MULTICULTURALISM/RACE RELATIONS POLICIES
IN BRITISH COLUMBIA SCHOOL DISTRICTS

by

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A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
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of
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Multiculturalism/Race Relations Policies in British Columbia School Districts

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Abstract

The purpose of this study is to research the existence and degree of implementation of multiculturalism/race relations policies in school districts in British Columbia. It has as its aim to describe the issues dealt with in the policies, the programmes available in districts and the teaching of languages other than English or French. It contemplates the success of the Ministry of Education's Pacific Rim Initiatives.

Questionnaires were sent to all of the districts in the province. Questions were designed around the four topics (policies, programmes, languages taught and Pacific Rim Initiatives). The policies were analysed for issues addressed and commonalities were identified. The design and implementation of the policies and programmes was discussed. The role of language programmes and their relationship to culture was explored. The degree and kind of participation in the Pacific Rim initiatives was examined.

The study reveals that the majority of school districts in the province do not have a multiculturalism/race relations policy. For those districts that have such policies, there are similarities in the issues they address and in the involvement of the various stakeholders in their design. Programmes for multicultural education are rarely coordinated at the district level, are mostly dependent on local and school-based initiatives, and do not reflect a cohesive plan at either the district or provincial level. They are most often integrated into the Social Studies curriculum. The teaching of languages other than English or French is either not reflective of the community's heritage, usually at the secondary level (especially Spanish), or does represent the ancestry of community members, usually at the elementary level (especially First Nations languages). The majority of districts plan to participate in the Pacific Rim
Initiatives which are seen to lack coordination at the provincial level. Their success is enhanced by the availability of funding.

The study concludes with recommendations regarding leadership at the provincial level in the formulation of district multiculturalism/race relations policies and in their implementation province-wide. An examination of the feasibility of the teaching of heritage languages is recommended. The Pacific Rim initiatives may contain some of the elements for an effective implementation of multicultural educational thrusts.
Dedication

To the memory of my father, Mr. John Donald Perrin McPherson.
Acknowledgements

I would like to express my appreciation for the help and support I received from School District No. 43 (Coquitlam), Mr. John Burdikin, Dr. Alan Taylor, Mr. Steve Gartland, Mr. and Mrs. John Donald Perrin McPherson, the school districts that participated, Dr. Stan Shapson and Dr. Robin Barrow.
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Chapter 1 - Introduction

"Today we live in the world's greatest period of culture, for the oral heritages of all cultures are being poured through visual traditions to the enrichment of all."
(McLuhan, 1969, p. 122)

In the words of Anderson and Fullan (1985), "research on the implementation of educational policies related to multiculturalism in Canada is virtually non-existent" (p. 17). This study explores multiculturalism/race relations policies both as guidelines for and as reflections of educational practice. The topic of multicultural education was chosen for its importance in educational planning for the future and the policies were chosen as the most tangible demonstration of a concern for the subject. The concepts of multiculturalism and racism and the topic of language learning were all included as being inseparably interlinked aspects of the same thing. As Anderson and Fullan point out: "it is clearly inappropriate to study "multicultural" or "race relations" policies as if they were distinct categories; the focus should be instead on the general policies of multiculturalism and race relations, including language" (p. 20). The term "multiculturalism" refers to a policy that reflects an attitude of inclusion of and accommodation for all racial and cultural differences in the dominant national culture (Aoki, Werner, Dahlie, & Connors, 1984; Masemann & Cummins, 1985; Barrow & Milburn, 1986). It assumes an intolerance of prejudice and stereotyping.

Background and Context

The citizens of Canada represent a mixture of peoples who come from a wide variety of older nations. We represent many customs and beliefs. Deprived of the luxury of developing a unique character over time, we are in the process of defining our identity at a time when a global culture is emerging. We have the opportunity to serve as a model for other nations of tolerance for diversity and of harmonious cooperation.
Since the second World War as the proportion of new Canadians from various origins has changed, so has the ethnic composition of British Columbia (Sullivan, 1988). First Nations peoples have come to represent a stronger voice in the province and in the country. They have succeeded in bringing the federal government to the negotiating table over treaties and land claims. The federal government has been willing to recognize past errors by paying some form of redress to ethnic groups exiled during the war (e.g. the Japanese Canadians). The attitude to the learning of English has become less dogmatic as new Canadian students are provided with provincially funded English as a Second Language classes, as heritage language classes are offered "after hours" in school facilities (in other provinces in Canada such as Alberta and Ontario they are offered during school hours), as First Nations children are taught their own language in the public schools (see Chapter 4) and as the Programme-Cadre programme is provided for students whose mother tongue is French.

The increased awarenesses of a more worldly and better travelled public, the augmented heterogeneity of our populace, the growing realities of a global economy, the technological advances in the field of communications, the lessons learned from the past, and the desire of the peoples of Canada to maintain links with the cultures of their ancestors which was highlighted perhaps for the first time with Pearson's Royal Commission (Pearson's Royal Commission Report, 1970), have contributed to the concept of multiculturalism as a Canadian idea much as the term global village was invented by one of our citizens (McLuhan & Powers, 1989).

The federal policy regarding multiculturalism in Canada passed by the House of Commons on July 12, 1988 was significant in its recognition of multiculturalism as a Canadian policy and as one to be promoted. Its spirit has formed part of the Province of British Columbia's Royal Commission recommendations and provisions for language are included in the 1989 British Columbia School Act (Bill 67).
The changing culture of British Columbia.

In 1986, at the time of the Canadian Census, the total population of British Columbia was 2,849,585 people. Of that total, 2.4% were French only, 3.7% British and French, 41.8% British only and all other ethno-cultural groups comprise 52.07% or more than half of the population. Canada's population in 1986 was 25,022,005 with 24.4% of French only, 4.6% British and French, 33.6% British only and all other groups comprising 37.5%.

For British Columbia, the most frequently reported ethnic origins (other than British or French) were, in descending order: German, Chinese, South Asian, Dutch, Aboriginal, Scandinavian, Ukrainian, Italian, Polish, Japanese, Filipino and Portugese. For Vancouver, the groups were in a slightly different order as follows: Chinese, German, South Asian, Italian, Dutch, Ukrainian, Filipino, Japanese, Aboriginal, Polish, Jewish and Balkan. For Victoria the order was German, Chinese, Dutch, Scandinavian, South Asian, Ukrainian, Aboriginal, Italian, Portugese, Polish, Hungarian and Jewish. The ethno-cultural component of Canada was about 38%, of British Columbia about 52%, of Vancouver about 54% and of Victoria about 38%.

The most frequently reported heritage mother tongues (languages other than English or French) in British Columbia in the 1986 Canada Census were, in descending order, Chinese, German, Punjabi, Italian, Dutch, Ukrainian, Portugese, Hungarian, Polish and Russian. The same list for Vancouver was Chinese, German, Punjabi, Italian, Dutch, Ukrainian, Japanese, Spanish, Portugese and Polish. For Victoria, the distribution was as follows: German, Chinese, Dutch, Punjabi, Portugese, Ukrainian, Italian, Danish, Polish, Hungarian and Spanish. The proportion of heritage mother tongues in Canada was about 13%, for British Columbia about 17%, for Vancouver about 22% and for Victoria about 10% (Pendakur, 1987).

has increased only slightly. Groups that have increased are the Chinese and the South Asians (they were such a small group in 1961 that they did not even warrant a separate category). All other groups have decreased, especially the Scandinavian group which has gone from 5.9% to 1.8% of the population (Table 2.1, p. 27).

The proportion of immigrants to Canada from various nations has shifted since the 1950's. A comparison of immigration to Canada in 1956 with 1987 ranks the top three nations of origin in 1956 as the United Kingdom, Italy and Germany and the bottom three as Finland, South America (non-British) and Hong Kong. In 1987, Hong Kong tops the list followed by India and the United Kingdom. At the bottom of that year's list are Haiti, Germany and South Africa. The United States is a number four both in 1956 and in 1987 and China remains at number 15 in both years (Bolan, K., Ferrabee, J., Nagle, P., & Tierney, B., 1988, December 14, p. B7)

Immigration to Canada has risen steadily since 1860 with decreases in 1900 and 1940. Immigration in 1860 was 6,276 reaching a high of 286,839 in 1910, dropping back to a low of 11,324 in 1940 and increasing since then to 152,098 in 1987 and an estimated 150,000 in 1988 (Farrow, 1988b, December 10, p. A12). In June of 1988, the population of Canada was 25,309,331 and Canada's immigrant population at that time was 3,908,150. According to The Vancouver Sun, "today, migration accounts for 21 per cent of Canada's population growth. One in every six Canadians is foreign-born. In B.C., the figure is one in four" (Bula, 1988, December 10, p. A1).

In British Columbia in 1988 the population was 2,883,365 with 630,670 immigrants. Of those immigrants to B.C., 2,738 were from Hong Kong, 1,730 from India, 954 from the Philippines, 797 from England, 654 from the U.S.A., 491 from Vietnam, 429 from China, 357 from Taiwan, 301 from Poland, 251 from Korea, 214 from Germany, 204 from El Salvador and 196 from Fiji. The Vancouver Sun reports that "... B.C. remains one of the most multicultural provinces in Canada with 22 per
cent of its population foreign-born and an annual immigration intake per populations that's second only to Ontario." (Farrow, 1988a, December 10, p. A12). It reports again that ". . . about 30 per cent of Vancouver's population are visible minorities, the highest percentage in Canada" (Griffin, 1989, October, p. 12).

Since the 1980-1981 school year, **first-time enrollment** for English as a Second Language classes in the Vancouver school district has increased from 1,250 students to approximately 1,500 students in the 1987-1988 school year (Bula, 1988, June 18, p. A1). Total enrollment in E.S.L. in September of 1987 was 10,437 (Bula, 1988, June 18, p. A10) up from 9,903 in September of 1985.

In other Lower Mainland districts E.S.L. enrollment rose steadily from September, 1985 to September, 1987 with the exception of Abbotsford, Coquitlam and Chilliwack. The highest enrollments in 1987 were in Vancouver with 10,437 (21.4% of total enrollment), Burnaby with 939 (5.6% of total enrollment) and Surrey with 623 (1.8% of total enrollment) (The new Canadians, 1988, September 16, p. 8 and Bula, 1988, June 18, p. A10).

Reports for 373 companies filed under the Employee Equity Act in June of 1988 show that ". . . in 1987 visible minorities accounted for 6% of the workforce and 52% of them were women. The average salary of visible minorities was 93% of that of other workers covered by the act . . . By the year 2000; women and visible minorities will make up 65-80% of people entering the workforce" (Lanthier, 1989, February 20, p. 15).

**Problem Statement and Rationale**

Education in British Columbia is in a state of change. The entire system is preparing for education in the year 2000. This will entail major reorganization as the focus moves to the individual learner. Dual entry into Kindergarten, ungraded primary years, continuous progress, a learner-based program, a differentiated graduation program including career, college/university preparation and exploration programs
and comprising a common curriculum are only the most overt manifestations of a revamping of the educational system. For the First Nations peoples and the minority ethnic groups in British Columbia and for the purposes of our study, the inclusion of First Nations and multicultural education is especially encouraging.

On January 27, 1989, the Honourable Anthony J. Brummet, Minister of Education for the Province of British Columbia, published general policy directions for the Ministry of Education in the next eleven years. Therein is stated that "the multicultural nature of British Columbia society will be recognized through education policy and programs" (Brummet, 1989b, p. 23). This declaration is followed by a statement of philosophy and is accompanied by proposed initiatives regarding the review of teaching materials for ethnic or cultural bias, the circulation to districts of information about programs in other jurisdictions, the development of heritage language pilot projects, increased funding for English as a Second Language programs and a province-wide review of personnel practices. Included in the emphases for the future is a statement that "a provincial multicultural education policy will be established . . ." and that "school boards will be encouraged to establish multicultural education policies at the district level" (Brummet, 1989b, p. 23).

In addition, in the discussion paper entitled Year 2000: A Curriculum and Assessment Framework for the Future sent to all schools in British Columbia in September, 1989, the section "Policy Directions" reiterates the underlining of the importance of multicultural issues in education in this province by including again the statement regarding the necessity for educational policy and programmes that reflect the multicultural nature of British Columbia: "the provincial curriculum will encourage awareness and respect for the similarities and differences among the cultures which comprise British Columbian, Canadian and other societies" (p. 14). There are also provisions for the review of materials for cultural bias.
At this time, there is no official provincial policy regarding multicultural education or racism in British Columbia. The Ministry of Education's Working Plan #1 1989-1999 (1989, September) mentions policy development as the first of four organizational factors under the heading "ESL/Multiculturalism". "Develop policies" (p. 36) is also the first of five organizational factors under "Indian Education". The Ministry tasks include the establishment of a multicultural education policy slated for the Fall of 1989. Information about "exemplary multicultural and race relations school policies and programs at school and district level[s]" (p. 42) will be circulated in the Fall. During this same time period, schools are to "develop school policies regarding multiculturalism and race relations education" (p. 42). By the Spring of 1990, school boards and district officials are expected to "develop district policies regarding multiculturalism and race relations programs" (p. 43). Provincial organizations will become involved in the implementation of the initiatives in the Fall of 1990.

In September, 1978, an Ad Hoc Advisory Committee for Policy on Multiculturalism was formed at the French Language Services Branch of the Ministry of Education. This committee had as its purpose the development of a provincial policy on multiculturalism in education. In 1980, the Ministry commissioned a survey to be carried out by a research team at Simon Fraser University. The study, initiated in 1981, examined the current status of multicultural education in the school as well as future needs for the development of programmes and policies (Day & Shapson, 1981). In 1982-1983, the Modern Languages Services Branch developed a document that contemplated the formulation of a provincial multicultural policy. In 1989, the Modern Languages Branch has employed a multiculturalism coordinator to chair an advisory committee which will work toward the development of a provincial multiculturalism policy.

Several districts have developed their own policies during the 1980's and most are continuing to implement these policies through school programmes and
community activities. The Ministry of Education will look to the school districts for
direction in formulating provincial policies and programmes.

*a federal policy for a provincial jurisdiction.*

Although education is a provincial jurisdiction in Canada, our provincial and
district policies for multicultural education and against racism find their beginnings in
federal policy. Multicultural education has been an important issue in Canada since
Prime Minister Pierre Elliott Trudeau's speech in the House of Commons on October 8,
1971, in which he declared Canada to be a bilingual and a multicultural nation:

> Every ethnic group has the right to preserve and develop its own culture and
values within the Canadian context. To say that we have two official languages
is not to say that we have two official cultures, and no particular culture is more
'official' than another. A policy of multiculturalism must be a policy for all

This notion is supported in *The Charter of Rights and Freedoms* (1982). Section 16 identifies Canada as a bilingual nation. Section 27 of *The Charter of Rights and Freedoms* emphasizes the multicultural identity of our country. The
linguistic dualism of our nation should not prevent the speaking of other languages,
according to section 22. The multicultural policies of our country do not affect treaties
with aboriginal peoples. The equality of each individual before the law and the right of
each individual for protection by the law is dealt with in section 15, entitled "Equality
Rights", but laws that treat certain disadvantaged individuals in special ways in order
to improve the conditions of those people are not precluded. It should be noted,
however, that section 15 of *The Charter* is limited by a general qualification in section
1 that reads: "the Canadian Charter of Rights and Freedoms guarantees the rights
and freedoms set out in it subject only to such reasonable limits prescribed by law as
can be demonstrably justified in a free and democratic society" (*The Charter of Rights
and Freedoms* 1982, p. 1). Finally, in order to ensure flexibility of the Charter, in
section 26 it is said that: "the guarantee in this Charter of certain rights and freedoms
shall not be construed as denying the existence of any other rights or freedoms that exist in Canada" (The Charter of Rights and Freedoms, 1982, p. 27).

In the words of The Honourable Jean Chrétien: "we have the occasion . . . to build for our children and the children of our children a better Canada -- a Canada which will recognize the diversity and equality which should be in our society, a Canada which will protect the weakest in society . . . a Canada which will be an example to the world" (The Charter of Rights and Freedoms, 1982, p. 15). The Right Honourable John G. Diefenbaker, Prime Minister of Canada in 1961, expressed the richness of our varied land perhaps more eloquently than any other when he said: "Canada is a garden . . . into which has been transplanted the hardiest and brightest flowers of many lands, each retaining in its new environment the best of the quality for which it was loved and prized in its native lands" (The Charter of Rights and Freedoms, 1982, p. 29).

The Multiculturalism Policy of Canada and the Canadian Multiculturalism Act (Bill C-93, 1988) clarify even further the commitment of the Canadian government to the preservation and enhancement of all of the languages and cultures of Canada. This policy is a declaration that seeks to eliminate any possible hierarchy of languages or cultures. It defines multiculturalism as the essential characteristic of our Canadian culture at the same time as it allows for the societal flexibility which will ensure that such multiculturalism may reshape our national culture for the future. It also allows for the full participation of languages other than English and French in our cultural makeup.

As must be the case, for federal policies that effect all of society, their implementation must eventually filter down to the public school system as purveyors of the status quo. How the school system will respond to the changing realities of our society and whether it will take a leadership role in shaping that change has yet to be seen. Policies and programmes tell of the status of the change. Our understanding of
the change process can assist us in guessing the future shape that change will take. It is important that we depict the current status of multicultural education, if we are to develop sound implementation plans.

This study is addressing the issue of the development of multicultural policy in British Columbia. It describes the present situation with regard to multicultural policy in British Columbia school districts at the same time as it examines issues related to implementation. Armed with this knowledge, planners may be able to make enlightened decisions about directions for multicultural education in a pluralistic society.

**Thesis Outline**

This thesis attempts to summarize this province's locally based initiatives and to highlight the essential elements that may lead to the success of these endeavours. It reviews the status of multicultural education in British Columbia at the time of these new government proposals. It seeks to survey school districts regarding their multiculturalism and race relations policies, to analyse the issues dealt with in those policies, to contemplate the forces that motivate locally developed policies, to comment on the degree of implementation of policies. In addition, factors related to the implementation of multiculturalism and race relations policies such as locally developed programmes, community involvement, teacher training, and government direction will be highlighted. The roles of the various players in promoting the federal policy of multiculturalism will be featured.

In Chapter 2, the literature review, we will examine the various elements that have led to Canada's, and thus British Columbia's, multiculturalism policies. The critical historical events that lead to our current multicultural perspective will be highlighted. Important works with regard to teacher education, multicultural education in the schools, teaching methods and language education will be mentioned. The goals of education and issues related to policy implementation will be discussed. The
complications to the integration of minority cultural beliefs into "modern" society are also pinpointed.

Chapter 3 describes the methodology used in the study. It includes a description of the instrument used, the sample chosen, the procedures for data collection and the method of data analysis.

Chapter 4 contains a detailed analysis of the data collected including content analyses of comments and other amplifications. The characteristics of the district policies currently in existence are featured.

In Chapter 5, the conclusions to which the data point are discussed. Parallels to other studies are discussed. Questions arising from the data are raised. Avenues for further research are highlighted. Recommendations are proposed.
Father Saint-Denis . . . defined culture as 'the quality of the mind rather than its content' and said that 'culture, instead of being knowledge is rather what remains when you have forgotten everything you learned on the school benches'. . . . (Friesen, 1985, p. 64 with reference to Father Henri Saint-Denis, professor at the University of Ottawa in the 1940's)

Canada: The Historical Perspective

The desire for cultural and racial harmony in the country of Canada is not new. It has been with us since the time of confederation. George Etienne Cartier said, in 1867 that "in our Confederation there will be Catholics and Protestants, English and French, Irish and Scots, and each by his efforts and his success will add to the prosperity, the power and the glory of Confederation. We are of different races not for strife, but to work together for our own Common welfare" (D'Oyley, 1977, p. 3).

Thomas D'Arcy McGee is quoted as saying:

We now live in a land of religious and civil liberty. All we have to do is, each for himself, to keep down dissensions which can only widen, impoverish and keep back our country; each for himself do all he can to increase its wealth, its strength and its reputation; each for himself to welcome every talent, to hail every invention, to cherish every gem of art, to foster every gleam of authorship, to honour every acquirement and every natural gift; to lift ourselves to the level of our destinies; to cultivate that true catholicity of spirit which embraces all creeds and all races in order to make our province, so rich in known and unknown resources, a great new northern nation (D'Oyley, 1977, p. 10).

Canada has undergone rapid change in the twentieth century from a rural to an urban society, from a unilingual to an officially bilingual (and, in fact, multilingual) society, and from a predominantly Anglo-Saxon to a multicultural society. Gillett (1987) lists twelve factors that "... were combining to lead to the decline of Anglo-conformist attitudes in Canada and to a corresponding rise in multiculturalism ... " (p. 341). They are as follows:

1. the horrors of the Nazi death camps and the demise of supremacist beliefs,
2. the post-war decline of the British Empire and with it the social and racial assumptions with which it was imbued,
3. Canada's signing of the United Nations Charter of Human Rights,
4. Findings in the sciences and social sciences which cast doubt on assumptions of racial and ethnic inequalities,
5. increased secularism which, while diminishing the emphasis upon religion as a focus of identity or as a support to ethnicity, also led to increased emphasis on cultural survival,
6. the emergence of ethnic self-awareness — both among immigrants and Canada's Native peoples,
7. the emerging economic and political clout of immigrants,
8. the "Black Revolution" in the United States,
9. the "Quiet Revolution" in Quebec,
10. The federal government's endorsement (1971) of the twin policies of bilingualism and multiculturalism (McLeod 1978; Troper 1979),
11. the growth of Native political unrest and the slow march toward Indian self-government, and
12. linguistic and cultural resistance to assimilation. (Gillett, 1987, p. 341)

Canada's early discriminatory immigration rules which seemed to depend mainly on providing the country with a cheap labour force were liberalized during the 1970's so that there are less American, British and French immigrants and more Asian and African immigrants than before:

For example, while immigration from Asia, Africa, Central America and the Caribbean increased from 31.9 percent of Canada's total immigration in 1971 to 49.2 percent in 1981, immigration from the British Isles and the United States (traditionally preferred sources for immigrants) decreased from 32.6 percent to 24.6 percent of Canada's total immigration during the same ten year period (Canada. Department of Manpower and Immigration 1971; Canada. Employment and Immigration Canada 1981). (Gillett, 1987, pp. 338-339).

McAndrew (1987) points out that "... the proportion of non-Native, non-French and non-English groups... in the overall population of Canada has grown from less than eight percent in 1871 (Breton et al., 1980) to almost 30 percent (Statistics Canada, 1981a)" (p. 144). In 1988, this figure would be closer to fifty per cent (Canada At A Glance, 1988). Thus, our school population has become more multicultural and more multilingual.

The Royal Commission on Bilingualism and Biculturalism was appointed by Prime Minister Lester B. Pearson on July 19, 1962. Its mandate was to carry out a broad and comprehensive inquiry into bilingualism and biculturalism in Canada. Briefs and opinions were heard from individuals and groups in twenty-three regional
meetings held across Canada from St. John's to Victoria. The result was a comprehensive report documenting the history of many of the ethnic groups in Canada including urban-rural distribution, male and female employment patterns, and the role of values, religion and education in their lives. Other factors that were taken into account in the report are the importance of cultural retention and identity for each group, ethnic voting patterns, the ethnic press, ethnic schools, marriage rights, family life and language barriers.

The commission had set out to recommend the steps to be taken to develop an equal partnership between the two founding races: the French and the English, keeping in mind the contributions of other ethnic groups. As the public discussions were heard, it became ever more clear that other groups wanted to have a larger voice in Canadian society. A bicultural policy seemed to imply relegating all other cultures to a second-class status. Could not all of Canada's cultural groups live side-by-side in harmony? Was Canada not enriched by its cultural mosaic?

When Book IV was submitted to the Governor General on October 23, 1969, it recommended the preservation and reinforcement of the other cultures in Canada. At the same time, it accepted a bicultural framework as national policy.

Clearly, the Royal Commission on Bilingualism and Biculturalism was set up to appease the French Canadians. The surprisingly forceful response of so many ethnic groups caused the federal government to reconsider its bicultural policy. Gillett (1987) describes Troper (1979)'s point that while the government never intended to devote much attention to non-English and non-French people in Canada, forceful responses from these minorities and their leaders made it quite clear that biculturalism must be rejected since it implied a cultural duality in Canadian society which was both demeaning to those of non-British or non-French ancestry and not reflective of the actual cultural makeup of the country (p. 342).
This lead to the announcement by Trudeau on October 8, 1971 that "... although there are two official languages, there is no official culture, nor does any ethnic group take precedence over any other..." (quoted in Gillett, 1987, p. 342). The following assurance was included:

Every ethnic group has the right to preserve and develop its own culture and values within the Canadian context. To say that we have two official languages is not to say that we have two official cultures, and no particular culture is more 'official' than another. A policy of multiculturalism must be a policy for all Canadians (quoted in Friesen, 1985, p. 1).

Thus in 1971, as a result of the recommendations reported in 1969 in Book IV of the report by the Royal Commission on Bilingualism and Biculturalism, Prime Minister Pierre Elliott Trudeau declared Canada to be a multicultural (rather than a bicultural) nation within a bilingual context. At the same time, he announced a program for the implementation of such a policy which included assistance to cultural groups as well as to new immigrants to Canada:

1. The Government of Canada will support all of Canada's cultures and will seek to assist, resources permitting, the development of those cultural groups which have demonstrated a desire and effort to continue to develop, a capacity to grow and contribute to Canada, as well as a clear need for assistance.
2. The government will assist members of all cultural groups to overcome barriers to full participation in Canadian society;
3. The Government will promote creative encounters and interchange among all Canadian cultural groups in the interest of national unity; and
4. The Government will continue to assist immigrants to acquire at least one of Canada's official languages in order to become full participants in Canadian society. (quoted in Friesen, 1985, pp. 1-2).

In 1972, the Prime Minister appointed a minister responsible for the implementation of the multicultural policy as well as the Multiculturalism Directorate operating within the Department of the Secretary of State and reporting through the Under Secretary of State to the Minister of State for Multiculturalism. In 1973, an advisory body to the Minister of State for Multiculturalism was established. It was called the Canadian Consultative Council on Multiculturalism. In 1983, the Canadian
Consultative Council on Multiculturalism was restructured and renamed the Canadian Multiculturalism Council.

In 1982, the Canadian "multicultural fact" was enshrined in the Charter of Rights and Freedoms. Section 16 identifies Canada as a bilingual nation: "English and French are the official languages of Canada and have equality of status and equal rights and privileges as to their use in all institutions of the Parliament and government of Canada" (The Charter of Rights and Freedoms, 1982, p. 17). Section 27 emphasizes the multicultural identity of our country. Therein it is stated that "this Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians" (The Charter of Rights and Freedoms, 1982, p. 29).

The interest in maintaining the multicultural fabric of our nation has been underlined again in two reports: the first, Equality Now, is the "Minutes of Proceedings and Evidence of the Special Committee on Participation of Visible Minorities in Canadian Society", Ottawa, House of Commons, March 8, 1984, initiated by the Liberal government; and the second, Equality For All, is the "Report of the Parliamentary Committee on Equality Rights", Ottawa, House of Commons, 1985, created by the Conservative government. The second seems to be a direct descendant of the first. Both committees asked for input from Canadians, both individuals and organizations. The purpose of the first report seems to have been "...to promote racial understanding, tolerance and harmony in Canadian society..." (p. vi), while that of the second is to "...examine, inquire into and report on equality rights under the Canadian Charter of Rights and Freedoms..." (p. v). The Equality Now report makes recommendations with regard to education that continue to be worthy of consideration. The Equality For All report concerns itself in particular with situations where the same treatment does not equate with equal treatment. In all of its recommendations the committee seems to emphasize "equality of results" (Boyer,
1985, p. 5) rather than equality of treatment. If all people are to be allowed to live with an equal amount of freedom, independence and room for self-expression, then, just as all people are not the same, laws cannot be the same for all people.

Since 1984, Multiculturalism Canada continues to work toward equal opportunity for all Canadians. It does this by "... directly advocating changes in Canadian institutions and attitudes by working with community organizations and interested individuals to ensure fair and equal treatment for Canadians of every cultural heritage." With regard to multicultural education in particular, "Multiculturalism Canada encourages initiatives that promote an educational system that reflects Canada's diversity, eliminates stereotyping and assures students of all backgrounds equal access to educational opportunity." Multiculturalism Canada provides financial assistance to groups in order to help them to work toward that end.

Finally, in 1988, all of the foregoing documents have been synthesized into "The Multiculturalism Policy of Canada" (an excerpt from Bill C-93, 1988). Herein the messages contained in the Constitution of Canada, the Citizenship Act, the Canadian Human Rights Act and the implications of Canada's participation in the International Convention on the Elimination of All Forms of Racial Discrimination and the International Covenant on Civil and Political Rights are summarized. The "multicultural reality of Canada" is clearly defined and the equality of all cultures and languages represented in Canada is clearly stated. This policy underlines the fact that all cultures and languages will participate equally in shaping the Canada of the future.

The Provincial Perspective

The Ministry of Education of the government of British Columbia has been working since the late 1970's to develop a policy on multicultural education. Although to date there is no official provincial policy regarding multicultural education or racism, since the formation of the Ad Hoc Advisory Committee for Policy on Multiculturalism in 1978, several documents containing the beginnings of such a policy have been
drafted. The survey commissioned in 1981 and carried out by a Simon Fraser
University research team (Day & Shapson, 1981) provides information regarding
English as a Second Language, heritage languages, and multicultural programmes
and policies. With the Royal Commission Report of 1988 and several papers
describing implementation of the report's recommendations and the recent hiring by
the Modern Languages and Multiculturalism Branch of a multiculturalism coordinator,
the province is nearing the finalization of its multiculturalism policy.

In 1981, the government of British Columbia established the Office of the
Cultural Heritage Advisor. This person serves as a link between the provincial
government and all of the cultural communities of our province. It listens to their
needs and attempts to assist them to meet their goals and aspirations. The
government's philosophy is to integrate multiculturalism into all areas of the
Ministry. To date, it has established an Advisory on the Police Force and Visible
Minorities, an Office for Immigrant Women, a Cabinet Committee on Cultural
Heritage, and it has integrated multicultural programs with the Modern
Languages Branch of the Ministry of Education.

The Report of the Royal Commission on Education (Sullivan, 1988) has
attributed a new importance to multiculturalism in shaping education today. In
Chapter 2 entitled "Society, Schools and the Learner", cultural heritage is
included as a part of the "Factors Shaping British Columbia Schools and
Society". The report identifies immigration trends and the federal multicultural
policy formally recognized in 1971 as the two leading factors that shaped the
multicultural nature of British Columbia today. It mentions the Charter of Rights
and Freedoms for its importance in providing legal protection for minority
cultures. The Royal Commission report describes a societal and educational
commitment to preserving differences in a pluralistic society. The article
includes as part of the school system's commitment, healthy attitudes, the
breaking down of stereotyping, equality of treatment, the preservation of cultural heritage through language instruction and through the various subject areas, meeting the needs of minority students with learning difficulties, and in general to provide a sustained atmosphere of ethnic pluralism.

The Royal Commission report indicates that the public school system is assuming a greater responsibility for Indian education which has been traditionally a federal jurisdiction. In Chapter 8, "Support Systems for Learning", there is a section called "Educational Opportunities For First Nations Children". The report recommends greater self-determination for Native peoples in the education of their children including increased provision of financial resources. It seeks the promotion of greater cooperation between Native bands and councils and school authorities including the improvement of home-school liaison, the development of curriculum units, the implementation of a continuous progress model for learning, the incorporation of Native languages into the classroom, the discouragement of racial bias, the enlisting of Native adults to serve as role models, professional development for teachers regarding Native cultures and traditions, and the provision of on-going counselling to Native students. There is to be an increased concentration on the development of language skills in the pre-school and early-school years, adult education for Native parents, training in parenting skills for Native adults, and improvement of the health, social and economic circumstances of First Nations peoples. The report also highlights the significance of school policies that recognize the importance of fostering respect for and encouragement of First Nations peoples: "the Commission suggests that school systems which enrol Native children should try to exhibit . . . school policies and procedures which emphasize the dignity of each individual, which acknowledge the importance of all cultural
heritages, and which seek to free schools from any evidence of racial
discrimination" (Sullivan, 1988, p. 207).

In the province of British Columbia, policy formulation with regard to
multicultural education has taken direction from the British Columbia Teachers’
Federation (B.C.T.F.), in other words, from the provincial teachers’ association. The
B.C.T.F. Committee Against Racism has played a crucial role in seeking out and
encouraging teachers who are aware of the need for a broader outlook for educators. Policy recommendations of the B.C.T.F. regard curriculum content, the encouragement of locally-developed courses, the need for educational planning, "... the provision of opportunities for all students to become fluent in both official languages..." (Policy statement 10.A.17, January ’78 RA), the importance of the teaching of local minority group languages and of the expansion of second-language programs, the improvement of academic support programs for Native Indian students, the accommodation necessary to meet the educational needs of the Native Indian population, the necessity for a review of the selection process for the placement of students in alternative programs, and the need for representative advisory committees and funding for the establishment of school-based committees and programs.

The British Columbia Teachers' Federation (B.C.T.F.) Program Against Racism (P.A.R.) has actively promoted the formulation of policy for multiculturalism and race relations at the school district level through its in-service sessions with P.A.R. contact persons and Professional Development Associates. The stated policy of the Program Against Racism is “that the BCTF foster and promote educational and social policies that counter racism and welcome multiculturalism.” (Members’ Guide to the B.C.T.F., 1989/90, 1989, p. 99) The B.C.T.F. recommendations for the formulation of “A Race Relations and Multicultural Program and Policy...” (Working Draft - A Race Relations and Multicultural Program and Policy for School District No., 1983) highlight central issues affecting multicultural education which are to be included in district
policies. These include a statement condemning racism and all its forms of expression, an effective method of communicating that message throughout the school system, a procedure for dealing with racist incidents, a review of all curriculum materials and the acquisition and development of appropriate materials, in-service training for all teachers, a review of hiring and promotional practices to ensure a broad representation of all groups, a community relations program, provision for the needs of ESL (English as a Second Language) students, and the formation of an advisory committee or the hiring of a multicultural resource person to oversee the implementation of the policy. At the school district level, it is the teachers and their local association who have been in the forefront of the push for education to meet our society's multicultural needs.

Education in Canada falls under provincial jurisdiction, yet it must necessarily reflect federal policies with regard to human rights, including policies concerning language and culture. It is understood that the goal of education must, for all educators, be the development of the individual to its fullest potential: "The purpose for the British Columbia school system is to enable learners to develop their individual potential and to acquire the knowledge, skills, and attitudes needed to contribute to a healthy society and a prosperous and sustainable economy" (Year 2000, 1989, p. 7). The British Columbia Teachers' Federation states in its policies under "Goals of the BCTF" that they are "to help ensure that public schools provide for the continued intellectual, physical, social and emotional growth and development of each individual" and "to strive to eliminate from the school system discrimination on the basis of sex, race, religion, age, handicaps, economic status, marital status, sexual orientation, number of dependents or pregnancy" (Members' guide to the B.C.T.F., 1989/90, 1989, p. 56). In the section "Health and Welfare of Students" the B.C.T.F. guidebook mentions as its policy for the rights of students "to retain an ethnic, cultural and linguistic heritage" and "to be made aware of the ethnic, cultural and linguistic
heritage of others" and as its policy regarding the responsibilities of students "to recognize and respect various ethnic, cultural and linguistic heritages" (Members’ guide to the B.C.T.F. 1989/90, 1989, p. 57).

Since our modern society is now made up of individuals from a wide variety of backgrounds, helping the individual to realize that potential is an increasingly complex task. It is not enough for educators to share their personal world view with their students. It is certainly not sufficient and probably not desirable for the teacher to instill in the students his or her own values. The whole question of values as opposed to ingrown biases and misconceptions comes to the fore. Are we handing down prejudices or are we educating Canadians as world citizens? In education for a multicultural society, we are dealing with the collision of many cultural groups lead by representatives of another cultural group in an educational system whose guidelines for the implementation of its goals are ill-defined and whose methods for its implementation are at best uncertain. Yet the onus is on that system to build the individuals who will be prepared to live in and define this nascent society.

Educators are required to prepare students for a society for which they themselves are not yet prepared: "the schools of your time are no more. We now have multi-ethnic schools and with this change has come an increase in racism. You must learn to fight racism in your schools and work for a truly multicultural system" (Ministry of Employment and Immigration, Winnipeg, November 13, 1981 quoted in Committee on mitigating racism in schools: Working for multicultural education, 1982, p. 1) and "the cultural monopoly has been shaken fundamentally, through the ideological challenge which the new education has presented to the authority and order symbols of the old learning" (Lawson & Wooock, 1987, p. 140). Teachers are required to teach students a history that has not yet been written and certainly one that they themselves did not study in school.
Approaches to Multiculturalism

Multiculturalism is a uniquely Canadian concept. Rarely have so many different peoples had to learn to coexist in such a short period of time and with all of the peoples having equal status, none being placed in the role of conqueror or vanquished, invader or defender. At least, this is the ideal toward which we strive. It is questionable whether this is in fact the reality that we Canadians face.

Canadian institutions continue to be dominated by members of the bilingual-bicultural duality. To some, it must seem that the English and the French are the conquerors. Some, such as the First Nations peoples, may feel at times like the vanquished. To others it must appear that there is a vertical hierarchy of heritages with the English and the French on top (Porter, 1965; Aoki et al., 1984). In this instance, the two majority cultures may also be seen as the benefactors of the minority cultures. This was particularly true when the missionaries worked to convert the "savages". This was also true when the school curricula were designed to eliminate all traces of the minority culture, like a disease, from its "carrier". A culture's place in the hierarchy can be determined by its "entrance status" (Porter, 1965, p. 63). It is interesting to consider how that model might be changed to reflect a new organization with equal members of the clusters of cultures or sub-groups: "the writer suggests that the "hand" of Canadian society be persuaded to a recognition of its five fingers . . . (a) the Aboriginal, (b) the Anglophone, (c) the Francophone, (d) the later European, and (e) the later visible minority or African/Asian" (D'Oyley, 1984, p. 163) pervading the bureaucracies.

An alternative to the hierarchy is the classification of cultures into two categories: "good" and "bad". The criteria for belonging to one or the other of the categories can be rapidity of integration into the majority society, usually due to greater similarities between the original culture and the dominant Canadian culture; or simply an evaluation of the habits of the minority culture according to criteria chosen by the majority culture. In the writing of history, groups such as the First Nations peoples can
move between the two categories depending on whether they were helping or hindering the advance of the settlers. Where cultures have caused the Canadians problems in the past, the adherents to that culture are viewed as negative. The reasons behind the clash of cultures are rarely examined (Aoki et al., 1984).

Of course, a hierarchy of languages usually accompanies a hierarchy of cultures. This affects the selection of languages that are taught in schools. The role of English and French as official languages place them in a superior position in the hierarchy (Dahlie & Fernando, 1981). Charlesworth (1977) describes the interaction in this way: "language and culture have a sort of chicken and egg relationship; the language reflecting the culture, and the culture to a large degree being determined by the language" (p. 62). The majority culture is pervasive. Its world view and the inherent assumptions are more threatening to other cultures than any overt act of aggression. Even language itself can be a form of conquest:

To abstract sound from meaning and then to enclose that sound in a visual space happened only with the Greek alphabet....And this abstraction achieved by the Greeks and transferred to the Romans created an imperial visual net in which the Western world has captured every oral culture that it has met....And no other kind of writing had the resulting means of control over other cultures. (McLuhan, 1969, p. 80)

The very bilingualism of Canada may be seen as a policy of assimilation: "bilingualism can thus be seen as a symbol as well as the validation of conquest and of the continuing domination of Canadian life by the charter groups" (Dahlie & Fernando, 1981, p. 1).

Simply a lack of familiarity with the culture of a new land can make one feel like an outsider. When one is also relegated to the lowest paying, lowest status jobs, it seems at times impossible to extricate oneself and to really profit from the freedom to better oneself (Sharma, 1982). One wonders, at times, if the doors to self-realization are not closed to certain minorities. Certainly if women find that this is true, the
preconceptions regarding peoples of certain ethnic and racial backgrounds must limit their potential in the world of work.

As a child in school, with none of the culture-wise advice of parents on how to survive in this "real world", no hints with regard to the "tricks of the trade", perhaps even handicapped by beliefs and habits that don't fit in with the pattern of the majority Canadian culture, children's adaptive strengths are certainly tested. Add to that a lack of facility in the language used at school, and education becomes a challenging and difficult experience.

Teaching in a multicultural way is often confused with teaching about multiculturalism. Aspects of minority cultures are taught in isolation. Multiculturalism is saved for a day or a week, where food, costumes and other habits of interest are featured. This view of multiculturalism is often referred to as the "museum approach". There are the "insiders" and the "outsiders", the "them" and the "us". This approach especially pervades our telling of history as a particular point of view is presented.

The dominant cultures are viewed as the benefactors of the other cultures. In teaching, this is referred to as the "heritage approach". When ethnic relations are abstracted from their reality, spoken of in theoretical terms and reduced to "-isms", it is called the "discipline approach". Values clarification or the "issues approach" may present a viable way to encourage students to reevaluate their attitudes to ethnicity (Aoki et al., 1984).

If it is true, as Marshall McLuhan postulated, that the media are the real educational system and that the schoolteachers' role is to guide students to think critically and analytically about it (Marchand, 1989, p. 77), then an awareness of different points of view should pervade that teaching.

In our discussions of multicultural education, it is important to keep in mind the difference between the anthropologist's definition of culture and the meaning of the word culture as referring to high or civilized culture (Osborne, 1987) and the
implications of that. In multicultural education, it is exactly the stereotypical definition of the cultured citizen which is to be avoided, for in a multicultural nation, that vision might be too narrow and overly laden with baggage from a European tradition (Barrow & Milburn, 1986).

Perhaps what we should strive for is to maintain as our dominant culture one that, by definition, reflects the backgrounds of its participants and that has the flexibility to redefine itself on a continuous basis: "... it is arguable that the role of a national system of schooling should be to preserve and continually reforge the dominant culture... (Such an approach is compatible both with respect for other cultures and with gradual modification of the dominant culture in response to the influence of other cultures.)" (Barrow & Milburn, 1986, p. 63).

The Goals of Education

The goals of the Province of British Columbia's new Primary Program, and in subsequent years, of the entire school program, have been expanded to include not only the intellectual development of the learner, but also the artistic and aesthetic, the physical, the social and the emotional. In addition, social responsibility is a goal that shares equal status with the other five goals. The focus is on the learner and as such, the implications for multiculturalism in education are apparent.

The goal of intellectual (and language) development has implications for the interpretation of history; for the models, for the heroes depicted. What is valued may be expressed by many different people in many different ways. The importance of language and of communication in all of its forms must be demonstrated. The significance of the fact that the status of a language within the educational system can affect the child's overall achievement in school (Cummins, 1984a, 1984b, 1984c and 1986) must be considered. Children who possess a limited knowledge of the English (or French) language need not be deprived of the richness of literature, even of poetry (Charlesworth, 1977).
Canada is not unique, however, in her stance on language learning and culture. The disregard of literature is widespread and misguided. Without literature as a basic component in the language programmes offered, our schools are depriving the second language-second dialect students of a very important asset, and creating a condition of exile rather than providing a new homeland. (Charlesworth, 1977, p. 55)

In developing a child's artistic and aesthetic appreciation and talents, especially since the arts are a reflection of humankind's interpretation of the world, examples must be chosen from all over the world: "... it is part of what it is to be educated to have some understanding of what art is ... It therefore seems educationally appropriate that students should be led to some direct acquaintanceship with some such cultural products, with some of the best that has been thought, spoken, written, and created ..." (Barrow & Milburn, 1986, p. 65). The relationship of art and music to life experience should be traced. Once again, the hierarchy of art and music with European and American artists and musicians - even rock musicians - at the pinnacle, is to be avoided. An understanding of the changing perceptions that place the arts at different places in the hierarchy might be discussed.

Physical development as it relates to intellectual, emotional, social, and artistic and aesthetic development can include an understanding of the cultural roots of physical activity and expression. Games from around the world may be taught. The rhythms of poetry and song, the ritual of dance, the historical and social roles of drama can be explained.

Included with a study of the world and its environment are the studies of families and societies. Social responsibility includes an understanding of what comprises a society. It necessitates an understanding of the reasons for societies and of the economic and historical bases for societal structures. With a broadened view of the meaning of society and of social responsibility, the individual will be able to objectivize and to perceive his/her own beliefs in the context of the whole. This may be facilitated through the use of the various models available for analyzing culture (Hughes, 1986).
Social development means learning to function in a society. In order to do so, the individual must be able to demonstrate tolerance for differences and a willingness to change. The successful citizen enjoys and benefits from the continual interaction with others. With respect to multicultural education, it is important to examine student interactions outside the classroom, for example on the playground and during noon hour games (Young, 1987b), as well as the behaviours in class. "In a multi-racial, multi-ethnic society such as Canada, the school is one of the chief agents of socialization. If we wish to avoid turmoils involving races and ethnic groups in Canada, we must become much more serious about socializing our children for better race and ethnic relations" (Fuse, 1977, p. 25).

In the revised curriculum, there is a new emphasis on emotional development. If this goal is to be taken seriously, the emotional interaction of the student with the school environment will have to take into account his/her needs and reactions as an emotional being based on his/her personal beliefs and values.

The government of British Columbia's Pacific Rim Initiatives may be viewed as part of a greater career orientation in the curriculum. Career development is one of the three identified goals of education (along with intellectual and human and social) (Year 2000, 1989, July 21). B.C. wants to cater to foreign investment and to increase productivity through racial harmony. It has been found that "racism lowers morale, boosts absenteeism, holds back talented employees and keeps staff turnover high" (Lanthier, 1989, February 20, p. 15). Intercultural education is the key to achieving our objectives in this area.

Teachers and Teacher Education

As Dan C. Lortie has pointed out in his masterwork Schoolteacher (1975), teachers tend to teach as they were taught. The only real teacher training that teachers receive is their internship as a student in the school system - which is really no training at all.
The problem that faces multicultural education is one that is endemic to education in general, that is, that teachers do not share a common idea of what should be taught in school, of what the ultimate goal of teaching is, due to a lack of sufficient teacher training:

Unless beginning teachers undergo training experiences which offset their individualistic and traditional experiences, the occupation will be staffed by people who have little concern with building a shared technical culture. In the absence of such a culture, the diverse histories of teachers will play a cardinal role in their day-to-day activity (Lortie, 1975, p. 67).

R. L. R. Overing (1977), states that, "realistically, I think the most we can hope for the bulk of the graduates entering the profession today is that they be sensitive to individual differences and competent to teach to a fairly narrow cultural band, probably one closely allied to their own background" (p. 77).

Programs are needed to counteract the isolationism of teachers and to create a group multicultural consciousness and an awareness of the importance of the teacher in building individual self-esteem. A representative of the West-Indian Canadian Association of Kingston is quoted in the Equality Now report as saying:

Another aspect that my friends and I have found in the school system in Canada is that the teachers are very insensitive about the issue of race. Many of them cannot cope with it when they are faced with it. Apparently their background and training have not covered this properly, and therefore they are at odds and ends when they have to meet a situation head-on in the classroom. We think these special issues of race relations should be discussed in teacher training colleges, and teachers should be sensitized with respect to handling delicate situations that will always appear in classrooms that are becoming more and more mixed. (Equality Now, 1984, p. 129).

Jamshed Mavalwala (1977) says that "What makes the Canadian attempt unique is that the policy is to encourage all individuals to live within the context of their own cultural heritage. . . What is being sought in Canada is not tolerance or condescension but an open mind. . ." (p. 108). He believes that teachers in Canada must recognize themselves " . . . as a part of that diversity . . .", become " . . . aware of
stereotypes and their limiting effect on learning..." and "... relay accurate information.

Ray (1984) proposes the following set of skills with which to equip educators to prepare them for teaching in a multicultural world:

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Table 4.1 Essentials for Multiculturalism in Teacher Education

Some objectives that can be justified for all educators--because they must be aware of and responsive to multiculturalism--include the following:

1. A general knowledge of the cultural diversity of Canadian society; including language, race, religion, wealth, social class, and regional interests.

2. A general knowledge of global migration and its significance to Canada.

3. A demonstrated familiarity with current important scholars on at least two of the Canadian or global topics.

4. A general knowledge of the relationship of school organisation to cultural differences.

5. A demonstrated critical perspective of one example of confrontation between the typical school organisation and a particular cultural interest.

6. A general knowledge of bias, prejudice, and stereotyping.

7. A demonstrated ability to choose curricular materials to avoid or to compensate for a designated bias.

8. A demonstrated ability to design and conduct a lesson (or series of lessons) that avoid or compensate for a designated bias.

9. A demonstrated ability to identify pupil behaviour that reflects cultural pressures likely to be present in the schools.

10. A demonstrated ability to communicate with a minimum of culturally demeaning, racist, or sexist remarks.

(p. 58).
The *Equality For All* report of the federal Conservative government in 1985 and the *Equality Now* report of the federal Liberal government in 1984 both identify the importance of treatment that produces equality for individuals rather than equal treatment of individuals: "Treating all students alike is inappropriate because it equates equality with equal treatment. Making accommodations for children from the dominant culture and not doing the same for children from minority cultures means unequal treatment and, therefore, denial of equal opportunity." (Daudlin, 1984, March 8, p. 125).

Jim Cummins of the Ontario Institute for Studies in Education proposes a theoretical framework in an effort to explain the difficulties that minority students experience in school and to propose reasons for the ineffectualness of programs created to counteract this school failure rate. He sees teachers as being central to the success or failure of the people who will inhabit our multicultural society, for he considers teachers to be the convenors of our "mixed" society as those who are responsible for working with and educating the "mixture". Educators are there to empower students. The degree to which they do so, determines where a student will be placed on a continuum from empowerment to disablement:

the central tenet of the framework is that students from "dominated" societal groups are "empowered" as a direct result of their interactions with educators in the schools. . . . the role definitions of educators can be described in terms of a continuum, with one end promoting the empowerment of students and the other contributing to the disabling of students (Cummins, 1986, p. 21).

Teachers are required to accommodate their teaching to a variety of learning styles and ability levels in the classroom, in the same way they must adapt to the needs of students from a variety of cultural and linguistic backgrounds. Cummins proposes several measures that can be taken to assure student success:

. . . (1) minority students' language and culture are incorporated into the school program; (2) minority community participation is encouraged as an integral component of children's education; (3) the pedagogy promotes intrinsic motivation on the part of students to use language actively in order to generate
their own knowledge; and (4) professionals involved in assessment become advocates for minority students rather than legitimizing the location of the "problem" in the students. (Cummins, 1986, p. 21).

In the same way as in the theory of subtractive and additive bilingualism students' linguistic success depends on the degree of mastery they are allowed to attain in their mother tongue (see Cummins, 1984a, 1984b and 1984c); subtractive or additive biculturalism can occur depending on whether or not a student's culture is given status and support within the school system: "... widespread school failure does not occur in minority groups that are positively oriented towards both their own and the dominant culture, that do not perceive themselves as inferior to the dominant group, and that are not alienated from their own cultural values" (Cummins, 1986, p. 22).

There is the "them" and "us" attitude. "They" are the outsiders who cannot and do not seem to share and appreciate "our" values. Yet it is difficult for educators to openly adhere to this credo without seeming to sound racist and especially when they see the emotional and academic difficulties experienced by these students as a result of such policies (Gillett, 1987, p. 340). McAndrew (1987) underlines this fact: "the failure of the "traditional" assimilationist schools to achieve equality of access and results for minority children has been well documented and is the source of a new ideology of multiculturalism in the schools which considers that pluralism is a sine qua non condition for equality" (p. 144). Michalski (1977) sees teachers as being unprepared by their life experiences for teaching in a culturally diverse society and recommends much teacher training as well as expanded programs for English as a Second Language and Heritage Languages. She explains the situation in the following way: "... each child who grows to warped adulthood, wishing for another birthplace, another language, or another colour of skin, is a measure of our failure" (p. 100). Friesen (1985) explains rather eloquently the dilemma with which non-dominant
Essentially the questions of Indian rights and education are interrelated. The claim to quality education implies the kind of involvement in Canadian society which would ensure that the learned skills and knowledge could be put into effect. What this means for Indians is that they might have to consider adopting non-Indian principles such as authority, hierarchy, planning, punctuality, and even manipulative techniques and practices which are so much a part of the non-Indian world. This implies that Indian concepts of values such as individualism, freedom, equality and humanitarianism may have to be compromised. It would be difficult for Indians to "have it both ways". (p. 99)

Language Programs

As for language, although research in the 1960's seemed to suggest that allowing a child to maintain more than one language in its head would lead to mental confusion, more recent research, according to Cummins, says that, in fact, children perform better in school when they are not forced to relinquish or negate their mother tongue (Gillett, 1987, p. 341). The success of French Immersion programs across the country can attest to this (Cummins, 1984a and 1984b; Genesee, 1984; Halpern, 1984; McGillivray, 1985; Stern, 1984).

The linguistic dualism of our nation should not prevent the speaking of other languages, according to section 22 of The Charter of Rights and Freedoms: "nothing in sections 16 to 20 abrogates or derogates from any legal or customary right or privilege acquired or enjoyed either before or after the coming into force of this Charter with respect to any language that is not English or French" (The Charter of Rights and Freedoms, 1982, p. 19).

It seems that language and culture are linked, and that if the "interdependence hypothesis" is valid for linguistic acquisition, it is also applicable to cultural acquisition: "these results have been interpreted in terms of the "interdependence hypothesis", which proposes that to the extent that instruction through a minority language is effective in developing academic proficiency in the minority language, transfer of this
proficiency to the majority language will occur given adequate exposure and
motivation to learn the majority language (Cummins, 1979, 1983a, 1984)" (Cummins,
1986, p. 20). Like Cummins, the report by the Royal Commission on Bilingualism and
Biculturalism recommended expansion of the teaching of first languages to minority
children:

3. We recommend that the teaching of languages other than English and
French, and cultural subjects related to them, be incorporated as options
in the public elementary school programme, where there is sufficient
demand for such classes. (378.)

4. We recommend that special instruction in the appropriate official
language be provided for children who enter the public school system
with an inadequate knowledge of that language; that provincial
authorities specify the terms and conditions of financial assistance for
such special instruction; and that the federal authorities assist the
provinces in mutually acceptable ways through grants for the additional
cost incurred. (383.)

5. We recommend that more advanced instruction and a wider range of
options in languages other than English and French, and in cultural
subjects related to them, be provided in public high schools, where there
is sufficient demand for such classes. (390.)

6. We recommend that Canadian universities broaden their practices in
giving standing or credits for studies in modern languages other than
French and English both for admission and for degrees. (443.)

7. We recommend that Canadian universities expand their studies in the
fields of the humanities and the social sciences relating to particular areas
other than those related to the English and French languages. (458.)

Perhaps part of the solution lies in the creation and expansion of heritage
language programs. Cummins (1984c) poses a possible remedy for the
linguistic impoverishment of the minority language child who grows up in an
environment where one language is spoken, only to be thrown into a public
educational system where that language has no status and where the child is
asked to produce in an entirely new and unmastered language. It is to establish
the child's mother tongue in the public school system as a vehicle for
instruction.
Cummins outlines a variety of approaches employed in the public school system to deal with the cultural and linguistic needs of the minority language child. These are the regular submersion programs where the child is required to learn the second language (L2) and adapt as quickly as possible to the majority culture; a modification of this where there is some attempt to teach about the appreciation of cultural diversity; the culturally sensitive regular where the first language (L1) is taught as a subject in school; the culturally sensitive L2 immersion and L1 maintenance where the second language is taught and then the first language is used for about 30% of instruction; the transitional bilingual where the L1 is phased out as the L2 is established; and the language shelter method where the L1 is used, along with the L2, as a major medium for instruction throughout the years of schooling. It seems that if a child is to be successful, that child must develop a positive self-image and must be able to master language in a way that will permit positive personal growth. This can be made possible by the sheltering of minority languages in the public school system (Cummins, 1984c, pp. 71-92).

With all of these new cultural groups playing a role in the make-up of our Canadian society, it is no longer socially acceptable to deal with these students by forcing them to assimilate:

Cummins (1981) suggests that for many North American educators bilingualism was like a debilitating disease which not only interfered with assimilationist objectives but also promoted confusion in children's thinking. With this logic in mind, a precondition for teaching children English was the eradication of their bilingualism. In many cases this meant that immigrant children (Cummins 1981) and Native children alike (McKenzie 1969; Breton, Reitz and Valentine 1980) were physically punished for speaking their first language in school and were made to feel ashamed of their own language and cultural background."


It was believed (and apparently, if one is to lend credence to some of the editorials in the Vancouver newspapers, is still believed by many) that the unity of
Canada as a nation is dependent on the existence of one language, one culture, one identity - supposedly the white Anglo-Saxon protestant identity. In school, children have been encouraged to forget their heritage and their mother tongue and to espouse whole-heartedly the Anglo-Saxon Canadian culture, language and heritage.

The unanswered question seems to regard the role of languages other than French and English in the school system. Shapson and Day (1981) found that school districts in British Columbia seem to feel that the place for other language teaching is the high school (Day & Shapson, 1981). Yet this raises the question of the extent of the links between language and culture? Programmes in Québec, Ontario and Alberta have shown that children can be culturally enriched when they study their mother tongue in addition to the majority language at school starting at an early age (Shapson & D'Oyley, 1984). It seems that school systems may be reluctant to accommodate an ever-growing demand for multilingual education.

**The Educational System and its Commitment**

The existence of an educational policy indicates the recognition of a situation that merits consideration. The issues contained in the policy describe and define the attributes of the topic at the same time as they propose a strategy for dealing with the situation in an educational setting. For clarity, a statement of philosophy and, sometimes, definitions may be included. Sometimes the roles of the various players in education are outlined. The policy may delegate responsibility and, if dealing with a problem, may wittingly or unwittingly allocate blame. Materials, if pertinent, are often discussed. The addition of provisos for implementation and especially for funding indicate a stronger commitment to the application of the policy in schools.

The process for writing the policy has implications for its implementation. The involvement of members of the parent, student, community, teacher, administrator and board office groups increase the number of stakeholders and raises the likelihood that the policy will go beyond the policy-on-paper stage.
The successful implementation of a policy "on-paper" depends on the nature of the change itself as well as on the receptiveness of the district and of the school: "whether or not implementation occurs will depend on the congruence between the reforms and local needs, and on how the changes are introduced and followed through" (Fullan, 1982, p. 74). Government support and financial assistance can influence implementation if the other factors are in place. Whether or not the innovation will have a lasting effect is determined by the degree of success of the initial implementation (Fullan, 1982).

Leithwood (1982a) summarizes the essential attributes that must be in place for policy implementation to be successful:

This view of an innovation suggests that important tasks associated with putting chosen innovations into practice (implementing them) include:
1. identifying the goals to be accomplished by implementing the innovation
2. determining the goal-relevant practices, suggested by the innovation, that are different from current practices
3. identifying areas of practice, not described in the innovation but in need of development before the innovation can be used, and accomplishing the needed development. (p. 248)

And so the government and the educators propose and write policies to ensure that human rights are protected and that children receive the best possible education. Yet, it does not seem to be enough to have declared and agreed upon principles and methods, if in fact, the influence of these decisions does not filter down to the classroom. Coleman and LaRocque, in their article "Change in Canadian Education Policies", explain that: "if educational policies are to have impact, then classroom teachers must understand them. That is, there must be mutual adaptation and shared conceptual clarity" (1987, p. 112). If the teacher is unaware of these policies or does not adhere to them or chooses to ignore them, then, in fact, their effect on the individual child is nil: "... we are convinced that "policy-in-action" (LaRocque, 1983) is far more important for educational practice than policy manuals" (Coleman & LaRocque, 1987, p. 106). They go on to say that "educational "policies-in-action" are
not words on paper; they are not purposes or goals; nor are they implementation processes. When fully "realized" they are aggregations of norms, meanings, understandings, and agreements (sometimes formalized), together with associated professional practices and their consequences, which we have labelled "collaborative learning" (Coleman & LaRocque, 1987, p. 126). Thus, the responsibility for educational excellence lies ultimately with the schools themselves: "... equality of educational opportunity implies not only 'equal' schools but equally effective schools, whose influence will overcome the differences in the starting point of children from different social groups..." (Coleman, 1966 quoted in Lessard, 1987, p. 185). "Husén (1979, p. 75) points out that 'The implication in terms of policy that ensues from the rethinking of the concept of equal opportunity is that it is rather pointless to put the final responsibility for scholastic success or failure on the individual. One has to shift the burden of responsibility to the system -- to the educational system and/or to society at large'" (quoted in Lessard, 1987, p. 185).

Based on their research, Coleman and LaRocque have found that the school district can make a difference in its schools performance by the degree of accountability the district requires from its schools: "the districts in the sample clearly differ in terms of the kinds of performance data the district administrators provide to the schools, the extent to which the district administrators discuss the performance data with the principals and set clear expectations for the use of the data, the existence of mechanisms for monitoring how and with what success the schools use the performance data, and the salience of the notion of school accountability" (Coleman & LaRocque, 1987, p. 121).

Coleman and LaRocque have prepared a model demonstrating the two polarities of educational policy implementation. One might almost say that the left-hand column represents "policies-on-paper" and the right-hand column represents
Coleman and LaRocque's "policies-in-action". The following chart, taken from Coleman and LaRocque, depicts these "opposing ideas":

Chart 1

Opposing Ideas about Policies in Public Education

<table>
<thead>
<tr>
<th>Theoretical Context: MACHINE BUREAUCRACY vs PROFESSIONAL BUREAUCRACY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Policy Formation: RATIONAL DECISION MAKING vs POLITICAL INFLUENCE</td>
</tr>
<tr>
<td>Implementation: CLEAR POLICY STATEMENTS vs MUTUAL ADAPTATION</td>
</tr>
<tr>
<td>Evaluation: FIDELITY TO PLAN vs ACTUAL CHANGES</td>
</tr>
</tbody>
</table>


Thus, at the local level, there is an awareness that something needs to be done and efforts are being made to do something. What exactly should be done is not clear. However, policies are being written, action plans are being devised and implemented, and participation of all those involved in the educational system is being encouraged.

What must be kept in mind is that as our society is rapidly being redefined, so must our educational system rethink its methods. The principles of education must not change, but the means by which that end is to be achieved must be reevaluated. It is always the responsibility of the educational system to adapt to meet the needs of the community as a part of the greater society. Society cannot remain static so as to avoid disruption of the educational system.
Methods by which "policies-on-paper" might become "policies-in-action" must be devised by educators at the provincial and district levels. A major step toward this end will be the recognition by educators of their responsibilities in this area. One must be constantly wary of the dangers of "paying lip service" to multicultural education.

Filipoff and May (1982) discuss the difficulty of gaining acceptance for policies and of ensuring that their recommendations are implemented. In the words of Bullivant (1981):

The essence as well as the complexity of the pluralist dilemma may now be appreciated. From the point of view of adult members of ethnic groups within a pluralistic society, programs of 'multicultural' education that cater to their lifestyles and cultural maintenance have an obvious attraction, which might even be shared by some of their children. However, the components that make up these programs, their place in the school curriculum, and the way that curriculum is devised provide almost unlimited opportunity for the dominant knowledge managers . . . to exercise hegemony over the life chances of children from ethnic backgrounds. ( . . . p. 241) (quoted in McAndrew, 1987, p. 144).
Sample

The survey was sent to central office personnel and school trustees from all seventy-five school districts in British Columbia. The following people from each school district were asked to respond to the questionnaire: the Superintendent of Schools, the Chairman of the Board of Trustees, the Director of Instruction or equivalent and those individuals most responsible for: the elementary curriculum, the secondary curriculum, the professional development of teachers, Modern Language Programmes, and English as a Second Language Programmes. Because administrative structures are different from district to district, the number of people responding to the questionnaire could vary from as few as one to as many as eight (as described above).

Description of the Survey

The questions are designed to gather information regarding the existence of and degree of implementation of a policy for multicultural education; the involvement of various groups in the drafting and implementation of the policy; the programmes and services currently available in the district; and community involvement. There were also questions regarding district participation in the government's Pacific Rim Initiatives programme. (These initiatives have as their focus the promotion of increased cultural and linguistic understanding of the peoples of the Asia Pacific nations. Their ultimate aim is to strengthen economic ties with the nations of the Pacific Rim.) The survey used a combination of closed-ended questions (i.e. participants check a response category) and open-ended questions (i.e. participants write their responses in the space provided).

The questions were derived from an examination of previous studies (Day & Shapson, 1981; Canadian Council For Multicultural and Intercultural Education, 1983;

**Procedures**

All materials related to the survey were mailed in one package to the Superintendent of each school district in mid-May, 1988. The package contained the following materials:

1. A letter to District Superintendents introducing the survey and requesting their assistance in distributing the questionnaires.
2. A memorandum to District Superintendents outlining the procedures for distributing the questionnaires.
3. Seven 8" x 12" self-addressed, self-stamped manila envelopes, each one containing a copy of the Survey of Policies for Multicultural Education in British Columbia School Districts and a covering letter and instructions to be distributed to survey participants by the Superintendent.

The Superintendent was requested to distribute these envelopes to the individuals in the district whose positions most closely resembled those described below:

i. Chairperson, Board of Trustees;

ii. Director of Instruction, or equivalent;

iii. one other person who is most responsible for curriculum at the elementary school level;

iv. one other person who is most responsible for curriculum at the secondary school level;

v. the person most responsible for professional development of teachers;

vi. the person most responsible for Modern Language programmes; and
vii. the person most responsible for English as a Second Language programmes.

In all cases, the individual completing the survey was asked to return the completed survey directly to Simon Fraser University by June 10th, 1988.

Data Analysis

The questions were analyzed by pooling the information from all respondents within a school district to get a composite response for each district. Responses to the questionnaire were grouped by provincial zones (Kootenay, Okanagan, Fraser Valley, Metro, Northern and Vancouver Island) and by provincial development regions (Vancouver Island/Southwest, Lower Mainland/Southwest, Okanagan, Kootenay, Cariboo, North Coast, Nechako and Peace River). The responses were collated across all districts and all open-ended responses were content-analyzed.

Limitations of the Study

The same questionnaire was to be distributed to eight different people in each school district in hopes that as complete a picture as possible of each district's multicultural programmes would be obtained. This served as a cross-check at the same time as it permitted a variety of people to express their views regarding multiculturalism and especially certain aspects of multicultural education such as the Pacific Rim Initiatives. Nonetheless, in some cases it was difficult to trace the people with expertise in this area and some respondents felt inadequate to deal with the topic. There were an average of 2.56 respondents per district out of a possible eight. In addition, 25 of the 75 districts chose not to participate in the study (seven of those due to time constraints), which limits, to some extent, the completeness of our information.

Since the study focuses on the official board policies themselves, it does not examine in depth reasons for implementation or non-implementation of the policy. It looks principally at implementation as part of the policy and looks at the relationship of policies-on-paper to policies-in-practice.
Chapter 4 - Results

The Survey

Return Rates

Of 75 school districts in the province of British Columbia, 50 responded to the questionnaire, seven answered stating that they would not respond to the questionnaire due to time constraints and two said that they would respond to the questionnaire and then did not. There was therefore a 79% return of the questionnaires and a 67% response to the questionnaires. Completed surveys were returned by 128 individuals in 50 school districts. This yielded a mean of 2.56 respondents per district. In most cases more than one person from the district sent in a completed questionnaire. These responses were amalgamated to constitute a district response.

Every Provincial Zone was represented in the responses to the questionnaire (see Table 1). The largest number of districts responding to the questionnaire were in the Okanagan Zone with 12 districts and the smallest number in the Fraser Valley Zone with four districts. The highest proportion of districts responding were in the Vancouver Island Zone (79%) and the lowest proportion in the Fraser Valley Zone (40%).

Every Provincial Development Region was represented in the responses to the questionnaire (see Table 2). The largest number of districts responding to the questionnaire were in the Okanagan Region with 13 and the smallest number in the Cariboo, Nechako and Peace River Regions (these are the regions with the fewest districts) with two each. The highest proportion of districts responding were in the Okanagan Region (87%) and the lowest proportion in the Nechako Region (50%).

A variety of personnel were represented (see Table 3). One-third (33%) of respondents were responsible for curriculum and instruction or professional
Table 1

Survey Response Rates by Provincial Zone

<table>
<thead>
<tr>
<th>Provincial Zone</th>
<th>Number of districts responding ((n = 50))</th>
<th>Number of districts not responding ((n = 25))</th>
<th>% of zone responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Kootenay Zone</td>
<td>8</td>
<td>3</td>
<td>73</td>
</tr>
<tr>
<td>2. Okanagan Zone</td>
<td>12</td>
<td>5</td>
<td>71</td>
</tr>
<tr>
<td>3. Fraser Valley Zone</td>
<td>4</td>
<td>6</td>
<td>40</td>
</tr>
<tr>
<td>4. Metro Zone</td>
<td>6</td>
<td>3</td>
<td>67</td>
</tr>
<tr>
<td>5. Northern Zone</td>
<td>9</td>
<td>5</td>
<td>64</td>
</tr>
<tr>
<td>6. Vancouver Island Zone</td>
<td>11</td>
<td>3</td>
<td>79</td>
</tr>
</tbody>
</table>

development. One-sixth (16%) were district superintendents or assistant superintendents. One-tenth (10%) were school board members. There were some representatives of special services (7%) and of resource centres and library services (3%). Only a small minority of respondents were from the field of E.S.L. (4%) or Modern Languages and French (4%). Only one Multiculturalism Helping Teacher responded as did one Native Education Resource Teacher and one Native Support Worker.

1. Does your school district have a Multiculturalism or Race Relations policy?

All of the districts who returned the questionnaires responded to question one. One district answering "no" said that they had a policy "only as [it] relates to employment". The majority of districts (37/50 or 74%) do not have a multiculturalism
<table>
<thead>
<tr>
<th>Provincial Development Region</th>
<th>Number of districts responding ($n = 50$)</th>
<th>Number of districts not responding ($n = 25$)</th>
<th>% of regions responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Vancouver Island/Southwest Region</td>
<td>11</td>
<td>4</td>
<td>73</td>
</tr>
<tr>
<td>2. Lower Mainland/Southwest Region</td>
<td>10</td>
<td>9</td>
<td>53</td>
</tr>
<tr>
<td>3. Okanagan Region</td>
<td>13</td>
<td>2</td>
<td>87</td>
</tr>
<tr>
<td>4. Kootenay Region</td>
<td>7</td>
<td>4</td>
<td>64</td>
</tr>
<tr>
<td>5. Cariboo Region</td>
<td>2</td>
<td>1</td>
<td>67</td>
</tr>
<tr>
<td>6. North Coast Region</td>
<td>3</td>
<td>2</td>
<td>60</td>
</tr>
<tr>
<td>7. Nechako Region</td>
<td>2</td>
<td>2</td>
<td>50</td>
</tr>
<tr>
<td>8. Peace River Region</td>
<td>2</td>
<td>1</td>
<td>67</td>
</tr>
</tbody>
</table>

or race relations policy. Only 13 districts (26%) indicated that they did possess such a policy. This number is consistent with the findings of Day and Shapson (1981) and Davies (1986). We are aware that one large Lower Mainland district that did not respond to the survey does have a multiculturalism/race relations policy. Three of the districts responding "no" to question one mentioned that they have policies currently under development. Two of those districts enclosed their draft policies.

As shown in Table 4, at least one policy (or draft policy in two instances) was received from each provincial zone (Kootenay, Okanagan, Fraser Valley, Metro, Northern and Vancouver Island). The majority of policies were received from the Vancouver Island Zone.
If divided by provincial development regions (Vancouver Island/Southwest, Lower Mainland/Southwest, Okanagan, Kootenay, Cariboo, North Coast, Nechako and Peace River), all regions are represented except two of the three regions comprising very few districts: Nechako and Peace River. As indicated in Table 5, the majority of policies (including two draft policies) were received from the Vancouver Island/Southwest Region.

Table 3

Respondents by Category

<table>
<thead>
<tr>
<th>Category</th>
<th>Number (n = 128)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curriculum and Instruction and Professional Development</td>
<td>42</td>
<td>33</td>
</tr>
<tr>
<td>Superintendents</td>
<td>21</td>
<td>16</td>
</tr>
<tr>
<td>School Board Members</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>Teachers (excluding Helping Teachers)</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Special Services</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Professional role not indicated</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Principals (excluding district principals)</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>E.S.L.</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Modern Languages and French</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Resource Centres and Library Services</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Multicultural or Native Education</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>
Table 6 demonstrates that, of those districts that have a multiculturalism or race relations policy, and that mentioned in what year the policy was established, the response was always a year in this decade, the earliest date mentioned being 1982.

<table>
<thead>
<tr>
<th>Provincial Zone</th>
<th>No. of districts (n = 15)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Kootenay Zone</td>
<td>1b</td>
</tr>
<tr>
<td>2. Okanagan Zone</td>
<td>1</td>
</tr>
<tr>
<td>3. Fraser Valley Zone</td>
<td>1</td>
</tr>
<tr>
<td>4. Metro Zone</td>
<td>4</td>
</tr>
<tr>
<td>5. Northern Zone</td>
<td>2</td>
</tr>
<tr>
<td>6. Vancouver Island Zone</td>
<td>6b</td>
</tr>
</tbody>
</table>

*a* Three of the districts responding "no" to question one mentioned that they have policies currently under development. Two of those districts enclosed their draft policies. These two draft policies are therefore included in this total.

*b* One policy is a draft only (see *a*).
2. Please forward a copy of the publication which outlines the policy or, if no written handouts exist, describe the policy as it is presented by school district personnel.

All of the districts responding "yes" to question one, enclosed a copy of their district's multiculturalism/racism policy (as did two of the districts whose policy was currently under development, see Table 7). These policies will be analysed in detail in the latter section of this chapter.

Table 5

<table>
<thead>
<tr>
<th>Provincial Development Region</th>
<th>No. of districts (n = 15)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Vancouver Island/Southwest Region</td>
<td>6b</td>
</tr>
<tr>
<td>2. Lower Mainland/Southwest Region</td>
<td>5</td>
</tr>
<tr>
<td>3. Okanagan Region</td>
<td>1</td>
</tr>
<tr>
<td>4. Kootenay Region</td>
<td>1b</td>
</tr>
<tr>
<td>5. Cariboo Region</td>
<td>1</td>
</tr>
<tr>
<td>6. North Coast Region</td>
<td>1</td>
</tr>
<tr>
<td>7. Nechako Region</td>
<td>0</td>
</tr>
<tr>
<td>8. Peace River Region</td>
<td>0</td>
</tr>
</tbody>
</table>

aThree of the districts responding "no" to question one mentioned that they have policies currently under development. Two of those districts enclosed their draft policies. These two draft policies are included in this total.
bOne policy is a draft only (see a).

One district that did not yet have a written policy on multiculturalism mentioned that "cultural awareness is one of the district's goals outlined in its five-year plan . . . The five-year plan was developed through the comprehensive involvement of
community, teacher, administrative and trustee participation. The first year of the plan's implementation will be the [19]88-[19]89 school year.

Table 6

<table>
<thead>
<tr>
<th>Year</th>
<th>Number (n = 13)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1982</td>
<td>2</td>
</tr>
<tr>
<td>1983</td>
<td>1</td>
</tr>
<tr>
<td>1984</td>
<td>2</td>
</tr>
<tr>
<td>1985</td>
<td>1</td>
</tr>
<tr>
<td>1986</td>
<td>2</td>
</tr>
<tr>
<td>1987</td>
<td>1</td>
</tr>
<tr>
<td>1988</td>
<td>1</td>
</tr>
<tr>
<td>No Response</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 7

<table>
<thead>
<tr>
<th>No. of districts (n = 15)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Copy of policy sent</td>
<td>15^a</td>
</tr>
<tr>
<td>Copy of policy not sent</td>
<td>0</td>
</tr>
</tbody>
</table>

^aOf the three districts responding "no" to question one but who mentioned that they had a policy currently under development, two enclosed a copy of their draft policy.
Another district that was developing a policy described the process as follows:

"We have had one meeting involving reps from our two local bands/ School Board/ teachers/ parents/ community and another at which a B.C.T.F. staff member addressed a concerned group of the above. We really don't think we have a problem, but the Board wants a policy in case we ever do have a problem."

One district mentioned that this topic was "briefly covered in the school district philosophy of education statement". They commented further that: "This subject area has not been a problem in this district. The concerns are always in mind but do not presently rate a high priority."

3. Please rate the involvement of the groups of people who drafted the policy.

All of the districts which have a multicultural policy in place saw a variety of people as having been involved in the development of the policy.

<table>
<thead>
<tr>
<th>Group of people</th>
<th>Degree of involvement</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not involved</td>
</tr>
<tr>
<td>community</td>
<td>3</td>
</tr>
<tr>
<td>teaching staff</td>
<td>1</td>
</tr>
<tr>
<td>committee of the local teachers' association</td>
<td>1</td>
</tr>
<tr>
<td>district staff</td>
<td>1</td>
</tr>
<tr>
<td>Multiculturalism/Race Relations Coordinator</td>
<td>3</td>
</tr>
<tr>
<td>school administrators</td>
<td>0</td>
</tr>
<tr>
<td>board office administrators</td>
<td>0</td>
</tr>
<tr>
<td>school trustees</td>
<td>1</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>10</strong></td>
</tr>
</tbody>
</table>
The people most involved in the drafting of these policies were the board office administrators, the school trustees, the school administrators, the teaching staff, committees of the local teachers' association and district staff, with school administrators being slightly less involved than the others. The community's involvement seemed to be less well defined with an even spread across all four categories (see Table 8). Four districts had a Multiculturalism/Race Relations Coordinator who was very involved in the process and four other districts specifically mentioned that they did not have such a person in their district.

Other people mentioned as being involved to some degree were the local Multicultural Society in two instances and the E.S.L. teachers and students in one instance each.

4. Please indicate those programmes that your district Multiculturalism or Race Relations policy addresses:

The programmes most often cited as being addressed by the district's

Table 9

Programs Addressed by the Multiculturalism or Race Relations Policy

<table>
<thead>
<tr>
<th>Programme</th>
<th>No. of districts (n = 50)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>personnel practices</td>
<td>12</td>
<td>24</td>
</tr>
<tr>
<td>instruction/leadership</td>
<td>11</td>
<td>22</td>
</tr>
<tr>
<td>learning resources</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>race relations</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>school community relations</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>student services</td>
<td>7</td>
<td>14</td>
</tr>
</tbody>
</table>
Multiculturalism or Race Relations policy were personnel practices, staff development/teacher training, race relations, curriculum development, and learning resources. Topics that policies addressed least often were exchange programs, student leadership training and Native Education. This last information is especially interesting considering that programmes for multicultural education often focus on the local First Nations' people (see question seven). Table 9 summarizes this data.

5. Have schools been directed by the administration of the district to plan multicultural educational activities during the past school year?

Most districts (3750 or 74% - the same number that does not have a multiculturalism/racism policy) do not have a directive for the planning of multicultural educational activities. Although 10 districts responded "yes" to question five (see Table 10), only one district provided a copy of a tangible directive.

Twelve districts mentioned that these kinds of activities were encouraged. Often this encouragement took the form of opportunities provided. For example, there is a student exchange with a Japanese school district and there are visits by E.S.L. students from other schools. Districts mention the role of the B.C.T.F., the local multicultural society, and district committees including Pacific Rim committees in planning activities. In one district, a specific curriculum has been developed to "promote awareness in the district of the culture of our Native population". Two districts mention Multicultural Week, one Native Awareness Week and one Japanese Awareness activities. In one district the Intercultural Association has prepared a calendar of key events for schools to observe. One school district mentions that each school is expected to develop its own goals based on the district's goals which include the following: "to establish an inservice program directed towards human rights and multiculturalism for teaching and nonteaching personnel" and "to provide appropriate programs and services to address the educational needs arising from an increasingly
multicultural community". In addition, it is mentioned that "a stated goal of the district is the promotion of Multiculturalism".

6. Have schools been made accountable for the implementation of the directive?

Of the 10 districts who have been directed to plan activities, four have been made accountable for the implementation of the directive (see Table 11).

Accountability takes on a variety of forms including: a monitoring body at the district level to trouble shoot and help facilitate objectives, a school report on the year's program, notification to the Superintendent and Board of all such activities, itemization

<table>
<thead>
<tr>
<th>Table 10</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Existence of District-Level Directives for the Planning of Multicultural Educational Activities</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>No. of districts (n = 50)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>No</td>
<td>37</td>
<td>74</td>
</tr>
<tr>
<td>Don't know</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>No Response</td>
<td>2</td>
<td>4</td>
</tr>
</tbody>
</table>

and accounting for funding, a teacher responsible for coordinating and implementing curriculum with teachers at the school level who is part of a larger committee that meets two to three times a year with reports to be submitted on separate events, an Indian Education Committee that reports to the Board, reports to the Multicultural Advisory Committee, monitoring by the Native Education Advisory Committee, the expectation that all schools will adhere to district goals, and accountability by school administrators to the District Administrative Team for implementation of directives.
7. Are schools in your district offering programmes for Multicultural education in the 1987-88 school year?

A wide variety of programmes for multicultural education are offered in many school districts. As shown in Table 12, twenty-seven districts (54%) have schools offering programs for Multicultural Education in the 1987-88 school year, 21 "do not", two "do not know".

Table 11
School Accountability Regarding the Implementation of a Directive for the Planning of Multicultural Educational Activities during the Past School Year

<table>
<thead>
<tr>
<th>No. of Districts (n = 10)(a)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>4</td>
</tr>
<tr>
<td>No</td>
<td>7</td>
</tr>
<tr>
<td>Don't Know</td>
<td>2</td>
</tr>
</tbody>
</table>

\(a\)\(n = 10\), however, respondents answered this question even though they had not responded "yes" to question five.

Some of the projects for elementary students include: curriculum development by individual teachers and at the district level, assemblies, parent/teacher conferences, multicultural days and weeks (including food fairs, dance, assemblies, art, music, clothing, story-telling), community visits, guest speakers, student exchange groups, and theatre tours. Native Education is mentioned by 10 districts and Pacific Rim countries by five districts. The programmes for Multicultural Education are most often integrated into the Social Studies curriculum (this is mentioned by seven districts) with Health and Life Skills and Language Arts being mentioned once each. English as a Second Language classes are cited three times.
The programs for secondary students are similar. At the secondary level, Native Education is mentioned by six school districts, French by two districts, Japan and Japanese and China and Mandarin by four districts. Four districts mention that these programs are integrated into the Social Studies curriculum and Health and Life Skills, Family Management, Cooking, Home Economics, English and Literature are mentioned once each.

Two districts indicated that "...multicultural activities are incorporated within the regular curriculum". One district describes its involvement thus: "These programs are part of the regular curriculum. Teachers in subjects such as Social Studies, Geography, History, English and Literature incorporate multicultural comparisons, topics, etc. as well as use the "teachable moment" to make students aware of cultural differences."

There seems to be more emphasis placed on the teaching of religion at the secondary level. Sid Bentley's units on the Principal Religions of the World are taught in one district and Grade 8 World Religions in another. One district mentions visits to the Sikh Temple.

Table 12

<p>| Availability of Programmes for Multicultural Education in the 1987-88 School Year |
|---------------------------------|-----------------|---------------|</p>
<table>
<thead>
<tr>
<th></th>
<th>No. of districts</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>27</td>
<td>54</td>
</tr>
<tr>
<td>No</td>
<td>21</td>
<td>42</td>
</tr>
<tr>
<td>Don't Know</td>
<td>2</td>
<td>4</td>
</tr>
</tbody>
</table>

Culture is more often linked to language (than to country) at the secondary level (i.e. at the elementary level it is mentioned that students study China, while at the
secondary level they learn Mandarin). The Japanese and Mandarin languages are mentioned three times each, Spanish and German three times each, English as a Second Language three times, and French only once.

8. Are these programmes included in subject areas offered as a part of the regular curriculum?

Table 13 indicates that most districts (20/29 or 74%) include Multicultural programmes in subject areas offered as part of the regular curriculum. Two districts qualified their "yes" answers by saying that it depends on the individual teachers and one by saying that it depends on the grade level of the students.

Table 13

Integration of Multicultural Educational Programmes into the Regular Curriculum

<table>
<thead>
<tr>
<th></th>
<th>No. of districts (n = 29)(^a)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>20</td>
<td>74</td>
</tr>
<tr>
<td>No</td>
<td>9</td>
<td>33</td>
</tr>
<tr>
<td>Don't Know</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

\(^a\)Although only 27 districts indicated that they had multicultural programmes in the current school year (see Table 12), 29 districts responded to this question.

Multicultural Educational programmes have been integrated primarily into the Social Studies curriculum (in 21/29 or 81% of the cases) as shown in Table 14. It is sometimes included in Art, Family Life, Gifted, and Home Economics classes as in Language, Music and Reading. Multicultural concepts are rarely included in Science, Mathematics or Drama classes.
9. Are members of the community involved as part of these programmes?

Most districts (21/29 or 72%) say that members of the community are involved as part of the Multicultural Educational programmes. In only seven per cent of districts are community members not involved (see Table 15).

Table 14

<table>
<thead>
<tr>
<th>Subject Areas into which Multicultural Educational Programmes Have Been Integrated</th>
<th>No. of districts (n = 29)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Studies</td>
<td>22</td>
<td>81</td>
</tr>
<tr>
<td>Art</td>
<td>15</td>
<td>56</td>
</tr>
<tr>
<td>Language</td>
<td>13</td>
<td>48</td>
</tr>
<tr>
<td>Music</td>
<td>12</td>
<td>44</td>
</tr>
<tr>
<td>Reading</td>
<td>12</td>
<td>44</td>
</tr>
<tr>
<td>Physical Education</td>
<td>5</td>
<td>19</td>
</tr>
<tr>
<td>Science</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Drama</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mathematics</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other (including Home Economics, Native Studies, Family Life and Gifted)</td>
<td>15</td>
<td>56</td>
</tr>
</tbody>
</table>

Table 16 shows that the community involvement in multicultural programmes consists mainly of demonstrations (24/29 or 89%) and guest speakers (22/29 or 81%). The parental support, food preparation, youth workshops and workshops for teachers under "other" could be included under "support for and promotion of the programme by
community members" (for a total of 19/29 or 66%). The local communities appear to be very involved in those districts that offer such programmes.

Table 15

Involvement of Members of the Community as a Part of the Multicultural Educational Programmes

<table>
<thead>
<tr>
<th>No. of districts</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(n = 29)</td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>21</td>
<td>72</td>
</tr>
<tr>
<td>No</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Don't Know</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>No Response</td>
<td>6</td>
<td>21</td>
</tr>
</tbody>
</table>

10. Are there any materials or resources related to Multiculturalism and/or Race Relations in education which have been developed by your school district?

Sixteen districts say that they have produced materials for multicultural education. The majority, 26 districts, state that they have not developed such instruments (see Table 17).

Locally developed materials or resources for elementary students include a Japanese and a Chinese Folktale Unit, a Kindergarten Introduction Booklet for Parents (in three languages), a translators bank, Family Life units, Native Studies units, Core French programme materials, Native Education community profiles, school district handbook (in five languages), units on festivals, and a K to seven multicultural curriculum.

Locally developed materials or resources for secondary students include a Japanese word processor, a years eight to 10 multicultural curriculum, a Native
Studies 11 unit, Native Indian and Pacific Rim studies curricula for Grades nine and 10 Social Studies, and cross-cultural simulations.

Table 16

<table>
<thead>
<tr>
<th>Kind of Community Involvement</th>
<th>No. of districts (n = 29)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>demonstrations</td>
<td>24</td>
<td>89</td>
</tr>
<tr>
<td>guest speakers</td>
<td>22</td>
<td>81</td>
</tr>
<tr>
<td>support for and promotion of the program by community members</td>
<td>14</td>
<td>52</td>
</tr>
<tr>
<td>visits to community functions</td>
<td>12</td>
<td>44</td>
</tr>
<tr>
<td>group facilitators</td>
<td>11</td>
<td>41</td>
</tr>
<tr>
<td>involvement in community programs</td>
<td>10</td>
<td>37</td>
</tr>
<tr>
<td>participation in community events</td>
<td>10</td>
<td>37</td>
</tr>
<tr>
<td>parent support</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>youth workshops</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>food preparation</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>workshops for teachers</td>
<td>1</td>
<td>4</td>
</tr>
</tbody>
</table>

Other

11. Has any in-service or staff development related to Multiculturalism and/or Race Relations in education been offered to teachers in your school district?

The majority of districts (27/50 or 54%), as shown in Table 18, say that teachers in their districts have been provided with professional development opportunities in the area of multicultural education. A variety of in-service programmes at the school, district and provincial levels are available to teachers in our province. In-service offered includes B.C.T.F. and local Teachers' Association and Specialist Association workshops, in-service developed through the Pacific Rim Initiatives, district-wide in-service re: Native Indian Education and learning styles/teaching strategies, a youth conference sponsored by the Ministry of Education Coordinator of Multiculturalism, E.S.L. and Native Education, workshops presented by the local Multicultural Society,
and sensitivity training for teachers (including a Mandarin class, a reading workbook lesson, Grade one in Dutch, an Introduction to Chinese, Vietnamese and Indian culture, traditions, attitudes to the family, child-rearing, education, social order and communications).

Table 17

<table>
<thead>
<tr>
<th>Materials or Resources Related to Multiculturalism and/or Race Relations in Education which Have Been Developed by School Districts</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of districts</td>
</tr>
<tr>
<td>(n = 50)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>No of districts</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>26</td>
<td>52</td>
</tr>
<tr>
<td>Yes</td>
<td>16</td>
<td>32</td>
</tr>
<tr>
<td>Don't Know</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>No Response</td>
<td>3</td>
<td>6</td>
</tr>
</tbody>
</table>

12. Are languages other than English or French taught as a subject in your school district?

In the majority of school districts responding (30/50 or 60%), languages other than English or French are taught as a subject (see Table 19).

In the elementary school (refer to Table 20), Native Indian languages were by far the most commonly taught languages (other than English and French), with Russian, German and Japanese being the only other languages mentioned.

Table 21 shows that, in the secondary school, Spanish and German were the most commonly taught languages (other than English and French), with Native Indian languages being the second most popular. Japanese, Mandarin, Latin and Russian are the only other languages mentioned. The total number of instances of languages being taught is much higher in the secondary school than in the elementary school (64
versus 16). Russian, Spanish and Italian (by correspondence) are taught only at the secondary level. Languages taught with much higher frequency at the secondary level are Spanish, German, Japanese and Mandarin.

Table 18

<table>
<thead>
<tr>
<th>In-service or Staff Development Related to Multiculturalism and/or Race Relations in Education which Have Been Offered to Teachers in School Districts</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>No. of districts (n = 50)</strong></td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td>Don't Know</td>
</tr>
<tr>
<td>No Response</td>
</tr>
</tbody>
</table>

Table 19

<table>
<thead>
<tr>
<th>Languages other than English or French Taught as a Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>No. of districts (n = 50)</strong></td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td>Don't Know</td>
</tr>
<tr>
<td>No Response</td>
</tr>
</tbody>
</table>
Table 20

Languages other than English or French Taught as a Subject in the Elementary School.

<table>
<thead>
<tr>
<th>Language</th>
<th>No. of districts (n = 30)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native Indian (including Chilcotin (Carrier), Cowichan, Cree, Kwakwala, Kyuquot, Nisga'a, Shuswap, Tahltn, Thompson)</td>
<td>11</td>
<td>37</td>
</tr>
<tr>
<td>Russian</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>German</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Japanese</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Italian</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mandarin</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Spanish</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>16</td>
<td></td>
</tr>
</tbody>
</table>

13. Does your district plan to participate in any of the provincial government’s Pacific Rim Education Initiatives? (The following initiatives have been described in Ministry of Education circulars.)

The majority of districts plan to participate in the student exchange programme, the teacher study tours and the Pacific Rim scholarship program. There seems to be some uncertainty regarding participation in the Asia Pacific studies and Japanese and Mandarin language program. The least popular initiatives appear to be the monitor program, the Hong Kong School and the photo contest. The most popular of the
initiatives were the teacher study tours and the student exchange programme. Table 22 summarizes these responses.

Table 21

Languages other than English or French Taught as a Subject in the Secondary School.

<table>
<thead>
<tr>
<th>Language</th>
<th>No. of districts (n = 30)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spanish</td>
<td>19</td>
<td>63</td>
</tr>
<tr>
<td>German(^a)</td>
<td>17</td>
<td>57</td>
</tr>
<tr>
<td>Native Indian(^b)</td>
<td>10</td>
<td>33</td>
</tr>
<tr>
<td>Japanese</td>
<td>6</td>
<td>20</td>
</tr>
<tr>
<td>Mandarin</td>
<td>5</td>
<td>17</td>
</tr>
<tr>
<td>Latin</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>Russian</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>Italian(^a)</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>64</td>
<td></td>
</tr>
</tbody>
</table>

\(^a\)One district mentioned that it offered German and Italian by correspondence. 
\(^b\)For a detailed listing of languages, see Table 20.

14. Have any projects been initiated in your district as a result of the provincial government’s Pacific Rim Education Initiatives Fund?

The majority of districts responding (36/50 or 72%) state that they have initiated projects as a result of the Pacific Rim Education Initiatives Fund (refer to Table 23). These projects include a computer twinning programme with a school in Singapore, the building of a Shinto shrine in a local designated park, Pacific Rim Days including
curriculum development and cultural activities at the school level, the teaching of Raku pottery in a rehabilitation programme, a Pacific Rim cultural awareness series of

Table 22

Planned Participation in the Pacific Rim Initiatives.

<table>
<thead>
<tr>
<th>Initiative</th>
<th>Yes</th>
<th>No</th>
<th>Undecided</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>no.</td>
<td>%</td>
<td>no.</td>
</tr>
<tr>
<td></td>
<td>(n = 50)</td>
<td></td>
<td>(n = 50)</td>
</tr>
<tr>
<td>student exchange program</td>
<td>42</td>
<td>84</td>
<td>2</td>
</tr>
<tr>
<td>teacher study tours</td>
<td>46</td>
<td>92</td>
<td>0</td>
</tr>
<tr>
<td>Pacific Rim Scholarship program</td>
<td>29</td>
<td>58</td>
<td>5</td>
</tr>
<tr>
<td>Asia Pacific studies</td>
<td>19</td>
<td>38</td>
<td>5</td>
</tr>
<tr>
<td>Japanese and Mandarin Language Program</td>
<td>18</td>
<td>36</td>
<td>11</td>
</tr>
<tr>
<td>photo contest</td>
<td>7</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>monitor program</td>
<td>5</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Hong Kong School</td>
<td>3</td>
<td>6</td>
<td>18</td>
</tr>
</tbody>
</table>

aAll districts indicated that they planned to participate in more than one of the Pacific Rim initiatives.

workshops to be provided by local teachers and community members, a variety of videos including one regarding coal mining to be developed jointly with a local mining company and a Japanese corporation, Japanese language classes for students and for teachers, various computer networking projects, art exchanges, locally developed units, a Pacific Rim student symposium, locally developed elective course for secondary students, teacher visits and student exchanges.

15. What, in your opinion, are the strengths and weaknesses of the proposed Pacific Rim Education Initiatives?

Many strengths and weaknesses of Pacific Rim Education Initiatives are cited. Overall it seems that the initiatives are seen as positive for their efforts to promote cultural awareness and understanding and to strengthen ties with the Pacific Rim. The
availability of funds is seen as the incentive that makes real change occur. The major weaknesses seem to be the lack of viability for small school districts, the apparent lack of long-term planning and the level of funding. One district suggests that school trustees be allowed to participate in the initiatives. Two districts worry about a hierarchy of countries being created and wonder "What about India?". Districts appreciate the flexibility concerning how the money is to be used but wonder why there is not money available for the extra staff to coordinate the initiatives. There is a suggestion by one district that, at some stage, districts might begin to pool their efforts rather than working in isolation. Another district suggests that Pacific Rim language and curriculum units be developed at the Ministry level.

The strengths mentioned include: the opening of our eyes to the Pacific Rim, awareness-raising about a major trading partner, development of a more "global" understanding and of increased cultural awareness in teachers and in students, the provision of funding, the possibilities for the strengthening of economic ties ("... Pacific Rim countries are a huge, almost untapped resource, so we must understand that area better - customs, culture, language, trading procedures"), the fact that the initiatives are

Table 23

Projects Initiated in Districts as a Result of the Provincial Government’s Pacific Rim Education Initiatives Fund

<table>
<thead>
<tr>
<th></th>
<th>No. of districts (n = 50)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>36</td>
<td>72</td>
</tr>
<tr>
<td>No</td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td>Don’t Know</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>No Response</td>
<td>3</td>
<td>6</td>
</tr>
</tbody>
</table>
forward-looking and "... look to the future", the focus on one area, the possibilities for the promotion of world peace ("It is essential that we live in global harmony and this is a beginning to increased understanding and co-existence between different cultures. A new pathway has been opened up!"), the promotion of tourism, the integration of the Pacific Rim into the existing curriculum, and the benefits for Multicultural Education ("recognizes the importance of an expanding market in trade and tourism, promotes the understanding of the culture of an increasing minority in our province, integrates topics into Social Studies and Business Education courses rather than an "add on" course").

The weaknesses include: the cost of the Hong Kong school site, more cramming into the present curriculum ("add-on to an already overextended educational curriculum"), the manner of introducing the various programs, the logistics of participation - especially for small school districts, the too thin spreading of the funding, too little funding too late, the lack of parameters and clarification, the focus on one cultural realm ("personally, I feel it is a great deal of $ to spend on extra-Canadian cultural projects - What about our own Native Indian and Inuit cultures??"), the shortness of the implementation timeline ("too fast, too much!!", "hastily planned, lack of long term planning", and "because there was money, it caught attention. Hopefully there will be permanent results - or is it another bandwagon? A lot of attention and energy just follows the money around.")., the lack of personnel to oversee the organization, the lack of specialist teachers, especially in languages, the restricted participation ("This will be a free trip for someone or some few people who may personally gain. At such a high cost (expense of this program) I feel that multiculturalism could be dealt with in a better way."). and the possible backlash by "have not" subject areas.
16. Other

The following two statements taken from the questionnaires, summarize the British Columbia situation with regards to multicultural and race relations education. They highlight the importance of the community in shaping multicultural programmes. They underline the difficulties faced by those who try to have policies formulated at the district level. They also demonstrate where the writing of policy on multiculturalism and race relations is placed on the list of district priorities.

...We are a secondary 8-12 school and our only "multi-racial" concern is the integration of the native Indian students in the area. Of 400 students, maybe 25 native Indians attend, and a couple of Chinese descent whose parents have lived here for years. Our Native Home-School Coordinator says that she does not feel any "anti-Indian" feeling exists. About the same ratio Caucasian/Native exists in the elementary schools of the district, with apparently little problem there.

Everyone in the district who received this - handed it over to me because they said they don't know anything about this topic! I would appreciate any material you might be able to send on multiculturalism policies and on forming a committee.

I am a trustee who has been on the board for 1 1/2 years. I am the policy chairman this year and have endeavoured to get a multicultural and race relations policy written (it isn't finished!). I have also been trying to form a multicultural and race relations committee - with not much success. I am met with the attitude that "we have no racism here and that we don't wish anybody stirring things up". I shall continue to plod along - I find teachers particularly non-supportive - they feel that "they have enough to do already" and don't want to be involved in anything else. I did have Nora Greenway from B.C.T.F. here for a workshop which I thought was a tremendous insight into people's reactions and behaviour towards multiculturalism. If you have any suggestions that I might use please send them along.

(excerpt from covering letter)...I believe it is fair to say that multiculturalism is not seen as a priority need or topic in our District. However, *** is undergoing significant change and, I am sure, multiculturalism may become increasingly relevant in time.
The Policies

As a result of an analysis of the content of the 15 district policies (the two draft policies were included in this analysis) that accompanied responses to the survey (see Table 7), we are able to identify issues that are addressed in those policies (see Table 24). Although the policies vary in their length and detail, and in the order in which they categorize topics, they share the same concerns and often address those concerns in similar ways. Some of the policy elements such as a philosophical statement, are present in all of the policies. Other items such as curriculum and learning resources, in-service, school-community relations, pupil and employee conduct and personnel practices are usually present. E.S.L., assessment and placement of students, review and implementation, definitions, and advisory committees are more rare. Topics that are the least often present are student intercultural education and heritage languages. Funding is discussed in the implementation plan of one district.

A typical race relations and multicultural policy in a school district in British Columbia may address the following topics (examples are taken from the actual policies):

**Philosophy**

- a philosophical statement condemning expressions of racism

"The Board is committed to a policy of respect and acceptance of many cultures within our schools and encourages the development of awareness, understanding, and respect for others of different ethnic, cultural and linguistic heritages. In this regard the Board encourages and is receptive of community input."
Table 24

Issues Dealt with in the Policies

<table>
<thead>
<tr>
<th>Issue</th>
<th>No. of districts (n=15)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Philosophical Statement</td>
<td>15</td>
<td>100</td>
</tr>
<tr>
<td>Curriculum and Learning Resources</td>
<td>13</td>
<td>87</td>
</tr>
<tr>
<td>In-Service/Staff Development</td>
<td>11</td>
<td>73</td>
</tr>
<tr>
<td>Pupil and Employee Conduct</td>
<td>9</td>
<td>60</td>
</tr>
<tr>
<td>Personnel, Hiring and Promotion</td>
<td>8</td>
<td>53</td>
</tr>
<tr>
<td>Home/School/Community Relations</td>
<td>8</td>
<td>53</td>
</tr>
<tr>
<td>English as a Second Language</td>
<td>5</td>
<td>33</td>
</tr>
<tr>
<td>Assessment and Placement of Pupils</td>
<td>4</td>
<td>27</td>
</tr>
<tr>
<td>Definitions</td>
<td>4</td>
<td>27</td>
</tr>
<tr>
<td>Advisory Committee</td>
<td>4</td>
<td>27</td>
</tr>
<tr>
<td>Review and Implementation</td>
<td>3</td>
<td>20</td>
</tr>
<tr>
<td>Student Intercultural Education</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>Heritage Languages</td>
<td>2</td>
<td>13</td>
</tr>
</tbody>
</table>

aThe two draft policies sent are included in this analysis.

"In recognition of the multicultural diversity of our Canadian Society and the contributions made by the various cultures within the community, the Board is committed to providing school and classroom environments, and educational practices leading to respect for the cultural traditions of all students."
"... the Board shall provide a learning environment that gives all students a feeling of security and positive personal self-worth and promotes programs and curriculum activities which provide opportunities for children to acquire positive attitudes toward religious and racial diversity and cultural heritages."

**Pupil and Employee Conduct**

- a discouraging by all employees and pupils of the use of derogatory terms

"The Board condemns all expressions of racial/ethnic bias, in any form, by its Trustees, administrators, staff or pupils."

- steps for disciplinary action

"The Board opposes and **condemns** any expression of racial/ethnic bias in any form by its trustees, administrators, staff and students. In order to eliminate or deal with potential allegations of propagandist or prejudicial conduct, the following procedure is presented."

In instances where the alleged propagandist or prejudicial conduct results in a dispute which cannot be resolved at the school level, the Superintendent shall convene a committee comprised of a teacher, a school administrator, and a resource person appropriate for the case concerned. The committee shall hear any student and staff reports on the situation and, if deemed advisable, investigate them further. It shall report its deliberations to the Superintendent for presentation to the Board.

"All staff members witnessing any racial/ethnic incidents are expected to immediately intervene and to take action in accordance with the Board's policy on Pupil Conduct and Discipline. Staff members should be sensitive to the nature of the incident and, where appropriate, make use of any learning opportunities presented."

**Personnel Practices**

- a declaration that the board is an **equal opportunity employer**

"In all public advertisements regarding available positions, the Board will state that it is an equal opportunity employer."

- the use of multicultural sensitivity as a criterion in the selection of staff
"The Board recognizes multicultural sensitivity as one of the important criteria to be used in the process of staff selection, and will seek to hire staff who personally demonstrate a strong sense of self-esteem and pride in their own cultural heritage as well as an appreciation of the background of others."

- a support system of experts in multicultural education and race relations

"The Board shall employ, whenever possible, Multicultural workers and Native Indian workers to meet increasing school community needs."

**Curriculum and Materials**

- the provision of a multicultural programme in the district

"The Board shall encourage schools to develop learning activities within and among schools to increase multicultural understanding. Participation in such activities could also involve all school personnel, students and parents."

"The development within the basic curriculum of activities which encourage appreciation of our community's cultural heritage in all its positive forms."

- a systematic and on-going district-wide review of materials to identify those which contain ethnic bias

"The development in staff of the applied skills of evaluating instructional materials so as to identify, select, and utilize content which avoids divisiveness and antagonism between various groups."

- an inventory of resource materials available to district educators

"An inventory of multicultural resources be compiled and made available to teachers."

- the provision of materials which provide information about ethnic minorities in Canada

"The curriculum and learning resources shall, when appropriate, provide the student with opportunities to become familiar with the diversity of ethno-cultural backgrounds."

- the provision of materials which provide a wide range or ethnic viewpoints
"The Board shall provide learning resources that represent the contributions of racial/ethnic groups in Canada and in the world."

"The District Resource Centre and schools should develop their resource materials and library holdings to support multicultural teaching and reflect cultural and ethnic diversity."

"The School Board shall encourage the development and use of instructional materials for use in all curriculum areas which accurately reflect the history and contributions of minority groups in Canada."

**In-service and Staff Development**

- the provision of a training programme to develop in teachers an awareness of multicultural issues in order that this pervade their teaching

  The Board, through its professional development activities, will periodically provide opportunities for in-service programs in human relations, race relations, ethnic relations and human rights for all teaching and non-teaching staff. Such professional development activities would endeavour to equip employees with the skills necessary to relate to people of different racial and ethnic origins with knowledge and sensitivity. These programs are to be integrated into existing in-service and staff development programs to include an evaluation of the content of such workshops for practical application.

"The Board will also seek to provide in-service programs for instructional staff on the integration of multicultural curriculum materials into existing programs, and, where possible, such in-service training programs will be incorporated into existing in-service and staff development programs."

- the creation of student leadership opportunities

"Efforts will be made to help students develop cross-cultural competencies consisting of skills, attitudes, and knowledge needed to function in the larger community while retaining an appreciation for their own background."

The Board will encourage and promote opportunities for student directed inquiry into issues of multiculturalism, race relations and exchange of information and experience among cultural committees and encourage
students to assume leadership responsibilities for promoting and sharing understanding and positive race relations within the large student population.

Assessment and Placement of Pupils

- communication with parents

"It [sic] expected that schools will communicate effectively with parents regarding their children's placement and success in school."

- the provision of a right of appeal to parents

"In cases where parents disagree with a placement and believe that the placement was the result of racial-ethnic bias, the parents have a right of appeal to the school principal and if necessary, to the Superintendent of Schools and to the School Board."

"Following initial assessment and placement or program change, an ongoing process of mentoring and consultation will be inaugurated with parents and students. An appeal procedure will be provided."

Home/School/Community Relations

- the translation of district information materials for members of the community

"In order to explain the scope and operation of the School District to parents, if appropriate and practicable the District will be prepared to cooperate with volunteers to assist in developing materials in languages other than English. . . ."

- the provision of interpreters

"The Board is committed to the establishment of effective communication with all parents and community members. Where appropriate, the district will seek to provide information to non-English speaking parents through interpretation."

- recognition and celebration of the beliefs of students and parents

"Schools shall endeavor to develop respect for major cultural ethnic and religious celebrations or festivals of their students."
English as a Second Language (E.S.L.):  
- the provision of English as a Second Language (E.S.L.) services for new Canadian students

"The Board will provide new Canadians with supportive instruction which enables the learning of English at a level sufficiently competent for the student to gradually enter the mainstream of educational offerings; at the same time demonstrating respect for the student's cultural heritage and mother tongue."

Heritage Languages
- the development of heritage language courses

"Locally-developed heritage culture and heritage language courses which meet the requirements of Board policy and attract sufficient enrolment shall be encouraged."

"When the community makes significant request, the Board shall endeavour to enable heritage language provision."

- the provision of educational opportunities for new Canadians

"that the district, through its Continuing Education Program, continue to make available to immigrants and Canadians the services that are necessary for them to become functional in at least one official language."

Review and Implementation
- a process for on-going review of the policy

"A process for the periodic review of the multiculturalism and race relations policy will be developed."

- the establishment of an advisory committee to oversee the implementation of the policy

"An ad-hoc Multicultural Advisory Committee shall be struck to promote implementation of this policy and to report on the implementation of the policy to the School Board."
The purpose of the Advisory Committee shall be:
- to foster a closer relationship between school and community
- to assist with district/home/school communications (e.g. translation services)
- to initiate cultural events
- to prepare an annual report to the Board and make recommendations and proposals where appropriate.

- on-going reinforcement of the policy with educators

"Principals are requested to include Policy *** in Parent and Teacher handbooks and to bring the policy to the attention of teachers annually."

Funding

- sufficient funding for curriculum development and the acquisition of materials for school and district programmes, for professional development activities, for the provision of facilities for E.S.L. and other programmes

"The District shall provide English as a Second Language services to the full extent of provincial grants for this purpose, and will attempt to supplement such resources wherever possible."

Increasingly larger amounts of funding will be required over an extended period of time, if the goal of a comprehensive multicultural program for B.C. schools is to be met. The first step in this long process is to put "our house in order". To do this, there must exist a clearly defined organization capable of encouraging appropriate funding, speaking with one voice on behalf of the various community groups (ethnic, professional and governmental), directing appropriate research and curriculum development and encouraging the support of the community at large.

Definitions

Definition of culture.

"Culture is an expression of a person's heritage through such variables as religion, family, home, community, language, dress, aesthetics, and recreation."

Definition of a multicultural program.

Such a curriculum goes beyond mere content. It also concerns itself with attitudes and values. An effective multicultural curriculum will help students from minority cultures to take pride in their heritage; it will recognize and use many of the rich resources to be found in a multi-ethnic community; it will encourage recognition of the contributions to human advancement made by
various ethnic groups; it will assist students to see life through perspectives other than their own; it will encourage self-analysis so that students can learn to cope with their own prejudices.

(Working Draft: A Race Relations And Multicultural Program And Policy For School District No. , 1983, p. 3)

definitions of racism.

Racism is a prejudice or discriminatory belief against people because their ethnic background, colour, religion or race is viewed as inately inferior. Racist acts are ones intended to belittle, embarrass or denigrate others on the basis of their differences. In the context of these intentions name calling, graffiti, physical violence and even jokes can be racist.

Racism is defined as:
- any overt act, such as name calling, graffiti and physical violence which is aimed at depicting a particular ethnic group in an unfavorable light;
- stereotyping, slurs and comments which lower the self-esteem of someone because of his/her ethnic or racial background;
- hiring and promotional policies which exclude members of ethnic groups because of their race or colour;
- textbooks, teaching materials, library resources which through undue bias, stereotyping and inaccuracy foster negative feelings toward a particular ethnic group;
- institutional practices which exclude racial/ethnic groups.

(Working Draft: A Race Relations And Multicultural Program And Policy For School District No. , 1983, p. 5)

definition of a discriminatory act.

"Any overt act such as name calling, ethnic slurs, graffiti or physical violence which is aimed at depicting a particular ethnic group in an unfavourable light or lowers the self-esteem of a person because of his/her ethnic, racial or religious background, shall be defined as a discriminatory act."

definitions of propagandist and prejudicial conduct.

"Propagandist conduct shall be considered to be the utterance and/or dissemination of information and opinions which incite hatred because they are racially and/or ethnically derogatory."

"Prejudicial conduct shall be considered to be those acts of discrimination or prejudice which penalize persons because of their beliefs or principals."
**Definition of stereotyping.**

"Stereotyping is a conventional, oversimplified and often false representation of a person, thing or idea particularly relevant to perception of characteristics or habits of specific racial, ethnic or gender group."

**Definition of an equal opportunity employer.**

"Equal opportunity employer shall be defined as an employer who prohibits discriminatory employment practices based on race, national/ethnic/place of origin, colour, religion/creed, marital status or sex."
Chapter 5 - Discussion

Summary of Findings

In examining the categories of respondents to the survey, it is interesting to note that few of the respondents represented the areas most often associated with multiculturalism and race relations, that is the persons most responsible for English as a Second Language, Modern Languages and Multicultural or Native Education. This may be due to the fact that these areas are often included under the umbrellas of curriculum and instruction or special services and that few districts can afford coordinators for these "specialty" areas.

It is clear from the results of this survey that the recognition of the need for a multicultural/racism policy in British Columbia school districts was born in the early 1980's (late 1970's) since all of the official policies were formulated during this decade. By far the majority of British Columbia school districts (74%) in 1988 still do not have multiculturalism or racism policies.

The writing of these policies has involved a variety of representatives from within the school system. Members of the community have often been included in the discussions, however they do not seem to have been the instigators of the policy since their involvements is uneven. (It is worthy of note that the four urban school districts which have the highest E.S.L. enrollments as reported by The Province (The new Canadians, 1988, September 16) possess multiculturalism policies). The district policies most often address the need for teacher preparation through personnel practices and staff development and the need for the provision of teaching resources to those educators in the way of curriculum development and appropriate educational materials. The issues dealt with in each of the written policies are similar. They include the topics of philosophy, pupil and employee conduct, personnel practices, curriculum and materials, in-service and staff development, assessment and
placement of pupils, home/school/community relations, English as a Second Language, heritage languages, and, in some cases, review and implementation and funding.

There is a lack of overall clear direction as regards the implementation of those policies that do exist. Only 20% of school districts have a directive regarding the planning of activities for multicultural education. Only one of those districts was able to forward a copy of this directive to us. The direction from the district most often takes the form of encouragement. In one instance it is apparent that the educators perceive the promotion of multiculturalism to be an important goal. Although there is an expectation and a desire to promote such activities in some districts, in most districts there seems to be very little interest in the topic. The commitment to multicultural education seems to be more often at the level of the individual and of the school than at the district level.

Fifty-four per cent of school districts are offering some kind of multicultural programming. The educational programmes described by school districts are many and varied. Seventy-four per cent of those districts say that their programmes are integrated into the regular curriculum - most often into Social Studies (81% of the time), Art or language classes. Community members are involved in the multicultural programmes 72% of the time. Their involvement most often consists of demonstrations and class visits. Thirty-two per cent of districts have produced curriculum materials for their multicultural programmes. Only one district enclosed a copy of its locally developed teaching unit. About one half of school districts (54%) have offered in-service to their teachers regarding multicultural issues. This indicates that there is an awareness of the need to deal with multicultural issues in school districts, however, few districts have recognized the importance of multiculturalism in their district policies. This also underlines the fact that there are programmes in the absence of policy.
It is interesting to note that 12 of the 13 districts (92% compared with 54% for the province) who have an official multicultural policy also have programmes in place. Eight of the 13 districts (62% compared with 32% provincially) have locally developed curriculum materials. This indicates that there is a correlation between the existence of a formalized multiculturalism/race relations policy and the creation of programmes and materials.

Languages other than English and French are taught mainly at the high school level. The languages most often taught in the elementary school are the languages of the First Nations peoples. The languages most often taught in the secondary school are Spanish, German and the languages of the First Nations peoples. There is little linguistic representation of the major ethno-cultural groups of British Columbia. The First Nations languages are the only languages that seem to represent a heritage language programme within the provincial public school system.

Interest in the Pacific Rim initiatives is high, especially for the student exchange programme and teacher study tours. The majority of districts (72%) have initiated Pacific Rim projects. School districts seem to be supportive of this kind of initiative. The funding is a real incentive for participation. The need for a clear direction and assistance in organizing such activities is often expressed.

Issues in the Development of Multicultural Policy

Although districts do not often have written multiculturalism/race relations policies on paper (only 26% do), the majority (54%) has some kind of policy in practice in the form of multicultural programmes. These numbers indicate that there is some kind of norm or unformalized agreement that there is a need for the inclusion of multicultural ideas in our curriculum. There seems to be some level of professional collaboration that is promoted by the British Columbia Teachers' Federation. Their Program Against Racism with its network of district contact persons, its library of locally developed lesson aids, its series of workshops for districts, and its emphasis on the
importance of the formalization of policy at the district level has encouraged the implementation of our federal multicultural policies in the provincial public educational system. This high ratio of policy implementation over writing of policy suggests that some of the obstacles to multicultural policy have been less at the classroom and school level than at the higher levels of the educational hierarchy, that is the district and provincial levels.

The dependence of the school-based programmes on individuals and the disappearance of these programmes with the individual (in one district a Japanese woman provides the entire programme, in another, a policy was not developed because the person in charge died) suggests that there is a need for more broad-based support of these initiatives and some assurance of continuity. The "ad hoc" programmes currently in place have ensured that some piloting has already been done. The government's suggestion that these examples of exemplary practice be circulated for the benefit of all seems to represent an appropriate next step in the implementation plan (Working Plan #1 1989-1999, 1989, September). At the same time policies in practice must be formalized into policies on paper and a degree of accountability in the form of performance data be put in place to ensure homogeneity in the provision of multicultural education. Within the context of a professional bureaucracy, using political influence and by a process of mutual adaptation, the only real assurance that multicultural policies at the federal level are reflect in our educational system is to see actual changes taking place (Coleman & LaRocque, 1987).

Other Studies


In July of 1981, Dr. Stan Shapson and Elaine Day of Simon Fraser University's Faculty of Education published a study entitled Multiculturalism: A Survey of School Districts in British Columbia. In 1978, an Ad Hoc Advisory Committee on
Multiculturalism in the French Language Services Branch of the Ministry of Education was formed. This committee had as its purpose the development of a provincial policy on multiculturalism in education. The Ministry of Education commissioned the S.F.U. research team to do a study of multiculturalism in B.C. school districts with an eye to identifying needs for future development. The study was divided into three parts: English as a Second Language, Multiculturalism in the Education of All Children and Languages other than English or French. The results of the second and third parts of the study may be compared with our results. Seventy of the 75 districts (93%) responded to the survey which was conducted in February/March of 1981 (this compares with our 50 or 67%). Of 50 districts stating that they had programmes, policies or activities related to multiculturalism in education, 11 indicated that they had policies or procedures related to multiculturalism (as compared with our 15). Thirty-four of the 50 districts said that their communities were involved in some way (this compares to our 21, however, the Shapson and Day study allowed for extra-curricular activities). It seems that the Native Indian populations played a particularly active role. Twenty-eight of the 50 districts said that they provided in-service or workshops for teachers (as compared to our 27). Regarding locally developed materials or resources related to multiculturalism, 39 districts claimed to have such resources (as compared to our 16).

For languages other than English and French taught in the elementary and secondary schools, the results of the Shapson and Day study are comparable to ours. The emphasis on the teaching of second languages other than English and French is at the secondary level. In the elementary school, numbers for Russian and German have not changed since 1981. Native Indian is taught in 16 elementary schools in the Shapson and Day study and in 11 schools in our study. Chinese in the 1981 study is replaced by Japanese in the 1988 study. At the secondary level, the numbers for German are 27 in 1981 and 17 in 1988, for Spanish, 20 in 1981 and 19 in 1988, and


Anderson and Fullan studied the multiculturalism and race relations policies of six Metropolitan Toronto public school boards. Documents on the implementation of policies related to multiculturalism were gathered and interviews conducted with those responsible for multicultural programmes and services.

Four of the six Metropolitan Toronto public school boards (67%) had official multiculturalism/racism policies. They found that the boards also had other forms of policy, however, they chose (as we did) to focus on the formalized policies.

They found that the policy was often a description of current practice: "the greatest variation is in the extent that local practices preceded the formal adoption of a policy" (p.18). Our data (54% of districts have programmes while only 26% have policies) seems to corroborate this finding. They divided the policy mandates into closed-ended and open-ended. According to this definition, most of our policies seem to fall into the closed-ended category in that they tend to be prescriptive.

The Ontario policies examined dealt with issues similar to those found in our British Columbia policies. These include "learning materials, student assessment and placement, hiring and promotion of board employees, staff development, adult ESL, and management of racial incidents" (p.18). Anderson and Fullan found that in general districts were in agreement with regard to the need for policy to address the issues of staff development, review of materials for cultural bias and the addition of multicultural ideas to the curriculum. Districts were not in agreement in the areas of heritage language instruction, dealing with racist incidents and affirmative action in personnel practices.
The Anderson and Fullan study highlights the official board policy as only one manifestation of the existence or non-existence of real multicultural educational policy. It describes many obstacles to the successful implementation of such policies including "... conflicting government policies, inaccurate assessments of local needs, open-ended policy mandates, lack of incentives to change, lack of administrative support, ambiguous specification of responsibility for policy implementation, teacher resistance, and the absence of policy guidelines ..." (pp. 18-19). They also highlight the importance of a real understanding of the differences between existing and desired conditions. Difficulties in estimating, obtaining and maintaining resources were another big problem.

Anderson and Fullan in Ontario found, as we did in British Columbia, that there was little centralized planning for implementation of multiculturalism in education: "... those developing and adopting the policies sometimes fail to specify who would actually carry out the policy." (p. 18), "most of the board policies showed little evidence of centralized planning for implementation" (p. 19), and "the study found that the more recent board policies did not set out provision for monitoring and evaluating the programs" (p. 19).

Davies (1985).

In June of 1985, Sandra Davies conducted a survey of British Columbia school districts regarding policy and activities related to race relations and multiculturalism. The results of this study were published in The B.C. Music Educator. The return rate for Davies' survey (which was administered at the same time of year as our survey), was remarkably similar to that of our survey. Forty-eight (as compared to our 50) of 75 districts responded to the questionnaire. Seventeen (as compared to our 15) districts stated that they did have a multiculturalism or race relations policy. Thirteen (as compared to our 13 official policies and two draft policies) of those districts sent a copy of the policy statement. To the question "Have schools been directed by the
administration of the district to plan multicultural studies during the past school year?" nine responded in the affirmative (as compared to our 10). Thirty-one districts said that they involved the community as resource persons as opposed to 21 in the current study. Davies found that there were very few race relations/multicultural advisors in the school districts. In her study there was one Indian curriculum and resource person, one multicultural helping teacher and one consultant, race relations/multicultural education (in our study there is one Native Education Resource Teacher, one Native Support Worker and one Multiculturalism Helping Teacher). It is interesting to note that the school districts were unable to provide statistics regarding the ethnic ancestry of their students except for First Nations students. The remainder of Sandra Davies' questions are quite specific and pertain mainly to the arts and to the availability of resources from a variety of sources.


John Lingard presented a summary of the preliminary findings of his survey sent to all 85 school divisions in the province of Saskatchewan in September of 1987. He received 75 (88%) usable returns.

Thirty-nine of 75 respondents (52%) (as compared to our 34 or 68%) indicated that their school division had no policy on multicultural education. Nine school divisions (12%) (as compared to our 13 or 26%) indicated that a policy had been adopted. Three of those nine (4%) said that little action had taken place and six (8%) said that substantial action had been taken to implement the policy. This compares to our 10 districts (20%) who have district-level directives for the planning of multicultural educational activities and the 4 districts (40% of those with directives) who have been made accountable at the school level for the implementation of the directive.

Regarding multicultural programmes currently in existence, Lingard categorized programmes. He found that the majority of school divisions did not have heritage language programmes, E.S.L. programmes or programmes for Native/Métis students.
General multicultural programmes and programmes "promoting and fostering a climate of social equity" were more common. It would seem that with our government initiatives in support of E.S.L. and Indian Education (see, for example, More, 1985), that the findings in B.C. favour these areas to a greater extent. The finding regarding heritage language programmes matches our data. Ukrainian was taught in 16% of school divisions, German in 10.7%, Cree in 8% and Saulteaux in 4%. This compares with our 34% of districts responding offering German and 22% of districts teaching Native Indian languages. The fact that Ukrainian is missing from the results is probably a reflection of the local community needs in B.C.

Lingard's summary of findings does not deal directly with the issues dealt with in the policies. He does, however, report on types of policies. These may be summarized as mission statements (similar to our philosophical statements) (26.4%), heritage languages (12.5%), E.S.L. (9.7%), Native/Métis Education (16.7%), social equity (15.3%) and curriculum (4.3%). It is not clear from the summary whether these "policies" are at the school or at the district level. Our data is measured as a percentage of existent policies, however, statements of philosophy are the most prevalent as in Lingard's study. Curriculum with regard to Multicultural Education would seem to have a higher placement in British Columbia than in Saskatchewan based on these findings (curriculum was mentioned in 13 (87%) of the 15 policies and heritage languages and Native Education a lower placement (heritage languages were mentioned in only two of the 15 policies) and Native Education was not mentioned once).

Lingard's findings relating the numbers of minority group students in the local community to the perceived necessity for a multicultural education are of interest. Eighty-four per cent of respondents disagreed "with the statement that only those school divisions with substantial numbers of students from a Native, Métis or recent immigrant background need concern themselves with multicultural education" (Item
Forty-eight and six tenths per cent of respondents agreed that the number of minority group students in their division was large enough to warrant multicultural education. (The assumption underlying this latter statement seems to clash with the previous assertion.) He also found that 53.2% of respondents believed that "minority group students faced significantly more difficulties than other students".

Lingard's findings deal more with perceptions than with existing programmes and there is much less focus on the policies themselves than there is in our study. It would be interesting at some future time to draw parallels between the perceived future needs and the actual degree of implementation in the future.

It is apparent from comparing the results of this study to related studies from previous years (Day & Shapson, 1981; Anderson and Fullan, 1985; Davies, 1986; Lingard, 1987) that there have been few changes in multicultural educational policy in Canada in the last decade. Masemann and Cummins (1985) state, with reference to Canada, that "it is . . . difficult to say that policies for multicultural education exist at the provincial level, although many multicultural programs and practices are in existence" (pp. 20-21).

In those few districts where there were champions of this cause, policies were put in place. Masemann and Cummins (1985) say of Canada that "in fact, some major school boards have been in the vanguard in the development of multicultural policy" (p. 20). In most other districts, this area is not yet viewed as a priority.

There is a lack of centralized focus on this issue. In British Columbia, this is highlighted by the lack of a provincial policy for multicultural education. Programmes exist on an ad hoc basis and their continued existence is dependent on the resource people available.

The existence of multicultural programmes, policies and activities reflects the composition of the community. It is in urban areas where there are many students from
a wide variety of backgrounds, and in rural areas where there are large Native Indian populations that multicultural issues are a part of the educational scene.

In the rest of the province, multiculturalism if it is perceived at all, is often perceived to be a topic that is not high priority. Since so few people seem to be concerned with the topic, it is often overlooked.

Discussion and Recommendations

Research Implications

This study concentrates on official board policies. There are in fact other forms of policy including practices, department mandates, position descriptions, program guidelines, and even unspoken policies (Anderson & Fullan, 1985). These warrant an examination that might include interviews with players at the various levels of the system. It might be interesting to create profiles of the multicultural leaders in various school districts across the province. These profiles might be contrasted with those of educators who do not see themselves as involved in multicultural education.

The obstacles to the implementation of multicultural education require a closer examination including such factors as the defining of the discrepancy between existing and desired conditions, the perceived need for the change and the system-wide commitment to the change, the availability of resource people, materials, and funding, and the provision of time for staff development.

Perhaps certain policy issues such as personnel practices or language programmes could be the focus of a study.

A study of the ethno-cultural makeup of various districts, immigration trends, and the impact of the community on educational policy at the district level is worthy of consideration (see Porter, 1980, regarding the need for data on ethnicity in Canada).

The evolution of Indian education during this century and the increased provincial responsibility for the education of the First Nations peoples need to be explored.
It is clear that policies in and of themselves, although they provide a framework, are not enough to change the face of education in our province. Future studies might look beyond policy to the elements promoting or discouraging multicultural education in our province.

**Recommendations.**

That the Ministry of Education of the province of British Columbia assume a proactive rather than a reactive role regarding multiculturalism in education. That the Ministry develop a provincial policy on the subject of multiculturalism, race relations and language education. That an advisory committee be created to oversee the implementation of the policy and to disseminate information regarding local initiatives. That all school districts develop policies for multicultural education. That these policies be perceived as a necessary aspect of providing an education to all people in our society.

That each policy include a comprehensive implementation plan and a glossary of ethnocultural terms. That the implementation plan include a clear definition of the desired change and provisions for staff and resource people, materials, funding, accountability, system-wide commitment, and review and assessment. That the importance of leadership be emphasized in these policies.

That the Ministry of Education promote hiring practices that will provide role models for the variety of students in our multicultural society.

That the Ministry ensure that multicultural awarenesses pervade our curriculum and our materials and that these programmes not be developed as separate subjects. That multiculturalism become truly part of the integrated curriculum. That multicultural programmes be reflective of the British Columbia community and of the school districts' communities. That there be funding provided to encourage locally develop initiatives.
That the Ministry of Education collect data on the ethnocultural make-up (this might be defined as the country of origin at the time of arrival in Canada) of the student population. That this data be used in the planning of programmes. That programme design take into account the need for common meanings, a developmentally appropriate curriculum, the encouragement of success, intercultural skills, home-school communication and shared goals, unbiased assessment strategies, an appreciation of the child's knowledge and background, and the safeguarding of the self-confidence, self-image and sense of self-worth of the learner (Bowman, 1989, October). That consideration be given to the inclusion of heritage languages in the public school system.

That some aspects of the government of British Columbia's Pacific Rim Initiatives be used for the promotion of other multicultural innovations.

Conclusions and Implications: Making the Leap and Intuiting Meaning along the Way

We wish to propose the rethinking of education along the lines of Nostrand (1989)'s theoretical framework of levels of interplay between the process and content of culture. His model highlights four levels: application, synthesis, critique and the theoretic life which depend for their vitality on continuous dialogue, discussion and mutual adaptation. He points out that in traditional cultures the synthesis of ideas came from preceding generations. In our modern society, the forefathers are heterogeneous. This leaves the onus on the community to go through a process of selection and on the school system to reinforce society's choices through education. According to Nostrand, it is at the level of the theoretic life where one contemplates "the ultimate questions as to the roads to truth, the nature of what is, and the desirable" (p. 707) that one realizes that the tolerance of a pluralistic society is preferable to
"either/or" state of affairs in our society where theory and practice, right and wrong, reign superior.

Nostrand also points out that the vast majority of great religions value a universal brotherhood and underlines the importance of this appeal to emotions in advocating the pluralistic approach to life in society. He sees intercultural attitudes as pervading our lives and says that "what is good for humanity needs desperately to be brought to consciousness" (p. 709).

In discussions of the restructuring of the British Columbia curriculum is included a focus on thinking skills rather than subject areas, an integrated approach rather than specialty subjects, and simultaneous thought rather than linear thinking. This emphasis on cognitive processes over knowledge of facts must necessarily coincide with a movement away from one attitude to multiple points of view, myriad contexts, and a diversity of content. Ways of seeing must become instantaneous for our thinkers of the future. They must be culturally literate - able to recognize and adapt to cultural differences. A pluralistic viewpoint is what is really proposed.

Critical thinking is highly valued in the new curriculum. In order to step outside one's own culture and examine it with objectivity, one must immerse oneself in the culture of another. This objectivization motivates choice, self-determination and the recognition of what it is to be culturally one's own person and what it is to be a blind adherent to the mass culture. Self-examination requires cultural scrutiny. It is by exposure to the variety of human thought through language and language's cultural links that one can truly "become" the other and thus, through a process of selection, truly become oneself. At the same time, the speaking of a second language bestows the ability to traverse cultural barriers and promotes cross-cultural understanding.
Thus multicultural education is for the benefit of all. Its need is greater where the reality of the surrounding community does not permit an exposure to cultural diversity. Its understandings are to counteract the prejudices and misconceptions of an unenlightened upbringing as they are to enhance the awarenesses of the cultural connoisseur.

If one is to value thought, than one must be willing to pursue it stripped of its cultural trappings. In a society that is seeking itself, it must be the role of the educational system to reinforce society's consensuses and yet to maintain the flexibility to adapt as they change. The restructured educational system may provide the openness required so that the schools will serve as a harmonizing force in a world filled with diversity and will be a place where the unity of humanity is preserved as differences are contemplated and resolved.

Educators, who are leaders in thought, must embark with their students on an expedition into the wonderland of our cultural world.
Bibliography


Bill C-93: An act for the preservation and enhancement of multiculturalism in Canada (July 12, 1988). Ottawa: House of Commons of Canada.


Filipoff, S. and May, E. Racism or multiculturalism: Vancouver perspectives. In V. D'Oyley (Ed.) (1982), *Perspectives on race, education and social development: emphasis on Canada* (pp. 73-74). University of British Columbia, Vancouver: Centre for the Study of Curriculum and Instruction.


Masemann, Dr. V., & Cummins, Dr. J. (1985). *Education and cultural and linguistic pluralism.* Ottawa: Minister of Supply and Services.


Mlacak, B., & Isabelle, E. (1979). *So you want your child to learn French!* Ottawa: Canadian Parents For French.


APPENDICES
A graduate student in the Administrative Leadership Program of the Faculty of Education at Simon Fraser University, Patricia Gartland, is conducting a provincial survey to determine the present status of multiculturalism in your district and to identify your present and future concerns.

The participation of all school districts in the province is of utmost importance in order that we can gain a complete perspective on the multicultural issues that may concern you.

We ask you to assume the responsibility for the distribution of the questionnaires as indicated on the procedures page.

Your assistance and co-operation are greatly appreciated. Thank you.
TO: Superintendents of Schools

RE: Procedures for Distribution of the "Survey of Policies for Multicultural Education in British Columbia School Districts"

1. ALL Superintendents of Schools are requested to complete the enclosed "Survey of Policies for Multicultural Education in British Columbia School Districts".

2. ALL Superintendents of Schools are requested to distribute the enclosed copies of the "Survey of Policies for Multicultural Education in British Columbia School Districts" to a sample of personnel in their district according to the procedures outlined below:

   a) Enclosed are seven envelopes, each one containing a copy of the "Survey of Policies for Multicultural Education in British Columbia School Districts" and letters and instructions regarding the survey.

   b) Please distribute these envelopes as soon as possible to seven individuals in the district whose positions most closely resemble those described below:

      i. Chairperson, Board of Trustees;

      ii. Director of Instruction, or equivalent;

      iii. one other person who is most responsible for curriculum at the elementary school level;

      iv. one other person who is most responsible for curriculum at the secondary school level;

      v. the person most responsible for professional development of teachers;

      vi. the person most responsible for Modern Language programmes; and

      vii. the person most responsible for English as a Second Language programmes.

3. In all cases, the individual completing the survey is asked to return the completed survey directly to the Faculty of Education, Simon Fraser University before June 10, 1988.
Dear Colleague:

As a graduate student enrolled in the Administrative Leadership Program in the Faculty of Education at Simon Fraser University, I am examining the direction for and implementation of programmes for multiculturalism in education. I am conducting a survey of a sample of central office personnel and school trustees in all school districts in the province. The purpose of this survey is to gain information about the current status of multiculturalism in the schools and to estimate policy directions.

The information which you will supply about your school district, by responding to this survey, will provide a valuable basis for future planning. Therefore, we would appreciate it very much if you would assist us by completing the enclosed questionnaire. All replies will remain in confidence and will be analyzed at Simon Fraser University. A summary of the results of the survey will be shared with all districts who participate.

Please mail the completed questionnaire in the return envelope provided by June 10, 1988. If possible, please include a copy of your multiculturalism and/or race relations policies and of any related information or materials that may be of assistance in the analysis of the data. If you have any questions, please do not hesitate to contact either myself (936-0491) or either of the following persons:

Dr. Stan Shapson
Associate Dean
Simon Fraser University
291-4517

Dr. Vincent D'Oyley
Professor
University of British Columbia
228-5282

Thank you in advance for taking the time to cooperate with us in this study.

Yours sincerely,

Patricia L. Gartland
Graduate Student,
Administrative Leadership Program
SURVEY OF POLICIES FOR MULTICULTURAL EDUCATION IN BRITISH COLUMBIA SCHOOL DISTRICTS

1. Does your school district have a Multiculturalism or Race Relations policy?

   yes          no          don't know

   IF NO, GO TO QUESTION # 5.

   IF YES, when was this policy established?  19 _____

2. Please forward a copy of the publication which outlines the policy or, if no written handouts exist, describe the policy as it is presented by school district personnel.
3. Please rate the involvement of the groups of people who drafted the policy.

(Use the scale 1 to 4, where 1 is not involved, 2 is slightly involved, 3 is somewhat involved and 4 is very involved. Circle the number on the scale which best applies to each item.)

<table>
<thead>
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<th>Group</th>
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<th>slightly involved</th>
<th>somewhat involved</th>
<th>very involved</th>
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<td>3</td>
<td>4</td>
</tr>
<tr>
<td>teaching staff</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>committee of the local teachers' association</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>district staff</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Multiculturalism/Race Relations Coordinator</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>school administrators</td>
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<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>board office administrators</td>
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<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
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<td>4</td>
</tr>
<tr>
<td>other</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

(please specify)
4. Please indicate those programmes that your district Multiculturalism or Race Relations policy addresses:

(Place a check mark beside the appropriate programmes.)

_______ heritage languages
_______ race relations
_______ student leadership training
_______ exchange programs
_______ ethnic community involvement
_______ English as a Second Language
_______ immigrant reception or transition
_______ learning resources
_______ library services
_______ student services
_______ assessment and placement
_______ sustained atmosphere of ethnic pluralism
_______ personnel practices
_______ curriculum development
_______ staff development/teacher training
_______ instructional strategies
_______ educational administrative leadership
_______ other (please specify) ____________________
5. Have schools been directed by the administration of the district to plan multicultural educational activities during the past school year?

[ ] yes  [ ] no  [ ] don't know

IF NO, GO TO QUESTION # 7.

IF YES, please include a copy of the directive, or, if this is not possible, describe its intent.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

6. Have schools been made accountable for the implementation of the directive?

[ ] yes  [ ] no  [ ] don't know

IF YES, please describe what form the accountability takes.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
7. Are schools in your district offering programmes for Multicultural education in the 1987-88 school year?

_____ yes  _____ no  _____ don't know

IF NO, GO TO QUESTION #10.

IF YES, please describe the programmes for elementary students.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

IF YES, please describe the programmes for secondary students.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

________________________________________________________________________
8. Are these programmes included in subject areas offered as a part of the regular curriculum?

_________ yes  ________ no  ________ don't know

IF NO, GO TO QUESTION # 10.
IF YES, please indicate the subject areas that apply:

_________ Social Studies
_________ Science
_________ Mathematics
_________ Reading
_________ Art
_________ Music
_________ Physical Education
_________ Language (please specify) __________________________
_________ Other (please specify) __________________________

9. Are members of the community involved as a part of these programmes?

_________ yes  ________ no  ________ don't know

IF YES, please indicate the kind of community involvement that applies to these programmes:

_________ guest speakers
_________ group facilitators
_________ demonstrations
_________ visits to community functions
_________ participation in community events
_________ involvement in community programmes
_________ support for and promotion of the programme by community members
_________ other (please specify) __________________________
10. Are there any materials or resources related to Multiculturalism and/or Race Relations in education which have been developed by your school district?

___ yes  ___ no  ___ don't know

IF YES, please describe the materials or resources for **elementary** students

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

IF YES, please describe the materials or resources for **secondary** students

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

11. Has any in-service or staff development related to Multiculturalism and/or Race Relations in education been offered to teachers in your school district?

___ yes  ___ no  ___ don't know

IF YES, please describe

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
12. Are languages other than English or French taught as a subject in your school district?

[ ] yes [ ] no [ ] don't know

IF YES, please indicate the languages other than English or French taught as a subject in the elementary school:

[ ] German
[ ] Italian
[ ] Japanese
[ ] Mandarin
[ ] Spanish
[ ] Other ___________________
(please specify)

IF YES, please indicate the languages other than English or French taught as a subject in the secondary school:

[ ] German
[ ] Italian
[ ] Japanese
[ ] Mandarin
[ ] Spanish
[ ] Other ___________________
(please specify)
13. Does your district plan to participate in any of the provincial government's Pacific Rim Education Initiatives? (The following initiatives have been described in Ministry of Education circulars.)

(Use the scale 1 to 3, where 1 is yes, 2 is no and 3 is undecided. Circle the number on the scale which best applies to each item.)

<table>
<thead>
<tr>
<th>Initiative</th>
<th>Yes</th>
<th>No</th>
<th>Undecided</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pacific Rim scholarship program</td>
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<td>2</td>
<td>3</td>
</tr>
<tr>
<td>student exchange program</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>teacher study tours</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Asia Pacific studies</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>monitor program</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Hong Kong School</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Japanese and Mandarin Language Programs</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>photo contest</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

14. Have any projects been initiated in your district as a result of the provincial government's Pacific Rim Education Initiatives Fund?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Don't know</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IF YES, please describe. (Please attach any supporting documents.)

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

15. What, in your opinion, are the strengths and weaknesses of the proposed Pacific Rim Education Initiatives?

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________
16. If further information is needed, may we contact you? If yes, please provide name, title, school district number and name, address, postal code and telephone number.

Name ________________________________
Title ________________________________
School District No. ________________ (____________________)
Address ______________________________________
Postal Code ____________________________
Telephone Number ______________________