel on a travaillé? Est-ce qu'il y avait quelqu'un que tu aimais moins? Quelqu'un que tu aimais beaucoup? Est-ce que tu te sentais proche de quelqu'un? Avec qui te sentais-tu le plus proche?
- 7. Qui sont tes meilleurs amis (ici ou à l'école)? Est-ce que tu as des ami(e)s d'origines différentes?

Le leader

- 8. Si je revenais l'année prochaine, qu'est-ce que tu aimerais qu'on refasse et que n'aimerais tu pas que l'on refasse? Pourquoi?
- 9. Et moi, comment étais-je et qu'est-ce que je pourrais faire différemment?

APPENDIX D

Consent Forms

Chers

Suite à nos rencontres, j'aimerais confirmer que vous me donnez le droit de mettre en place un programme **de la constant de la**

Mon programme a pour but de combattre les influences négatives que les stéréotypes raciaux pourraient avoir sur le concept de soi des enfants de la communauté noire. En tant qu'enseignante certifiée et étudiante au 2^e cycle à l'Université Concordia, mon but est de mettre en place une intervention qui pourrait donner à vos élèves une confiance en soi qui pourrait leur permettre de surmonter les influences négatives dans leur environnement.

Le programme se donnera deux fois par semaines les mardis et jeudis dans vos locaux de 16h15 à 17h45 une fois que les élèves auront terminés leurs devoirs. Le programme débutera en même temps que le début de votre session d'automne, soit le jeudi 4 octobre 2007 et se terminera en hiver, soit le 19 décembre 2007.

Avant le début des sessions, le concept de soi ainsi que les attitudes raciales des élèves seront évaluées. Cela me permettra de déterminer la réussite de mon intervention. Puisque ses évaluations prendront place dans vos locaux, je vous demande de bien vouloir signer cette lettre pour confirmer que vous me donnez la permission d'évaluer les élèves et de mettre en place mon programme. Ceci dit, seul les enfants dont les parents auront consenti à leur participation au programme pourront participer à mes activités, sans exception. Veuillez aussi noter que ce programme fait partie de mon projet de thèse de 2^e cycle. Ainsi, lors de sa rédaction, l'anonymat de votre établissement ainsi que celui des élèves sera respecté et aucun résultat ne pourra vous identifier.

Sincèrement,

Priscilla Jabouin	
Je soussigné Priscilla Jabouin	accepte la mise en place du programme de
	oit, en tout temps, de retirer notre consentement face à locaux sans aucune conséquence négative.
Signature	daté

Signature _____ daté _____

Cher(s) Parents,

M. **Marchan**, sous la direction de **Constant de pour vos enfants âgés entre 8 et 1 lans.** Ce programme a pour but de combattre les influences négatives que les stéréotypes raciaux pourraient avoir sur le concept de soi de votre enfant. En tant qu'enseignante certifiée et étudiante au 2^e cycle à l'Université Concordia, mon but est de mettre en place une intervention qui pourrait donner à votre enfant une confiance en soi qui lui permettra de surmonter les influences négatives de son environnement.

Le programme se donnera deux fois par semaines, les mardis et jeudis **deux** pendant les heures suivant l'aide aux devoirs. Le programme débutera en automne et se terminera en hiver. Avant le début des sessions, le concept de soi ainsi que les attitudes raciales de votre enfant seront évaluées. Cela me permettra de déterminer la réussite de mon intervention. Il est donc nécessaire que j'obtienne votre permission pour que votre enfant participe à mon programme. Ceci dit, seul les enfants dont les parents auront remis la fiche signée et remplie pourront participer à mes activités. Veuillez aussi noter que ce programme fait partie de mon projet de thèse de 2^e cycle. Ainsi, lors de sa rédaction, l'anonymat de votre enfant sera respecté et aucun résultat ne pourra l'identifier.

En cas de questions veuillez s.v.p contacter M.

Sincèrement,

Priscilla Jabouin

Veuillez s.v.p répondre le plus tôt possible, soit avant le 1^{er} octobre 2007.

Non, je n'accepte pas que mon enfant participe aux sessions qui seront offerte par Priscilla Jabouin.

• Je comprends que mon enfant ne pourra pas participer aux activités dirigées par celle-ci.

Signature du/ des parents

date

Oui, je soussigné

enfant participe aux sessions qui seront offerte par Priscilla Jabouin deux fois par semaine à

- Je comprends que la participation de mon enfant à cette étude est volontaire et confidentiels (seul les recherchistes connaîtront l'identité de mon enfant, mais ne la dévoileront pas).
- Je comprends qu'il sera nécessaire que mon enfant participe à toutes les rencontres pour pouvoir bénéficier pleinement de cette intervention.
- Je comprends que mon enfant sera évalué deux fois pendant l'intervention.
- Je comprends que j'ai le droit, en tout temps, de retirer mon enfant du programme sans aucune conséquence négative.

Signature du/ des parent(s)

date

accepte que mon

Numéro de téléphone :

Vous recevrez sous peu un appel pour une rencontre initiale avec votre enfant.

PROGRAMME SUR LE CONCEPT DE SOI

Priscilla A. Jabouin, M.A. Child Study

Université Concordia

Date : _____

DÉMOGRAPHIES

Nom et prénom de votre enfant:

École primaire : _____

Niveau : ______

Date de naissance de votre enfant:

Pays de naissance de votre enfant: Si autre que le Canada veuillez noter l'année d'entrée au pays.

Pays de naissance de la mère : _____

Pays de naissance du père :

SITUATION FAMILIALE

Quelles sont les langues parlées à la maison?

Qui vit avec votre enfant?

- □ Mère
- □ Père
- □ Frère(s)
- \Box Sœur(s)
- □ Grand père
- □ Grand mère
- □ Tante(s) _____
- \Box Oncle(s)
- \Box Cousin(s)
- □ Ami(es) de la famille

MERCI!

APPENDIX E

The Self-Enhancement Program

TOPICS

- Awareness knowing who I am: "I"; likes and dislikes
- Mastery knowing what I can do: "can do things"
- Social interaction knowing how I function in the world of others: "with you"

MATERIALS

 Guidelines - The guidelines were introduced by the leader during the first 2 weeks, and participants were asked to recall them as needed.

Guidelines (Règles du jeu):

In order for proper communication to occur, participants were asked to avoid the following behaviours: interrupting, questioning, judging, interpreting, accusing, counselling, speaking when it is not your turn, insulting.

- Nous avons tous droit à un tour. (Everyone who wants a turn to speak gets one).
- Nous acceptons les sentiments des autres (*We accept others' feelings*).
- Chacun reste à sa place (Everyone stays seated).
- Nous écoutons, nous sommes attentifs et empathiques (We listen, we are attentive and we show empathy).
- Nous essayons d'être positif (We try to be positive).

(Adapted from Palomares & Ball, 1974).

- A timer although the researcher decided to allow each child to take their time expressing their thoughts and feelings; it is highly recommended to limit time sharing between 2 to 3 minutes depending on the size of the group.
- Picture camera
- A small box for each child (1L juice boxes were cut in half and used for this activity)
- Talk ticket an object to symbolize that it is ones turn to speak. The researcher picked a talk ticket that the children would enjoy holding. Thus, a palm sized plush dog was used. Participants named and enjoyed holding the talk ticket.
- Pencils, erasers, pencil sharpeners, chalks, colouring pencils, crayons, markers, paper, glue, accessories (glitter, etc.), magazines, scotch tape, scissors. (Due to the budget, at times it was difficult to obtain all the required materials for the activities).

THE STRUCTURE

By the end of the pre-tests, the leader knew all of the participants' names. Therefore, she was able to acknowledge each child as they entered the room as early as the first lesson. Each session consisted of a 10 minutes free period, an ice breaker game, the circle session, an activity that relates to the circle session topic, and a wrap-up.

 \square 10 minutes free period

Participants were given 10 minutes of absolute freedom before each session. Most of them used this time to play, read or talk amongst one another

□ Ice Breakers

Initially, Ice breaker games that lasted no more than 5 minutes were included in the format. They were meant to help create a positive group atmosphere for the circle session as well as encourage participants to get to know each other as well as value and respect each other. They also encourage "safe" self-disclosure (Mosley & Tew, 1999). Eventually, Ice breakers were replaced by the 10 minutes period and play day.

□ Circle Session

Children were invited to sit in a circle where they were asked a question or given a sentence to finish. Everyone was given the right to speak and had the right to pass. In each session, the participants were encouraged to share their feelings concerning the specific circle session topic that had been presented. During the first meeting, the leader started by introducing herself, who she is and why she is there, and explained the circle sessions and presented the guidelines. The first month of sessions consisted of warm up activities in order for participants to learn to listen effectively and understand the process of circle time. Due to the initial relationships between the children, circle session were always led by the researcher in order to show and teach participants how to listen and reflect what has been shared by their peers. If the program continued, it would have eventually been possible to allow the children to lead the circle sessions.

Most of the time, whatever was expressed by participants was accepted unless it was destructive or derogatory. Participants were discouraged to use the names of others in any negative way (Mosley & Tew, 1999; Palomares & Ball, 1974). For example, instead of saying: "My sister Mary is always picking on me." The participant were encouraged to say "Someone close to me is always picking on me" (Mosley & Tew, 1999). Once

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everyone who wanted to share something had spoken, we discussed and summarized the topic as well as similarities in the answers that were given.

□ Activities

Activities that were chosen helped increase children's self-awareness, and were extensions of the topic discussed during circle time.

□ Games/ Play day

Teamwork games (see Appendix E) were included in the play days because these types of games have been shown to increase some aspects of children's self-concept (Glover & Midura, 1992).

□ Wrap-up

Each session ended with a wrap up. Participants were asked to stand up, form a circle by holding hands, and close their eyes. They were then asked to think of a positive word to describe how they felt during our time together and to express them with one word that they would each say one at a time out loud. Goodbye's followed.

THE DISCUSSIONS

Each circle session consisted of various topics that could be related to feelings. The leader (researcher) initiated the question and topic for each session. After the ice breaker games, the guidelines were shared with the group and the participants were told that they were expected to follow the rules and that the leader believed that they were capable of doing so. Furthermore, each participant was expected to listen, accept and respect others in the group (*on écoute, on accepte et on respecte les autres*). After the leader had acknowledged everyone's presence and participants were sitting in a circle, the session started with the presentation of the topic or question: "*Je vais poser une question dont vous seuls connaissez la réponse* ..." (I will ask a question that only you know the answer to). Next, participants were invited to start: «*Qui veut parler le premier*? » (Who wants to go first?). Although this never happed, if no one volunteered to start, the researcher would begin the circle session. The researcher always participated in the circle sessions. If students had trouble expressing their feelings, an idea was to have them close their eyes and lift their hand up when they were ready to share: "*Fermons-nous les yeux; pensons à* ..." (Let us close our eyes and think of ...). As the children shared their answers, the

leader asked them to share how they were feeling: "Veux-tu nous dire ce que tu ressentais?" (Would you like to tell us how you felt?). Whenever participants were having some trouble expressing their feelings, an option was to close our eyes and take the time to think about the topic and our feelings. At times participants were reluctant to close their eyes. After a couple of sessions, the leader discussed the similarities and differences between the feelings that were expressed by participants. After each session, the researcher reflected on how it went based on Palomares and Ball's (1974) evaluation guidelines (see Appendix E). This allowed for changes to be made to the approach when necessary.

Discipline

One of the main goals of the first circle sessions was to create an accepting and warm environment where participants felt comfortable and knew that they could share their thoughts and feelings without being teased, insulted, or interrupted. In the event that a participant had some difficulty following the rules the following approach was presented: 1st warning; 2nd warning - a card will be placed in front of the student and they will be told by the group that their behaviour is not appreciated. If the behaviour continues, the participant will be asked to remove themselves from the circle (time out). We expressed that we would like them to participate but that their behaviour was keeping us from benefiting from the circle session. Nevertheless, many times the unwanted behaviour was displayed by more than one participant. Thus, the researcher who is a certified teacher had to implement classroom management techniques. Therefore, at times the activities were stopped and participants were asked to reflect on their behaviours. When this approach was not efficient, participants were given options and consequences. However, since this was a research project, the researcher did not implement these strategies initially due to the fact that some participants did not yet consider the program as a privilege.

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AWARENESS (La Conscience)

LESSON I

Introductory sessions

Children will have previously met with the researcher during the pre-test. However, it is important in a group setting to create a comfortable and positive atmosphere. Therefore, the first session will be based on introductory games and activities in order for children to become familiar with each other and the circle session approach.

□ Ice Breaker: The Name Game with a Twist.

This is a game that will allow children to learn each other's names. The group starts the game together with the following sequence: slap thighs twice, clap hands twice, snap left fingers, snap right fingers. The leader started in order to show the children how to play the game. As you snap your fingers you say your name. The game proceeds by going around the circle. Once the children are comfortable saying their name while snapping their fingers, they can say someone else's name in the group.

□ Circle Session: The Name Game (Canfield & Wells, 1994)

This activity will allow students to learn each other's names and establish positive feelings toward themselves and others.

The leader (researcher) starts by saying her name "Je m'appelle *Priscilla*" (I am *name of leader*). The first student to her right says: "Je suis *nom du participant*, et ça c'est Priscilla" (I am *name of participant* and that is *name of leader*). This process continues around the circle until the last person has repeated everyone's name. The second time around the circle, each person must add something he or she is good at in addition to their name. For example "Je suis Priscilla, instructrice d'aérobie" (I am fitness leader Priscilla). If the children are having trouble finding something they are good at the researcher might ask them to say how they are feeling instead, or something they like to do.

Material: Paper, scissors, colouring pencils, crayons.

□ Activity: Self-Portrait (Canfield & Wells, 1994)

Students will be asked to make a self-portrait (without the use of a mirror). They will be asked to present their pictures and identify what physical aspect they like the best about themselves. The participants will be encouraged to take their time in order to draw a picture of themselves that they are proud of. The researcher will also draw a picture of herself and be the first to share it with the group. Once everyone was finished their self-portrait, they were displayed in the after-

school homework classroom. The researcher also took pictures of the children who wanted their picture to be taken in order to include them beside the self-portraits.

 \Box Wrap – up

Participants were asked to make a circle by holding hands, close their eyes and to take a minute to think of a positive word. The leader started and the left hand of the person beside us would be squeezed in order to know it was their turn to talk. Participants were asked to wait for the squeeze before saying their positive word.

LESSON II

Accurate listening for content and feelings (Canfield & Wells, 1994)

An important aspect of circle time is the ability to listen to others and mirror what they have said. In order to ensure the ability for the participants to understand what is listening, this second lesson focused on the art of listening and reflecting what a peer had said. Participants were also reminded of the circle session guidelines.

□ Ice Breaker: I'm going on a trip to *Haiti* and I am bringing ... (Je vais en Haiti et j'apporte avec moi ...)

The goal of this game is to listen to and recall everything everyone is bringing with them on a trip. The researcher will start the activity by saying: "I am going on a trip to Haiti and bringing a hat to protect me from the sun". This will be followed by the next child saying: "I am going on a trip to Haiti and I am bringing ...; and, Priscilla is bringing a hat to protect her from the sun." This will continue until the last child has said what they are bringing as well as what everyone else is bringing along." If a participant is unable to remember all that has been said, the group can assist them in remembering.

□ Circle session: Feelings (Les sentiments)

In order for participants to be comfortable with the vocabulary that is related to feelings, we discussed what emotions and feelings were. Participants were invited to brainstorm the different feelings and emotions that they have experienced (see Appendix E). The words the children will came up with were written on a poster sheet for quick referral. Next, we went around the circle and shared how we were feeling and why we were feeling this way and how we know that we were feeling a certain way. Today I feel *excited* because *I'm getting a dog this weekend* I know that's how I feel because *I have butterflies in my stomach and a huge smile on my face*!). Materials: empty half 1L juice boxes, construction paper, glitter, glue, magazines, arts and crafts accessories.

 \Box Activity: Love note boxes

Participants were asked to decorate their boxes in order for us not to be able to know it used to be a juice box. Children were encouraged to choose material to help them decorate their boxes in original ways using their artistic abilities.

 \Box Wrap – up

Participants were asked to make a circle by holding hands, close their eyes and to take a minute to think of a positive word. The leader started and the left hand of the person beside us would be squeezed in order to know it was their turn to talk. Participants were asked to wait for the squeeze before saying their positive word.

LESSON III

Positive feelings

In order to create a positive atmosphere and put participants at ease during circle sessions, the initial topics will be simple. Thus, in this session participants will be encouraged to share their positive feelings.

□ Ice Breaker: Electric Squeeze

In a circle, holding hands and eyes closed, the researcher (or a participant) will start the hand squeeze (participants will be reminded not to squeeze too hard). The squeeze should be transferred to the next person as a squeeze is felt. When a double squeeze happens we switch sides. Participants were reminded to only squeeze their partner's hand when they felt a squeeze.

□ Circle Session: Positive feelings (Sentiments agréables)

"Mon objet préféré" (My favourite possession) - (Palomares & Ball, 1974/1976)

Participants will be asked to discuss ONE thing that they treasure. Then they were asked to expand on how they felt when they used, wore, held or looked at their favourite possession. The leader started the session by telling the children that she would be asking them a question that only they know the answer to. Next, she asked the children who would like to start. "Pensez à un objet qui vous appartient et que vous aimez beaucoup. Il peut s'agir de n'importe quel objet dont vous voulez nous parler. » As a group we discussed how each child mentioned a different object and how it made them feel.

Material: see lesson Π

□ Activity: Continue Love note boxes

Participants were asked to decorate their boxes in order for us not to be able to know it used to be a juice box. Children were encouraged to choose material to help them decorate their boxes in original ways using their artistic abilities.

 \Box Wrap – up

Participants were asked to make a circle by holding hands, close their eyes and to take a minute to think of a positive word. The leader started and the left hand of the person beside us would be squeezed in order to know it was their turn to talk. Participants were asked to wait for the squeeze before saying their positive word.

LESSON IV

Positive feelings

In order to create a positive atmosphere and put participants at ease during circle sessions, the initial topics will be simple. Thus, in this session participants will be encouraged to share their positive feelings.

□ Ice Breaker: Follow the leader (Mosley & Tew, 1999)

The leader (or a participant) will start by drawing a simple picture on the child to their rights back. That child will then draw what they think they felt on the back of the next child. These activities where touch is included, can help create warmth in the group. Touch is associated with being liked and accepted (Mosley & Tew, 1999).

□ Circle session: What is your favourite food? (Quel est ton met préféré?)

The leader will ask each child to answer the question: What is your favourite food? However, each child will have to answer by using the same letter as their first name. For example, the leader may start by saying: "My name is Priscilla and I love Pizza!" If they were unable to find a favourite food starting with the first letter of their name they could pick any favourite food. Material: old magazines or flyers; construction paper or thin cardboard; scissors; glue.

□ Activity: Collage of self (Canfield & Wells, 1994)

Participants worked on a collage entitled "*MOP*" (me) that represent who they are. They will collect pictures, words, and symbols that represented who they are, things they would like to do or own, places they've been, people they admire etc. Once this has been done each child will be invited to explain the different items on their collage.

 \Box Wrap – up

Participants were asked to make a circle by holding hands, close their eyes and to take a minute to think of a positive word. The leader started and the left hand of the person beside us would be squeezed in order to know it was their turn to talk. Participants were asked to wait for the squeeze before saying their positive word.

LESSON V

Positive feelings

In order to create a positive atmosphere and put participants at ease during circle sessions, the initial topics will be simple. Thus, in this session participants will be encouraged to share their positive feelings.

□ Ice Breaker: Gloop (Mosley & Tew, 1999)

Some imaginary slime is 'thrown' from one group member to another. The 'slime' always lands on the person's face and as it is pulled off the group makes sucking, slurping noises. Participants improvised by pretending to add disgusting bodily fluids or other to the slime and throwing it in their peers faces.

□ Circle Session: My favourite animal (Mon animal préféré)

Participants will be asked to think of an animal that they like or would like to have as a pet. The leader then ask each child to answer the question: What is your favourite pet? As we go around the circle, participants will be asked to say the animal they like or would like to have and why. Material: old magazines or flyers; construction paper or thin cardboard; scissors; glue.

□ Activity: Continue collage of self (see lesson IV)

Participants worked on a collage entitled "*MOP*" (me) that represent who they are. They will collect pictures, words, and symbols that represented who they are, things they would like to do or own, places they've been, people they admire etc. Once this has been done each child will be invited to explain the different items on their collage.

 \Box Wrap – up

Participants were asked to make a circle by holding hands, close their eyes and to take a minute to think of a positive word. The leader started and the left hand of the person beside us would be squeezed in order to know it was their turn to talk. Participants were asked to wait for the squeeze before saying their positive word.

LESSON VI

Positive feelings

In order to create a positive atmosphere and put participants at ease during circle sessions, the initial topics will be simple. Thus, in this session participants will be encouraged to share their positive feelings.

□ Ice Breaker: Zip and Boing

One of the participants starts by saying turning their head very quickly and saying "Zip" to the child on their right and looking him/ her in the eyes. This action is repeated around the circle until someone says "Boing". If a child says "boing", the game changes direction.

□ Circle Session: A favourite activity (une acitvite preferee)

Participants will be asked to think of an activity that they really enjoy. They will answer to the question: What is your favourite activity? As always, participants will be encouraged to express their feelings and how they feel when they are engaged in the activity, and to explain how they know that they enjoy that activity.

Material: 8"x 11"cardboard poster, old magazines, pencils, crayons, markers, glue, sparkles.

□ Activity: Positive Feelings

Participants have acquired a general idea of what positive feelings are, thus they will be asked to make a drawing or collage that according to them represents positive feelings. They will then present their poster to their peers. Posters will be displayed in the after school homework classroom.

 \Box Wrap – up

LESSON VII

Positive Thoughts

This session is a continuation of the positive feelings session. Participants will be encouraged to share their positive thoughts.

□ Ice Breaker: Broken Telephone

One of the participants starts by whispering a sentence into the person to their left's ear. This person then repeats what they heard into the next person's ear. The last person to receive the message must say it out loud.

□ Circle Session: Positive thoughts (pensées agréables)

"J'aime admirer de belles choses comme ..." (Something I think is beautiful)

The leader introduced the next topic: thoughts. First, we discussed the difference between feelings and thoughts and how they led to one another. Next, the participants were asked to think of something that they found beautiful. This could be anything, a view, scene, object, or person: *"Pensez à quelque chose de beau. » (Palomares & Ball, 1975/1974, p.92).* As the participants described their person, thing or object the leader asked them to say how they felt when they looked at it, held it etc.

□ Activity: Continue Positive Feelings

Participants have acquired a general idea of what positive feelings are, thus they will be asked to make a drawing or collage that according to them represents positive feelings. They will then present their poster to their peers. Posters will be displayed in the after school homework classroom.

 \Box Wrap – up

Participants were asked to make a circle by holding hands, close their eyes and to take a minute to think of a positive word. The leader started and the left hand of the person beside us would be squeezed in order to know it was their turn to talk. Participants were asked to wait for the squeeze before saying their positive word.

LESSON VIII

Positive Thoughts

This session is a continuation of the positive feelings session. Participants will be encouraged to share their positive thoughts.

 \Box 10 Minutes

□ Ice Breaker: Gloop (Mosley & Tew, 1999)

Some imaginary slime is 'thrown' from one group member to another. The 'slime' always lands on the person's face and as it is pulled off the group makes sucking, slurping noises.

□ Circle session: Positive behaviours (comportements positives)

"Si je pouvais faire tout ce que je veux, je ..." (If I could do anything I wanted)

The next topic in this section refers to positive behaviours. "Imagine you are completely free. What would you like to do? » (Imaginez que vous êtes totalement libres. Qu'aimeriez-vous faire?) « The only rule you must follow is to ensure that your behaviour does not harm anyone else." (Vous n'avez qu'une seule règle à respecter : aucun de vos comportements ne doit nuire à qui que ce soit). « Your behaviour can be something you might never do, or something that you may accomplish one day. Tell us what you would do" (Il peut s'agir d'un acte que vous n'accomplirez sans doute jamais ou d'une action que vous pourriez très bien réaliser. Dites-nous ce que vous feriez? » (Palomares & Ball, 1975, p. 109) Expand by asking the participants how it would make them feel if they could do what it is they wanted to do.

Material: cardboard poster cut into 2"x20" banners, pencils, crayons, markers, glitters etc.

□ Activity: Positive banners.

What can I do as an individual to make our time together more positive?

Participants were asked to think about one behaviour they could improve to make the sessions more agreeable. They were then asked to write a sentence that would describe what they would do differently. Banners were then presented and displayed in the program's room.

 \Box Wrap – up

LESSON IX

Positive Behaviours

□ 10 Minutes

□ Ice breaker: Smile Toss

The goal of this game is to spread the smile. Everyone sits in a circle and does not smile. One person (it can be the leader) starts by smiling and must wipe their smile off their face and throw it to another person. That person can now smile and it is passed on.

□ Circle session: A special person/ The Magic Box (Canfield & Wells, 1994) Material: a box; a mirror

The circle session will be based on the question: "Qui d'après toi est la personne la plus spéciale au monde" (Who do you think is the most special person in the whole world?). After each participant responds, the researcher will tell them that she has a box, a "special box" and each of the children will have a chance to look inside and discover the most important person in the world. The researcher will ask each child who they think they will see and why. Once we have gone around the circle, each child will get the chance to look inside the box. They will be asked to keep what they see a secret until all the children have had a turn. He or she will see a reflection of him/her self in the mirror. Back in the circle, the researcher will then ask each child who the special person was. After each participant answers "me" we can discuss why each one of them is special (why they think they are special, what makes them special). The leader will also encourage them to comment on how they felt when they saw that they were the special person in the box. Were they surprised, do they agree that they are a special person, why or why not.

□ Activity: Continue Positive banners.

What can I do as an individual to make our time together more positive?

Participants were asked to think about one behaviour they could improve to make the sessions more agreeable. They were then asked to write a sentence that would describe what they would do differently. Banners were then presented and displayed in the program's room.

🗆 Wrap – up

MASTERY (L a réalisaton)

In these sessions participants will be invited to realize what they are able to do and to often say the words "je suis capable de …" (I am able to …) which the leader will answer to by saying "tu peux …" (You can …). The goal of the mastery sessions is to increase self-esteem.

LESSON X

"Energy is the ability to work"

 \Box 10 Minutes

□ Circle session: Things I can do "Je suis capable de ..."

Explain to the participants that there are many things that they are able to do. Each child is encouraged to share what they CAN do (things that they are confident about). Participants will be encouraged to describe their feelings when they do what they have described as being good at. Material: sheets of paper and a trash can or paper bag.

□ Activity: The "I can't funeral" (adapted from Canfield & Wells, 1994)

Students are asked to make a list of all the things they think they cannot do (the researcher is encouraged to do the same). Participants are then asked one by one to fold their sheet in two, rip it in as many pieces as possible, and throw it into the "I can't" trash can. Each child is then invited to write the same list (with some variety depending on what they can remember) and replace the words "I can't" by "I can", "I will", and, "I will try to".

 \Box Wrap – up

LESSON XI

"What I like to learn the most"

□ 10 Minutes

□ Circle Session: What is my favourite subject in school or what do I like to learn the most? (Quel est mon sujet préféré à l'école ou qu'est-ce que j'aime le plus apprendre?). Start by discussing all the different subjects they learn in school. Then each participant will answer the day's question: What is your favourite subject in school? They will be encouraged to share why, and how it makes them feel.

Material: Poster paper, crayons, markers, scissors, magazines, newspapers, glue, picture camera.

Students will be told that they will be making a commercial or ad of themselves. This can be a magazine or newspaper advertisement, a poster, a billboard sign, a brochure etc. Participants will be given the time needed to brainstorm ideas (the leader will give assistance if it is required). Students can work together if they like (in pairs). The researcher will also take pictures of the students in order to put them beside their posters.

□ Wrap – up

Participants were asked to make a circle by holding hands, close their eyes and to take a minute to think of a positive word. The leader started and the left hand of the person beside us would be squeezed in order to know it was their turn to talk. Participants were asked to wait for the squeeze before saying their positive word.

LESSON XII

"What I least like to learn"

□ 10 Minutes

□ Circle Session – What is my least favourite subject in school or what do I like doing the least? (Quel est le sujet que j'aime le moins à l'école ou qu'est-ce que j'aime moins faire?)

Ask the participants to remind you what subjects were mentioned in the last circle session and which ones they liked the best. Tell them that today we are going to talk about the subjects they like the least. Each participant will be asked to answer the question of the day and expand on the why and how it makes them feel. "Le sujet que j'aime le moins à l'école c'est ... parce que ... » Material: Poster paper, crayons, markers, scissors, magazines, newspapers, glue.

Activity: Continue My personal commercial (*Canfield & Wells, 1994*)
 Students will be told that they will be making a commercial or ad of themselves. This can be a magazine or newspaper advertisement, a poster, a billboard sign, a brochure etc. Participants will

be given the time needed to brainstorm ideas (the leader will give assistance if it is required). Students can work together if they like (in pairs). The researcher will also take pictures of the students in order to put them beside their posters.

□ Wrap – up

Participants were asked to make a circle by holding hands, close their eyes and to take a minute to think of a positive word. The leader started and the left hand of the person beside us would be squeezed in order to know it was their turn to talk. Participants were asked to wait for the squeeze before saying their positive word.

LESSON XIII

"Do we have to learn and educate ourselves?"

 \Box 10 Minutes

□ Circle session: What I want to be when I grow up (Qui je veux être plus tard)

Brainstorm with the participants <u>what they can be</u> when they grow up. In the circle each child will finish the following sentence and tell us why: "When I grow up, I want to be ..." (Quand je serai grand, je veux être ...). Depending on what the participants will have answered, as a wrap-up we can discuss what needs to be done **now** in order to accomplish their future goals. What topics that they liked and disliked might be necessary to achieve those goals. What kinds of jobs did the participants pick? Ask them why they believe education is important, and what level of education they believe they need in order to do what it is they want to do. Discuss the importance of education.

Material: sheets of paper; crayons, colouring pencils etc.

 \Box Activity: I have a dream

Introduce Martin Luther King Jr. and who he was to the participants. Read his speech "I have a dream" by Martin Luther King Jr. in French (<u>http://www.english-zone.com/holidays/menu-mlk.html</u> Retrieved on July 21st, 2007). After the speech has been read, ask the participants to discuss how it made them feel. Ask them to write a list of their dreams or a poem/ speech (future goals, family, the world etc.). They can illustrate their dreams or poem in order for them to be displayed in the classroom or hallway.

 \Box Wrap – up

LESSON XIV

"How I feel about the way I look ..." (Mon apparence) (Ballard, 1982)

□ 10 Minutes

Material: The book "I Love My Hair!" by Natasha Anastasia Tarpley

□ Circle session: ""I Love My Hair!"

The researcher will read the story that she previously translated in French to the participants. Once the story was read, participants were asked if they enjoyed the story and how it made them feel about their hair.

Material: Paper, pencils, crayons, colouring pencils, markers, scissors.

□ Activity: Caricatures (Canfield & Wells, 1994)

Students will draw caricatures of themselves with the help of the book "How to Draw: Cartoons and Caricatures" by Judy Tatchell. Participants will be encouraged to exaggerate the body part they identified as liking the least. Next, they will be asked to write a short story/ poem entitled: "This is me" (Ça, c'est moi!) in which they will describe themselves similarly to the way the main character in "I Love My Hair!" describes her hair and all the cool things she can do with it.

 \Box Wrap – up

LESSON XV

"What people need from each other in order to be good friends" (Palomares & Ball, 1974) (Ce qu'on recherche chez une personne pour devenir de bons amis)

 \Box 10 Minutes

□ Circle session: "Do you have an opinion on what people need in order to be friends?" Each participant will give their opinion on the above question and why they believe what they have stated is important. Next, the researcher will ask the following questions: Do you think people need to trust each other in order to be good friends? Why?

(Palomares & Ball, 1974, p. 95)

Material: Boxes (see Lesson III), pencils, paper with the name of each participant written three times.

□ Activity: "Love note" (adapted from Canfield & Wells, 1994)

The researcher will have previously written the names of each participant three times on a piece of paper. Each participant picked three pieces of paper out of a bowl (if they picked their own name they were asked to put it back and pick another). Participants were told to keep the names they have chosen a secret. Each child will be asked to write a quality for each person picked that makes them want to be friends with the other person, or a note describing their appreciation of the child they have picked (the researcher is also asked to do the same for the class). The researcher will write a list of qualities in order to help the children in their choice of words. Next, the participants will give the pieces of paper back to the researcher and she will put them into the boxes the children had made in lesson III. Each child should have three love notes in their box.

🗆 Wrap – up

LESSON XVI

« What I like doing with my friends » (Palomares & Ball, 1976)

(*Ce que j'aime faire avec mes ami(e)s*)

 \Box 10 Minutes

□ Circle session: "What I like doing with my friends"

Participants will be asked to think about what they like doing with their friends and to complete the sentence: The thing I like doing with my friends is because it makes me feel (Ce que j'aime faire avec mes ami(e)s c'est parce que je me sens

Material: Boxes (see lesson XV)

□ Activity: Play Doh

Participants were given a recipe (see Appendix E) to follow with a partner to make play doh.

 \Box Wrap – up

Participants were asked to make a circle by holding hands, close their eyes and to take a minute to think of a positive word. The leader started and the left hand of the person beside us would be squeezed in order to know it was their turn to talk. Participants were asked to wait for the squeeze before saying their positive word.

LESSON XVII

« Someone I do not really trust » (Palomares & Ball, 1976)

(Une personne en qui je n'ai pas tellement confiance)

 \Box 10 Minutes

□ Circle Session: Participants are asked to share how they feel when they do not really trust someone (reminder that names are not given when/ if someone is described in a negative way) (Comment vous sentez-vous lorsque vous ne faites pas confiance à quelqu'un?). Why do they feel that way (Pourquoi pensez-vous que vous vous sentez de même)? What could be done in order to trust that person (Que faudrait-il faire pour pouvoir avoir confiance en cette personne)? What difference is there between a person that they trust, and a person they do not trust (Remarquezvous une différence entre vos sentiments lorsque vous pensez à quelqu'un en qui vous avez confiance, et vos sentiments envers quelqu'un en qui vous n'avez pas confiance)? Material: Paper, pencils.

□ Activity: Making Friends (Canfield & Wells, 1994)

Discuss with the participants what behaviours are necessary in order to keep friends they already have. What do they do for these friends? What do those friends do for them? Next, ask them to think of someone (in their immediate environment, either in school etc.) with whom they would

like to be friends. Have the students write down different things they could do for these potential friend. As they leave that day, ask them to try the behaviours that were mentioned during the session and to discuss the progress of their new friendship with the group.

 \Box Wrap – up

Participants were asked to make a circle by holding hands, close their eyes and to take a minute to think of a positive word. The leader started and the left hand of the person beside us would be squeezed in order to know it was their turn to talk. Participants were asked to wait for the squeeze before saying their positive word.

LESSON XVIII

« Someone who believes in me or who trusts me » (Palomares & Ball, 1976) (Une personne qui a confiance en moi ou qui me fait confiance)

 \Box 10 Minutes

□ Circle session: Someone that I think believes in me or who trusts me.

Participants will express who they believe, believes in them or trusts them, and why and how that makes them feel. (Comment vous sentez-vous lorsque quelqu'un vous fait confiance?). Why do you believe they feel that way (Pourquoi pensez-vous qu'ils vous font confiance)? Material: N/A

□ Activity: Follow the leader

In pairs, participants will in turn let the other guide them through the community centre. If it is not possible to walk around the centre, the exercise will consist of each child trusting their partner to catch them if they let themselves fall back into their arms. It is very important for the children to understand that they are required to catch their partners. In order to increase ease, the researcher will ensure that partners are about the same height and weight. When everyone has had a turn, we will come back in a circle and discuss how we felt. Did we trust our partner, why or why not? What would make us trust them more, or trust them less?

LESSON XIX

"Nasty put-downs" (Lorsqu'on nous taquine) (Canfield & Wells, 1994)

□ 10 Minutes

□ Circle session: "It's okay to be different"

Participants are encouraged to share a time when they were insulted or teased for being different, and encouraged to share how it made them feel. When each participant has had a turn, we will discuss as a group what can be done when we are teased or insulated, how should or shouldn't we

react? It is after this session that participants will be taught the following phrase: "NO MATTER WHAT YOU SAY OR DO TO ME, I AM STILL A WORTHWHILE PERSON!" (*Peu importe*

ce que tu me dis ou ce que tu me fais, je reste une personne de valeur!)

Material: The book "It's Okay to be Different" by Todd Parr.

□ Activity: "It's Okay to be Different" by Todd Parr.

The researcher had previously translated the book in French. The book was read to the students and some of the students decided to read the book to the group.

 \Box Wrap – up

Participants were asked to make a circle by holding hands, close their eyes and to take a minute to think of a positive word. The leader started and the left hand of the person beside us would be squeezed in order to know it was their turn to talk. Participants were asked to wait for the squeeze before saying their positive word.

LESSON XX

IALAC (JSAEC)

Since the sessions are given in French, IALAC (I am lovable and capable) has been translated to JSAEC ("J-Sec" – Je suis aimable et capable)

 \Box 10 Minutes

□ Ice Breaker:

 \Box Circle Session – JSAEC

Ask each participant to share something or things that a parent, teacher or peer (without specifying anyone) say or do to them that does not make them feel worthwhile. Encourage participants to discuss how that makes them feel.

Material: A sheet of paper where each participant will be asked to write in big words JSAEC, pencils.

□ Activity: JSAEC - Tell the IALAC (Canfield & Wells, 1994) story.

The researcher told the IALAC story in French. Participants were asked to rip part of their JSAEC sheet every time something in the story happened that they felt would affect their JSAEC. After the story, participants were asked to write all the insults or put-downs they can think of that have been directed towards them on a sheet of paper, and beside each of them they wrote IALAC (JSAEC). Then in colourful letters, they will write in the middle of the page on top of these words: "PEU IMPORTE CE QUE TU ME DIS OU CE QUE TU ME FAIS, JE RESTE UNE PERSONNE DE VALEUR!"

APPENDIX F

Lesson Plan Appendix

A Guideline for the Leader to Analyze the Session (Palomares & Ball, 1974, p. 26 - 27):

The following guidelines will help the leader answer the following questions: How well did it go? Were the needs of the group met? Are there things I could do better?

- 1. Did everyone have a turn?
- 2. Was someone especially pleased?
- 3. Were moments of silence comfortable?
- 4. Were some members excited about the meeting?
- 5. Is the pressure on my body inward of outward as I think about the session?
- 6. Did I really want to be with the group?
- 7. Did I put someone down today?
- 8. Was I put down today? What did I do?
- 9. Did I blame someone today?
- 10. Which person do I like best?
 - a. Describe this person to yourself
 - b. What do you like best about him or her? Why?
 - c. Who else do I know like him or her?
 - d. Who was the first person I ever knew like that?
 - e. What do I want that person to do?
 - f. What is this person afraid of?
 - g. What would I do if I had those fears?
- 11. What am I afraid of?
- 12. Who is the first to criticize me?

13. Who in the group am I the most pleased with?

- 14. If I get angry, who would like it?
- 15. Who would be the target?
- 16. If I were giving out love, who would get the first share?
- 17. Where would I run out?
- 18. Who would I like to share a good session with?
- 19. What needs of mine were met in the group?
- 20. Were the needs met by the group the same as mine?
- 21. Did I hold back anger? Why?
- 22. If I had become angry, what would have happened?
- 23. Who would criticize me for getting angry?
- 24. Did I hold back a good feeling?
- 25. Does someone get embarrassed if I share good feelings? Who?
- 26. Something nice that I could say to each member of the group is ...
- 27. Something nice that I could say to myself right now is ... (Then say thank you).
- 28. A way that I could take what I don't like about someone and change it into a positive statement is ...
 - a. Someone who talks too much: "James, you express yourself very freely.
 - b. Someone who is always negative: "Carol, you often see things differently."

Examples of Teamwork Games and Other Games Played During the Program

- □ Sardines
- \Box Charades
- \Box Dr. Mixup
- □ Mirror Game
- □ Chain Tag: A game of tag with a twist. When the one who is "it" manages to tag someone that person has to join hands with him/her and they run together. Everytime someone is tagged they must join in the chain. Continue the game until everyone has been caught.
- □ Zip-Zip-Boing: Members start in a circle. One person starts by passing a "zip" to the person next to them. That person can either "zip" the person next to them, or they can choose to "boing," which sends the "zip" back to the original person, causing it to go in the opposite direction it started. That person can either "zip" back or "boing" back.
- □ Broken Telephone: One of the participants starts by whispering a sentence into the person to their left's ear. This person then repeats what they heard into the next person's ear. The last person to receive the message must say it out loud.
- □ Guess Who Started the Motion: Everyone sits in a circle and a person is chosen to leave the room. From the remaining group a leader is chosen. This leader starts an action (i.e. slapping knees) and everyone follows. The person who was sent out comes back in and tries to guess who the leader is. The leader must change the action fairly often. If the person guesses correctly, they get to choose the next person who leaves the room. They keep guessing until they get it right.
- □ Pass the Clap: A childhood game where children sit in circle and pass the clap while they sing a song. Towards the end of the song they must count to 5, the person whose hand is clapped at five is out, or if they miss the hand that person is out. When everyone is out except for two players they have a thumb fight.
- □ I Spy With My Little Eye: One person picks out an object in the room, but does not tell the others what it is. He then starts the game by saying "I spy with my little eye, something that is". Everyone then guesses everything in the room that is the colour. Whoever gets it right then chooses the next object.
- □ Wink Murder: Children sit in a circle, with legs crossed. Have all children put their heads down. The leader or one of the participants walks around the circle and taps one child on the head. This person is the assassin. The child "kills" all other players by winking at them. If you are winked at, silently count to 10, then fall dead. If the assassin kills everyone, then they win. They can be "witnessed" as well. If someone thinks that they know who the killer is, before they get winked at, they can say they have a suspect. Such as "I suspect that *Sally* is the assassin" if someone seconds it (agrees with you) then sally either comes clean. If sally is not the assassin, then the accusers are dead to.
- □ Snake in the Gutter: Depending on the number of kids you have, make at least three kids the snakes. Have the snakes form the gutter by standing in a line with wide spaces between them, facing the rest of the kids, who should be at a distance. The adult in charge (or a child) yells, "Snake in the gutter!" The children attempt to run through the gutter without being tagged by a snake. Those who get tagged are now snakes and stay in the gutter. Those who make it through can make another run through the gutter. But anyone who was tagged must join the snakes.

VOCABULAIRE AFFECTIF

Admirer - regarder avec admiration Affectionner – s'attendrir- être l'ami de quelqu'un – être touché – être affectueux. Se fâcher – se choquer – s'emporter – se mettre en colère – être exaspéré. S'amuser – se divertir Se soucier – se tourmenter – s'inquiéter – désirer vivement – attendre avec impatience Être indifférent – être apathique Être terrifié – être impressionné – redouter S'ennuyer Réconforter - consoler - être de bonne humeur - se réjouir Avoir confiance - oser - se confier - s'aventurer - risquer Mépriser – dédaigner Se contenter - se satisfaire Être ravi – être enchanté Être découragé – être déprimé – être abattu Être décidé – être déterminé – être résolu Se méfier - douter de ces capacités - soupçonner Déplaire - répugner Être transporté de joie - s'exalter Être gêné – être embarrassé Prendre plaisir – jouir – goûter – trouver un bon ou beau S'emballer - s'émouvoir - être excité - avoir hâte - être captivé Appréhender – craindre – avoir peur – être effravé Être bon envers quelqu'un - vouloir du bien à quelqu'un - être bienveillant Être désappointé – être déçu – être frustré – être contrarié Être gai, joyeux – se réjouir Remercier - être reconnaissant Avoir de la peine – avoir du chagrin Se sentir coupable - se culpabiliser Être heureux – être content – être satisfait Détester - haïr Espérer – croire – avoir bon espoir que ... S'impatienter – être intolérant – ne pas supporter Aspirer – être inspiré Être agacé – être irrité Envier - jalouser Aimer - manifester sa tendresse S'agiter – s'énerver – craindre S'affoler – être pris de panique S'acharner – être tenace – être passionné pour quelque chose – aimer à la folie Prendre pitié - s'apitoyer - plaindre - avoir pitié de - compatir Être fier – s'enorgueillir Se sentir soulagé, libéré, dégagé, allégé - s'apaiser

Éprouver du remords – se repentir

En vouloir à quelqu'un – être offensé – avoir de la rancune contre quelqu'un

Respecter - vénérer

Se sentir triste, malheureux – avoir le cœur gros – se sentir mélancolique Être calme, paisible – avoir la conscience en paix – se sentir tranquille

Avoir honte – se sentir confus

Être grave, sérieux, solennel

Être surpris, étonné – être pris au dépourvu

Palomares & Ball, 1976

VALUES (Canfield & Wells, 1994)

Valeurs instrumentals

Ambitieux (travail fort, avoir du potentiel) Ouverture d'esprit (large d'esprit) Capable (compétent, efficace) Joyeux (joyeuse) Propre (soigné, correct) Courageux (courageuse) (être pied ferme) Capable de pardonner les autres Serviable Honnête (sincère, qui dit la vérité) Imaginatif (imaginative) (créatif, créative) Indépendant (autosuffisant) Intellectuel (intelligent, reflète, réfléchi) Logique (constant, raisonnable) Affectueux (euse) (affectionné(e), tendre) Obéissant (respectueux (euse)) Poli(e) (courtois, bien élevé(e)) Responsable (fiable, sérieux (euse)) Maîtrise de soi (retenu, autodiscipliné)

Valeurs finis

Une vie confortable Une vie excitante, stimulante, active Un sens d'accomplissement Un monde de paix Un monde beau L'égalité Sécurité familiale Liberté (indépendance, avoir le choix) Le bonheur (contentement, satisfaction) Harmonie innée Le plaisir (une vie agréable et calme) Respect de soi-même (amour-propre) Reconnaissance sociale Amitié véritable ou fidèle

Instrumental values

Ambitious (hard-working, aspiring) Broadminded (open-minded) Capable (competent, effective) Cheerful (lighthearted, joyful) Clean (neat, tidy) Courageous (standing up for your beliefs) Forgiving (willing to pardon others) Helpful (working for the welfare of others) Honest (sincere, truthful) Imaginative (daring, creative) Independent (self-reliant, self-sufficient) Intellectual (intelligent, reflective) Logical (consistent, rational) Loving (affectionate, tender) Obedient (dutiful, respectful) Polite (courteous, well-mannered) Responsible (dependable, reliable) Self-controlled (restrained, selfdisciplined)

Terminal Values

A comfortable life (a prosperous life) An exciting life (a stimulating, active life) A sense of accomplishment (lasting contribution) A world of peace (free of war and conflict) A world of beauty (beauty of nature and the arts) Equality (brotherhood, equal opportunity for all) Family security (taking care of loved ones) Freedom (independence, free choice) Happiness (contentedness) Inner harmony (freedom from inner conflict) Pleasure (an enjoyable, leisurely life) Self-respect (self-esteem) Social recognition (respect, admiration) *True friendship (close companionship)*

MES POINTS FORTS (Adapted from Canfield & Wells, 1994)

- □ peut s'occuper de soi-même
- \Box suit le conseil des autres
- \Box affectueux (euse)
- \Box appréciatif (ive)
- □ articulé
- \square artistique
- \Box certain
- □ athlétique
- □ sympathique
- □ intelligent
- \Box courageux
- □ sérieux
- \Box calme
- □ bienveillant
- □ soigné
- □ dévoué
- □ compatissant
- □ prévenant
- \Box prêt(e) à aider
- □ galant, courtois(e)
- \Box créatif (ive)
- \Box hardi(e), osé(e)
- \Box dédié(e)
- \Box fiable
- □ appliqué, diligent
- □ discipliné
- \Box n'abandonne pas

□ désir bien s'entendre avec les autres

- □ désir faire plaisir
- □ performant
- □ efficace
- □ élégant
- \Box encourage les autres
- \Box aime s'occuper des autres
- □ juste
- □ avoir de la sensibilité
- □ puissant
- \Box patient(e)
- □ tranquille
- \Box en forme

- □ franc et honnête
- \square amical(e)
- □ drôle
- \Box généreux (euse)
- \Box s'entend bien avec les autres
- 🗆 réussir
- \Box aime donner
- \Box avoir des objectifs
- □ bon cuisinier (bonne cuisinère)
- □ bon danseur (bonne danseuse)
- □ bon ami (bonne amie)
- □ quelqu'un qui écoute bien
- □ beau (belle)
- □ avoir de bonne manière
- □ bon chanteur (bonne chanteuse)
- □ bon(ne) avec les détails
- \Box gracieux (gracieuse)
- □ reconnaissant
- \Box heureux (heureuse)
- □ travailleur
- □ sain, en santé
- □ serviable
- □ honnête
- \Box a de l'humour
- □ indépendant
- 🗆 joyeux
- □ garde les secrets ou un pacte
- \Box gentil(le) et rassurant(e)
- □ leadership
- □ aime les responsabilités
- □ a beaucoup d'ami(e)s
- \Box adorable
- □ tender, aimant
- □ loyal
- □ qui inspire
- □ fait bonne impression
- □ responsable
- \Box aventureux (aventureuse)

□ agréable

 \Box une attitude positive

□ apprend rapidement

 \Box religieux (religieuse)

□ résilient (qui résiste)

□ respecte l'autorité

□ respecté par les autres

□ mathématique

🗆 mécanique

 \Box motive les autres

□ musical

 \Box ne renonce jamais

□ observateur (observatrice)

□ quelqu'un qu'on admire

- □ ordonné, discipliné
- 🗆 organisé
- □ à l'heure
- une personne ouverte

 \Box confiance en soi

- \Box respect de soi
- □ sens de l'humour

 \Box sensible

- □ parle plus qu'une langue
- □ spiritual (spirituelle)
- □ spontané
- □ direct
- □ fort

□ tolérant

 \Box fait confiance aux autres

□ qui dit la vérité

 \Box compréhensif (ive)

□ généreux (généreuse)

□ visionnaire (qui a des visions)

 \Box chaleureux

□ bien habillé