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DEVELOPMENT AND IMPLEMENTATION OF A SCHOOL-BASED

ACTION PLAN IN MULTICULTURAL EDUCATION

by

June Natalie Williams

B. Ed. Elem., University of British Columbia, 1975

A THESIS SUBMITTED IN PARTIAL

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APPROVAL

Name:	June Natalie Williams
Degree:	Master of Arts (Education)
Title of Thesis:	Development and Implementation of a School-Based Action Plan in Multicultural Education

Examining Committee:

Chair: Stuart Richmond

June Beynon
Senior Supervisor

Marvin F. Wideen
Professor

Kelleen Toohey
Associate Professor
Faculty of Education
Simon Fraser University
External Examiner

Date Approved   November 27, 1989

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Abstract

This case study describes a school-based program of in-service in multicultural education, from the development of a multicultural action plan, through its implementation.

The literature review looks at multicultural education and effective in-service, and analyzes the relationship between the two.

The site of the study, a school located in a suburb of Vancouver, had approximately 205 students enrolled in eight classes. Focusing on multiculturalism for the third year, the school staff was seeking to become more effective in countering racism and promoting appreciation of diversity. The in-service project took place over a five-month period in 1984/85.

The purpose of the study was to assess the impact of in-service in multicultural education which (a) was school based, taking into account the unique needs and resources of the school, (b) was action oriented, (c) provided on-going support, and (d) had the feature of evaluation at regular intervals, with revision as necessary.

The researcher was a participant observer/change agent. With close collaboration characterizing the process, the researcher roles were to (a) facilitate workshops, (b) work with teachers in formulating and implementing individual

action plans, (c) provide access to resources, (d) facilitate staff sharing and planning, and (e) gather and interpret data on the planning, implementation and evaluation of the project.

Sources of data were (a) anecdotal notes relating to individual programs and the project as a whole, (b) teacher interviews assessing the effectiveness of the project, (c) excerpts from questionnaires about classroom multicultural programs and written communications within the school, (d) video tapes of multicultural lessons, and (e) media coverage of the school multicultural program.

The findings are based on interviews and supplementary communications with enrolling teachers and the school principal. They indicate that to these educators, important components in school-based in-service in multicultural education include (a) effective planning, (b) support throughout the implementation process, (c) access to appropriate resources, (d) teacher ownership of the in-service program, (e) sharing and collaboration among participants, and (f) the support of the school principal.

This thesis is dedicated

to the memory of Hantzi Swankey,

who always stood up for human rights

and dignity.

ACKNOWLEDGEMENTS

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Chapter 1. Introduction

Key elements in implementing a multicultural approach to education include the attitudes, beliefs, and sensitivity of the teacher; the knowledge and skills of the teacher; the teaching style; the curriculum; and the functioning and structure of the school as an institution (Cummins, 1986; McCreath, 1986; McLeod, 1986; Special Committee on Visible Minorities in Canadian Society, 1984; Tiedt & Tiedt, 1979; Wyatt, 1984). While the multicultural composition of our society can no longer be denied, as late as 1986 multicultural, human rights, and anti-racist education were not a mandatory part of teacher education in even one province in Canada (McLeod, 1986). It is therefore critical that effective programs of in-service be implemented if all students in Canadian schools are to be given access to quality education, and if they are to be prepared for the reality of Canada's contemporary society.

To do this well, the question of what comprises effective in-service must be addressed. Only if this occurs will multicultural in-service programs have a chance of having an effect. Current research and theory regarding effective professional development for teachers indicates a need not only for presentation of theory, but also for practice and support in implementation (Griffin 1987; Showers, Joyce & Bennett 1987; Lawrence, cited in Speiker, 1978; Wood, McQuarrie Jr. & Thompson 1982).

This case study describes a school-based project in multicultural education from the development of a multicultural action plan through to its implementation. It chronicles the implementation of an integrated in-service program which supported this process.

Purpose of the Innovation and Focus of the Case Study

The purpose of the project was to assess the impact on teachers of a program of multicultural education which (a) was school based, taking into account the unique needs and resources of the school, (b) was action oriented, (c) provided for ongoing in-service and support, and (d) had the built-in feature of evaluation at regular intervals, with revision as necessary.

Ethnographic techniques were used in an examination of the areas noted above. Particular attention was paid to the constantly evolving perceptions and feelings of teachers as they struggled to define multicultural education in personal terms and to develop programs in accordance with those definitions, and as they met varying degrees of success in implementing these programs in their classrooms. In addition, teachers were asked for their thoughts about the in-service process itself.

Background to the Study

For a number of years prior to the implementation of this project, cutbacks in education funding had the effect

of lessening professional development activities available to teachers. The British Columbia Teachers' Federation Committee on Mitigating Racism considered it essential that educators be given the opportunity to develop a base of knowledge and skills in multicultural education, and grappled with the problem of how best to make in-service available. Since in many cases teachers could not be given release time to attend in-service, it was decided that in-service should be offered to the teachers in their classrooms.

A group of teachers with some background in multicultural education was assembled, and members asked to go throughout the province as "resource" teachers about half a dozen times through the school year. Their task was to work directly with students in classrooms as classroom teachers either observed or became involved in the process. It was hoped, of course, that a momentum would be generated and that the classroom teachers would conduct follow-up lessons.

Acting as a resource teacher, I visited schools in the interior and in the northern part of the province as well as in the lower mainland, sometimes spending a day going from classroom to classroom within one school, and sometimes doing a whirlwind tour of many schools within a school district. After several such visits I became aware of some weaknesses in the approach being utilized. The main problem was that classroom teachers tended to view me as a

specialist, there to do the multiculturalism "thing" for them. I developed some skepticism as to the amount of follow-up that was being done in many cases. Discussing this issue with the other resource teachers, I found that they shared the same concern.

Since a visit to another school meant that I had to prepare work for my own class, sometimes for several days in advance, and that I had to be away from my family, I wanted to know that the end result was worth the expenditure of effort. It seemed to me that to ask for a commitment to follow through on the part of the classroom teacher combined with participation in school-based in-service would be a more promising approach.

I began to concentrate more of my efforts on teacher workshops. Knowing that teachers like in-service sessions to be practical, I spent part of my time on activities designed to raise the general level of understanding, and part of it introducing usable techniques and resources. I avoided posing as an "expert", taking on rather the role of "facilitator".

As I gained confidence and experience in giving school-based workshops, I began concluding sessions with an examination of the individual school's needs and resources, and ultimately with the formulation of tentative action plans. To encourage follow-up I began to ask that summary notes of the assessments and plans be taken and later sent to me.

To my surprise I found that as the workshops became more challenging and concrete, focusing on identification of the specific needs of the school and development of plans to meet those needs, the feedback I received became correspondingly more enthusiastic. The questions that I asked myself about this led to some speculations about (a) the nature of successful in-service, and (b) the potential impact of a school-based multicultural education project.

Additional contributing factors

Teacher professional development in multicultural education takes many forms. Frequently, those teachers from within a district who are particularly interested come together for district-based in-service. Such in-service opportunities play an important role but, unfortunately, much of the energy that is generated may be dissipated as the individual teachers return to their schools to find that their enthusiasm is not shared by their colleagues.

Sometimes, schools will devote a professional day or part of a professional day to multicultural education. An advantage of this approach is that it brings the teachers together as a team, allowing staff members to develop common understandings and a common feeling of commitment. It does not, however, allow sufficient time for the presentation of information and its application through assessment, goal setting, and the development of a realistic plan of action,

Chapter 2. Literature Review

There is a growing body of literature relating to
contemporary efforts to improve schools. One branch of this
literature deals with the question of multicultural
education: articulating the need for such an approach,
seeking to define it, and exploring avenues of
implementation. Another branch tackles the question of
professional development, endeavoring to identify both the
purpose and the characteristics of effective in-service
programs for teachers. The purpose of this literature
review is to explore these two branches of the literature,
identifying a number of key issues in professional
development and analyzing their relationship to the
objectives of multicultural education.

Multicultural Education

The issue of multiculturalism in Canadian schools is
complex. Coming to an understanding can be likened to a
journey in which spoken and unspoken assumptions and
understandings regarding Canadian history, the nature of
human society, the role or purpose of education, and finally
the processes by which students are most appropriately
educated, are varying routes which may carry one off in many
different directions. This literature review, in order to
sort through and clarify some of these issues, addresses
three questions:

(a) What is the context of Canadian multiculturalism?

(b) What is the purpose of multicultural education?

(c) How can multicultural education become part of what we do in schools?

The context of Canadian multiculturalism.

It is commonly recognized that the existence of cultural diversity in Canadian society has been a reality since the inception of this country. What is less frequently spoken of, but none the less well documented, is, the fact that this diversity existed in the context of a society based upon the conquest and domination of the native Indian peoples, discriminatory immigration practices, and flagrant violations of human rights (J. Donald Wilson, 1984; Vincent D'Oyley, 1983; Thomas Berger, 1982; Evelyn Kallen, 1982; Ed Bernstick, 1977). Of course, this history is interpreted from many different perspectives. Jean Burnet (1984), for instance, rankles at what she terms the "myth of British villainy and unremitting oppression of other ethnic groups by those of British origin," and what she holds is an underlying assumption of this thinking, namely that "racial and ethnic prejudice and discrimination... are particularly Anglo-Saxon or Anglo-Celtic," while Gordon Hirabayashi warns us against the "subtle but persistent racism that allows us to maintain such myths as 'Columbus discovered North America,'" pointing out that "Canada isn't just English Canada, or even white Canada. Canadian perspective and ideology must drastically shift from the narrow 'White-man's

view' to take account of the broad multi-ethnic heritage which is her true foundation" (1980, p. 116).

Canada's many racist immigration policies, which included exclusionary measures taken against Chinese, Japanese, South Asians, and Blacks as well as Jewish refugees from Nazism during the 1930's (Burnet, 1984), were partnered with a policy of assimilationism. Burnet says:

Until the 1960's, governmental policy concerning immigration was based upon the principle that those who were admitted into Canadian society should be assimilable into the dominant British and French ethnic groups. Even policy regarding Native peoples was dominated by that principle: it was aimed at isolation and gradual assimilation.

The immigration policy bore hardest upon those peoples who were considered unassimilable; they included peoples physically different from the dominant groups. (1984, pp. 18 - 19)

Many of the educators in our schools today were themselves educated at a time when assimilationism was the prevailing philosophy. Some grew up at a time when racist attitudes were reflected in government policy. Many institutional practices are likewise rooted in the past. The personal and professional issues arising from this reality have implications which cannot be ignored (Michael Laferriere, 1983).

The policy of 'multiculturalism within a bilingual framework' adopted by the Canadian government in 1971 has profoundly changed the context within which teachers work. It is of value to be aware of the assumptions upon which this legislation rests, the philosophic and social questions which it raises and the fact that there is no one unified

Canadian position regarding these issues. Keith McLeod

states:

> From the beginning, there were diverse reactions to
> multiculturalism. Some rejected multiculturalism as it
> challenged their view of a bilingual and bicultural
> society. Uniculturalists, on the other hand, feared a
> society that would be fractured into a set of competing
> ethnic islands. Yet another school of thought would
> have preferred a policy of multiculturalism and the
> rejection of bilingualism. Despite these initial
> reactions, multiculturalism has achieved considerable
> support as one of the foundations of Canadian society
> and the state. (1986, p. vii)

The purpose of multicultural education.

The purpose of schooling must be considered in

reference to the broad social context within which schools

exist. Addressing the question of the role of the school in

society, Jane Gaskell says with reference to the

assimilationist policies of the past:

> ... Canada is a vertical mosaic. Schools prepare
> students to fit that mosaic. If they are not being
> prepared to fit the culture that dominates the top of
> the hierarchy, they are being prepared to fit in nearer
> the bottom. (1980, p. 124)

Tying multicultural education in schools today directly

to the broader social and political context, Gaskell states:

> Implementing multicultural curricula in the school is a
> political problem that is tied to the vitality of
> multiculturalism as a political movement in Canada.
> Demands of ethnic groups for real economic and social
> equality in the society imply a radical change in
> school curriculum that will not be possible without
> political changes. It is through political struggle
> that bias in the curriculum comes to be identified,
> that meaningful changes are implemented, and that these
> changes come to actually affect the lives of students.
> (1980, p. 117)

The processes and programs developed to implement a program of multicultural education must, of course, be linked to its purpose. Keith Mcleod (1986) identifies three major approaches: the 'ethnic specific' which focuses on cultural retention, the 'problem-oriented' which is often directed at the group perceived as causing the problem but may also be directed at how the host society can make accommodations, and the 'cultural/intercultural' which is directed to all students and is designed to be long-term and comprehensive.

These approaches need not be mutually exclusive. June Wyatt points out that pluralist (as opposed to assimilationist) educators value the retention of ethnic identity, stressing the "dynamism of evolving ethnic identities, new adaptations and expressions of cultural forms in response to new environments" (1984, p. 98). These pluralists, she continues, believe that "through appropriate programming both social cohesion of the society at large and ethnic group desires can be fulfilled" (p. 99) and she suggests that both the programs which focus on minority language instruction and those concerned with all other facets of the curriculum can help to achieve these goals.

Once purpose has been established and goals or objectives articulated, the school or school district is in a good position to provide co-ordination, support, and direction to comprehensive program development and implementation. McLeod suggests:

In school systems, the above aims and objectives are
best achieved when school jurisdictions have explicitly
stated, comprehensive multicultural policies that
direct the system, personnel, programs and
administrative and financial support to implement
curriculum and content, skill, and teaching strategies
throughout the entire school and across all subject or
activities. (1986, p. x)

The implementation of multicultural education.

Efforts to implement a multicultural curriculum take

many forms and are dependent upon such factors as the

structure and philosophy of the school, the beliefs and

practices of the classroom teacher, the composition of the

student population, curricular demands and materials, and

the influence of the school community. June Wyatt comments:

Approaches to multicultural curriculum range from those
which give token recognition of holidays to integrated
approaches where most subject matter areas take
multicultural materials and issues into account. Some
programs take a heritage/museum approach where the
focus is on a group's past and the primary objects of
study are artifacts or material culture. Other
programs take an issues approach, or focus on themes
like cultural change taking a dynamic view of ethnicity
and culture.... Variation also exists in staffing
patterns; the range includes programs where there are
no ethnic group members involved in teaching or
administration to those in which minority group members
have total control of administrative and teaching
positions. (1984, pp. 99-100)

A theoretical framework developed by Jim Cummins is

directed to the empowerment of minority students, but also

has important implications for the development of positive

interpersonal and intergroup relations among all students.

The framework provides a vehicle for cutting across much of

the confusion surrounding multicultural education, and for

assessing current practices and structures and planning for change. It addresses four key areas:

> The central tenet of the framework is that students from "dominated" societal groups are "empowered" or "disabled" as a direct result of their interactions with educators in the schools. These interactions are mediated by the implicit or explicit role definitions that educators assume in relation to four institutional characteristics of schools. These characteristics reflect the extent to which (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. For each of these dimensions of school organization 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. (1986, p. 21)

Cummins' perceptions of work needing to be done in these four areas are shared by many researchers and writers. Peter McCreath says:

> Teachers must recognize, accept, and value the languages and dialects of our students in addition to emphasizing the need for them to acquire proficient use of at least one of the official languages.
>
> We must reach out to the parents of all our students to ensure their knowledge, understanding, input and interest in the progress of their children. Every effort must be made to ensure that our procedures for testing, assessment, and evaluation are valid and fair for each and every student. (1986, p. 116)

June Wyatt makes an observation which gives added relevance to both the question of incorporation of minority language and culture into the school curriculum and that of the involvement of the minority community:

The life experiences which provide the resources for
these models must come from ethnic community members; a
purely academic multicultural curriculum would quickly
become arid. (1986, p. 101)

The third area identified by Cummins, that relating

specifically to pedagogical practices, is better understood

in the light of further elaboration by him.

A central tenet of the reciprocal interaction model [as
opposed to the transmission model] is that "talking and
writing are means to learning".... The use of this
model in teaching requires a genuine dialogue between
student and teacher in both oral and written
modalities, guidance and facilitation rather than
control of student learning by the teacher, and the
encouragement of student/student talk in a
collaborative learning context. This model emphasizes
the development of higher level cognitive skills rather
than just factual recall, and meaningful language use
by students rather than the correction of surface
forms. Language use and development are consciously
integrated with all curricular content rather than
taught as isolated subjects, and tasks are presented to
students in ways that generate intrinsic rather than
extrinsic motivation. In short, pedagogical approaches
that empower students encourage them to assume greater
control over setting their own learning goals and to
collaborate actively with each other in achieving these
goals. (1986, p. 28)

A variety of approaches to instruction have been

developed which provide for interaction and/or collaboration

among students, or for students to generate materials based

on their own experience. These include the whole language

movement, the utilization of co-operative learning

techniques, and the use of various forms of class

discussions.

One strategy which deserves special mention at this

point is the jigsaw technique, a well-researched approach to

co-operative learning developed by Elliot Aronson, Nancy

Blaney, Cookie Stephan, Jev Sikes, and Matthew Snapp, in

which interaction and collaboration among students are key elements. Aronson et al point out that "it is the element of 'required' interdependence among students which makes this a unique learning method, and it is this interdependence that encourages the students to take an active part in their learning" (1978, p. 28).

M. Ahmed Ijaz (1984) found that a multidimensional approach to cross cultural education could successfully bring about attitude change. Using a program which was highly experiential in nature and which addressed students feelings, intellects, and emotions, he showed that the improved attitudes toward East Indians that were attained were maintained for three months after completion of the program.

Knowing that it is possible for multicultural education to have a positive impact, advocates strongly urge teachers to integrate a multicultural approach into many or all aspects of the curriculum at all grade levels (McLeod, 1986; Ardis Kamra and Dean Wood, 1987).

Of course, an available array of instructional strategies and appropriate curriculum materials is not enough to prepare a teacher to implement a program of multicultural education successfully. The attitudes, feelings, and philosophy of the teacher herself or himself inevitably come into play, as does the institution in which the individual works. It is important that teachers be sensitive (McCreath, 1986; Special Committee on Visible

Minorities in Canadian Society, 1984), and that they have high expectations of their students (Pamela and Iris Tiedt, 1979; Special Committee of Visible Minorities in Canadian Society, 1984).

Bringing together many of these considerations, Michalski (cited in Shapson) offers a useful working definition of multicultural education.

> It is an education in which the individual child of whatever origin finds not mere acceptance or tolerance but respect and understanding. It is an education in which cultural diversity is seen and used as a valuable resource to enrich the lives of all. It is an education in which differences and similarities are used for positive ends. It's an education in which every child has the chance to benefit from the cultural heritage of others as well as his or her own. (1982, p.7)

With so many expectations being placed upon the teacher, the question of teacher education has become an important and sometimes contentious issue. The special committee on visible minorities in Canadian Society comments:

> The teaching force in Canada is no longer growing. Many in the current field were trained before the multicultural policy was introduced and even before their schools took on a multicultural character. As a result, there is a need for new programs. (1984, p. 129)

Keith McLeod points out that "whereas multicultural, human rights, or anti-racist education is a mandatory part of teacher education in both the United States and the United Kingdom, this is not the case in even one province of Canada" (1986, pp. x-xi).

This reality gives in-service training a special relevance in respect to multicultural education.

Professional Development

A single question is posed in this section of the literature review: What are the conditions which both will create a positive, worthwhile in-service experience for the participants and will foster school improvement? Emergent themes are:

(a) the role of school-based in-service

(b) the role of collegiality and collaboration in in-service

(c) the issue of voluntary versus mandatory in-service

(d) the role of the principal

(e) the place of the "one shot" workshop versus a more ongoing approach to professional development

(f) the components of successful training.

Literature relating to each of these themes is reviewed. The issues raised are then analyzed in relation to the objectives of multicultural education.

The role of school-based in-service.

The focus in this section of the review is on school-based staff development as an appropriate vehicle for school improvement. Many researchers speak of the school as the most appropriate unit or target of change in education and advocate use of the school staff as a problem-solving unit. They suggest that school-based research and development

needs active encouragement, must be linked to a school's own needs, and needs resources to be available at the implementation stage (Fullan, 1987; Howard, 1987; McPherson, 1979; Rubin, 1987; Wideen, 1987; Wood, McQuarrie Jr. & Thompson, 1982).

From an analysis of ninety-seven studies, Gordon Lawrence (cited in Speiker, 1978) identified many advantages of school-based in-service programs. He found that they had greater success than college-based when concerned with complex teacher behaviors and teacher attitudes. He also found that school-based programs in which teachers plan in-service activities and share and provide mutual assistance to each other tend to have more success in accomplishing their objectives. These programs are more successful if they emphasize self-instruction by teachers, if they provide differentiated training experiences for different teachers rather than have common activities for all participants, if they place teachers in an active role (constructing and generating materials, ideas, and behavior), if they emphasize demonstrations and supervise trials and feedback rather than expecting teachers to store up ideas and behavior prescriptions for a future time, if in-service education activities are linked to a general effort of the school rather than being "single-shot" programs that are not part of a general staff development plan, and if teachers can choose goals and activities for themselves rather than have the goals and activities pre-planned.

Suzanne Hunter (1986), in identifying the characteristics of effective staff development programs for the Vancouver School Board, agrees with Gordon Lawrence regarding the advantages of a school-based approach because within the structure of the school system, the school is the unit with potentially the greatest unity, common purpose, and ease of communication. She says that not only are teachers more successful as learners of knowledge and skills when they have common expectations and shared norms as in a school setting, but adults prefer to learn in informal learning situations where social interactions can occur. She agrees that teachers support, reinforce, and help each other when they are in their own work places and they experience the greatest success when they work with other teachers in a team situation.

The life of a child exists beyond the confines of the single classroom: in the school office, in the lunchroom and hallway, in other classrooms including possibly the English language center or the learning assistance center, and on the playground. It, therefore, is neither realistic nor adequate to place the burden for multicultural education on the individual teacher working in isolation from others.

While the professional development of every teacher is desirable and even essential, multicultural education has implications for the functioning of the entire school as an institution. Paul Luevke, in drawing some lessons from the experiences of Americans in overseas schools, made the

following comment with reference to schools in his country, but the points he makes have implications also for Canadian schools:

> ... Is there not a need for increased emphasis on training of staff to recognize and take cognizance of cultural and social dissimilarities among students and staff? Should there not be consideration of possible benefits from increased expenditures necessary to provide local school professional staff capable of developing relevant in-service education programs in each school in lieu of other more structured programs conducted outside the local school? Is it not time to look at each school in terms of its particular setting, staff, and student body, find out what is unique about them and their interrelationships, and devise individualized staff in-service education programs? (1978, pp. 203 - 204)

The role of collegiality and collaboration in in-service.

There are strong voices in the literature advocating increased though varying degrees of collegiality, collaboration, and teacher control in the planning and delivery of in-service education. Marvin Wideen describes the transition that has taken place toward recognition of this central role of the teacher:

> One of the major tenets to emerge over the last four decades is the central role of the teacher in school improvement. In the early 1960's, many of the models of curriculum reform assumed that large scale implementation simply required a great deal of initial planning to insure curricula that were teacher-proof. These curricula would then be implemented through a process of in-service. However, from the experiences of attempting to implement those programs, it was learned that there were many more curriculum-proof teachers than teacher-proof curricula.
> Today... teachers... are seen as partners and prime movers in the process of change, having needs and aspirations from which they act out their approaches to their work. (1987, pp. 5 - 6)

Maurice Gibbons and Peter Norman link directly the processes through which teachers are trained to the processes which they employ in the classroom. Urging a change from a teacher-directed system of instruction to one in which "teachers empower students with the skills and processes they need to design and pursue their own studies as individuals, as teams and as class groups," they argue that it is also necessary for the educator to experience growth through active participation.

> The teacher is the central figure in curriculum and
> school development, and... we should not only confirm
> this fact but build upon it to create a new
> professionalism enhanced with the best supporting
> structures and practices we can devise.... there can be
> no development without the development of the
> developer.... The readiness and growth required are
> best cultivated by active participation in the process
> of developing new programs, approaches and materials,
> both for the individual classroom and the school.
> (1987, p. 107)

The literature addressing the role of the teacher in bringing about school change and the in-service necessary to support this change refers frequently to the concepts of collegiality and collaboration. Susan Loucks-Horsley et al. offer definitions of these two terms, defining collegiality as "connecting on a professional level with other school staff, looking for new ideas, advice, a forum to test models of teaching" (p. 8), and collaboration as being related to "mutual problem solving, assuming that multiple perspectives are better than single ones" (pp. 8-9).

The value of collegiality is stressed by Michael Fullan, who proposes that "teachers learn best from other

teachers" (1979, p. 125), and by Louis Rubin (1978), who urges that professional development be centered around the interchange of ideas among experienced teachers.

Collaboration between teachers and administrators is a theme addressed frequently in the literature. Charles A. Speiker urges that staff development programs be "planned and executed with strong teacher involvement" as opposed to mere "teacher approval and passive participation" (1978, p. 261). Ambrose Furey Jr., in advocating shared goal setting and decision-making, points out that staff development programs with a participatory base "offer teachers a unique source of professional recognition and personal satisfaction" as well as the opportunity to "exercise leadership in the profession and share their expertise with colleagues, without having to leave teaching for administrative positions or work in a teacher organization" (1978, p. 196).

Embedded in each stage of the Readiness, Planning Training, Implementation, and Maintenance (RPTIM) model for staff development described by Fred Wood, Frank McQuarrie, Jr. and Steven Thompson (1982) are practices requiring collaboration among teachers and between teachers and administrators.

Fullan (1979) suggests that the climate in the school among teachers and between the teachers and principal is the most critical factor in determining success, but also

emphasizes the need for collaboration with some external resource personnel.

Some writers, while they accept the concept of collaboration, are careful to define limits in its application. Loucks-Horsley et al. for instance, while they advocate "appropriate participant involvement in goal setting, implementation, evaluation and decision making", advise that the degree and kind of involvement should vary, depending on the situation:

> Good staff development recognizes the validity of the individual as well as the community to which that person belongs. It seeks to engage participants in as many decision points as possible. Yet it acknowledges that the teacher's major purpose is to teach students, not to serve on committees and respond to questionnaires and surveys seeking input and involvement in every decision being made. Thus effective professional development programs vary the kinds of involvement they seek from individual teachers, depending on the goals and the approaches taken.
>
> Sometimes teachers share responsibility for planning, implementing, and evaluating staff development activities. Other times individuals assess their own needs, identify goals, arrange activities, evaluate their learning, and plan for another cycle of development. Still other times teachers participate in training arranged by a committee or a concerned administrator. (1987, p. 11)

Beverly Showers, Bruce Joyce, and Barrie Bennett question the value of collaboration in planning and delivering in-service, stating that "the effects of training do not depend on whether teachers organize and direct the program, although social cohesion and shared understandings do facilitate teachers' willingness to try out new ideas."

They do suggest however, that it is a "safe bet" to "involve teachers in all aspects of governance" (1987, p. 83).

Charles Nevi challenges directly the assumption that "collaboration among teachers and administrators is necessary for effective staff development", calling it a "half-truth" that hinders staff development:

> The necessity for collaboration is a common maxim for staff development programs.... Unless the people who are to receive the information or training have been involved in the planning, the new knowledge will not be accepted and used. In its extreme form, collaboration could be interpreted to mean involving the teachers, the education association, the principals, the superintendent and the board. Pity the poor principal who feels that he or she has to involve all these groups before beginning any staff development program.
>
> .... It is not even clear what collaboration means. In many cases it does not mean involvement in the development of the concepts to be presented. Groups of teachers do not sit around and collaboratively invent a program like Madeline Hunter's *Instructional Theory Into Practice*...
>
> There is a tendency to view collaboration as agreement. The staff considers various options and decides which of several is the most interesting or acceptable to them. The implication is that a discussion takes place among equals all of whom are uniformly aware, informed and interested.
>
> The more frequent reality in successful staff development is that agreement is reached not through collaboration but through persuasion and influence. Someone in the group... has an idea, or knows about an available activity, and sells the others on it. In some business circles, this person is the "champion".... Naturally, both collaboration and championing are possible and desirable. If there must be a choice, however, the champion may be preferable. (1986, p. 45)

Nevi's assumptions regarding collaboration do not appear to meet agreement in the literature. There do not appear to be echoing assertions that collaboration in the

planning or delivery of school-based in-service implies on any one occasion involvement with all of the groups mentioned, though this might be a factor in district-wide programs not discussed by him. There do not appear to be assertions that the participants must unaided invent programs such as those mentioned. Nor does there appear to be agreement that collaboration implies agreement amongst a group of individuals "all of whom are uniformly aware, informed and interested."

The issue of consensus as an aspect of collaboration is discussed by Stephen Anderson and Michael Fullan, who in looking at policy implementation issues for multicultural education put forward a number of observations. They point out that "the prospects for change are greater in situations of high consensus on the why and how of implementation," and that "progress in implementation tends to generate increased commitment and consensus to change" (1984, p. 75).

Clearly stating that the objective of consensus may be quite the opposite of uniform practice, they comment:

> When variability in practice is promoted it is usually under the premise that different means will be more appropriate under different condition to achieve the same general ends. Consensus on goals under these circumstances is particularly critical to the overall success of the implementation effort. (1984, p. 76)

In an area of study as complex as that of multicultural education Anderson and Fullan's remarks, identifying the role of consensus in the attainment of multidimensional innovations, bear a special relevance:

... For multidimensional innovations consensus on some
dimensions of change (e.g. behaviors) may precede and
contribute to the development of consensus on other
aspects (e.g. beliefs) for the individuals involved.
(1984, p. 78 - 79)

Closely related to the question of collaboration is
that of teacher control. Gary Griffin suggests that
teachers "who are expected to change their beliefs or
practices are most likely to do so under conditions where
they have some control over the nature of the change or the
manner in which the change is to be brought about" (1987,
pp. 34 - 35). This observation is particularly relevant
when considered in relation to an area such as multicultural
education, where beliefs and practices are closely entwined.

Suzanne Hunter gives some specific examples of how
sharing can occur, suggesting that training sessions should
provide opportunities for small group discussions of the
application of new practices and the sharing of ideas and
concerns, and that "informal staff development activities
include peer group problem-solving" (1986, p. 12).

An example of the place of collegiality and
collaboration in the implementation of a multicultural
curriculum is provided by Yvonne Hebert. She describes a
Canadian project in which teachers, consultants, curriculum
supervisors, and a university professor collaborated as
researchers, and includes the following when listing the
characteristics by which they became a team:

(a) "a felt need on the part of all participants to engage
in the project"

(b) "role equality leading to self-determination of action"

(c) "clarification and negotiation of group meanings" (1989, p. 6).

Closely related to the question of collegiality is that of voluntary versus mandated in-service.

The issue of voluntary versus mandatory in-service.

While there is much literature to support a collegial and collaborative approach to the planning and delivery of in-service, including the determination of the focus of that in-service, there are also writers who suggest that mandatory in-service may at times be appropriate.

Susan Loucks-Horsley et al. express the view that mandatory in-service could work, provided a number of other criteria are met:

> In such cases, success relies on the care with which the particular training was chosen (i.e., that it fits the improvement needs of teachers), the ability of the trainer or presenter to relate to the classroom realities of the participants and allow for reflection on the best applications, the soundness of the content being presented, and the amount of help and support available to teachers to implement the new practices. (1987, p. 11)

This issue becomes particularly relevant when new developments challenge institutional practices which teachers and administrators know and understand and with which they are comfortable, as is sometimes the case with multicultural education.

Donald Fisher and Frank Echols address this issue in an evaluation of the Vancouver School Board's Race Relations

Policy. The tension around the issue is evident in their remarks:

> The extent to which schools made multicultural/race relations in-service a priority varied tremendously.... Yet typically the initiative is left to individual teachers. Everything is voluntary. In most schools those who are most likely to make the effort are the ESL [English as a second language], ELC [English language center] and LAC [Learning assistance center] teachers. (1989, pp. 115 - 116)

They analyze the multicultural action plans, which since the 1983/84 school year each school has been required to submit annually to the office of the superintendent, drawing the reader's attention to a level of participation so low that in the 1987/88 school year only 30.4 percent of the schools actually submitted the plans. With regard to the content of the plans they comment:

> Many action plans state that multiculturalism is being met through the curriculum.... Of the 250 action plans in which this is indicated, only 23 (9.2 percent) actually document specific strategies and resources to meet this claim. The remaining 227 (90.8 percent) plans contain short statements, ranging from a single sentence to several paragraphs, in which vague claims are made to goals or incidental activities such as field trips or special events. (1989, p. 45)

With regard to the rate and quality of participation they comment that "the reluctance to create, build upon, and submit plans is implicit in the prominent pattern of duplication throughout the body of documents," and observe that "it was quite rare to see a school continuously develop and improve their multicultural program, although 4 elementary schools and 2 secondary schools did exactly that" (1989, p. 49).

Fisher and Echols link this performance in the area of multicultural education to the lack of preparation for teachers, noting that "only 21 schools reported any kind of in-service education in their action plans", and that the quality of these professional development experiences varied from in-service arranged with the Vancouver School Board or British Columbia Teachers Federation to visits by 'some teachers' to a temple. They suggest that "there does appear to be a relationship between the varying level of in-service training and the varying 'depths' of the programs delivered by the schools" (1989, p. 52).

Finally, the authors took a position on the question of voluntary versus mandatory in-service:

> In general our data sources suggested that training sessions in Multiculturalism/Race Relations and ESL education should be compulsory for all VSB teachers and administrators. In addition to advertising in-service education on these topics it was suggested that the VSB should offer incentives for participation. Finally, it was suggested that some training in teaching multiculturalism/race relations and working with mixed student populations (race/ethnicity and/or ESL) should be a pre-requisite for being hired by the VSB as a teacher or administrator. (1989, p. 180)

Other researchers suggesting that it is possible to build support for change without participation in the initial decisions are Stephen Anderson and Michael Fullan:

> The participation of implementation deliverers in policy/program adoption decisions and mobilization activities has been widely discussed as a device for promoting commitment to change. Two findings are worth noting. First, the benefits are generally limited to the few who actually participate in these activities. Second, participation in implementation planning, project development, staff development and problem solving after adoption appears to have a greater positive impact on consensus building for

implementation than does participation in initial adoption decisions. (1984, p. 77)

While there is wide agreement in the literature that voluntary participation in in-service is highly desirable, there is also some indication that where this is not possible, support for a program of staff development after the initial decision as to the theme has been taken may still be developed. This might be accomplished by taking care to build in processes calling for collaboration and collegiality during the planning and implementation of the in-service experience. In cases where the school as an institution is firmly impaled upon the past, possibly pitting itself against the needs of a community crying out for change, this may be necessary.

The role of the principal.

Gary Griffin suggests that principal leadership and collaboration are complementary concepts. Asserting that the promotion of collaboration is an important aspect of principal leadership, he makes a number of suggestions:

> Principal leadership behaviors that are related to school success and, by inference, to successful staff development are goal-setting, evaluation and shared decision making. A staff development effort that includes careful attention to what is to be accomplished, analyzing systematically the effects of the effort, and providing opportunities for all to participate in decisions is the one that research would indicate will be successful. And it is the school principal who can create the environment for these strategic phenomena to take precedence over highly directive and manipulative ones. (1987, pp. 31 - 32)

Michael Fullan also emphasizes the importance of "such
norms as increased collegiality, experimentation, and
continuous assessment and reflection" (1987, pp. 215 - 216).
Advocating that the principal provide active, direct support
to in-service, he says:

> ... If a principal does not support something, it will
> not happen, except in a small number of cases.... in
> cases where the principal has only given verbal support
> to implementation it doesn't happen; because what seems
> to be required is the kind of support that comes as a
> result of understanding the sets of factors... and
> being able to deal with them on both a psychological
> level with teachers, and on a resource level of
> facilitation.
>   So what is necessary, then is a specific kind of
> support; an active, direct kind of support or knowledge
> or interaction, rather than just a general endorsement.
> (1979, pp. 137 - 138).

Suzanne Hunter (1986), Fred Wood (1982), and Susan
Loucks-Horsley et al. (1987) all comment upon the great
importance of the principal as a key participant. While
endorsing this general position, Susan Loucks-Horsley
suggest that "they [principals] can choose to orchestrate
and direct staff development themselves or delegate
leadership to curriculum supervisors, department heads, team
leaders or staff development teams." She comments further:

> When administrators delegate operational functions of
> staff development to teams or supervisors, they still
> can support staff development by promoting the
> activities, focusing the work, helping with the
> selection of players, providing time and resources, and
> incorporating the results of staff development into
> teacher and school evaluation. Beyond these indirect
> support strategies, administrators can show they value
> staff development by participating in meetings and
> helping to select training activities. They can show
> moral support by verbal praise and encouragement,
> publication of teacher accomplishments, and bringing
> coffee and muffins to planning meetings. (p. 13)

Again, Charles Nevi tackles the issue from a different
perspective. He dismisses as a 'half truth that hinders
staff development,' the concept that the principal should be
an instructional leader. Defining accepted characteristics
of principal leadership in terms of visibility, the teaching
of model lessons, and staff evaluation, he then takes issue
with these definitions, and argues that the principal should
be not an educational but rather an organizational leader,
"skilled in assessing needs, facilitating group processes,
identifying priorities, setting goals and evaluating
programs" (1986, p. 46).

Finally, he suggests:

The principal does provide leadership by establishing a
climate that says instructional issues are important:
that it is acceptable not to know all the answers: that
it is appropriate to seek new ways of dealing with
instructional issues: and that it is permissible to
make mistakes along the way. The principal...
encourages leadership from staff in these areas while
acting as a support person, a resource, an advisor, a
gadfly, a critic, and a monitor. (1986, p. 46)

While there is some debate as to how it should be
expressed, the preponderance of the literature suggests that
principal support is an important factor in the development
and implementation of school-based in-service programs. In
multicultural education, where change may imply a breaking
with long established patterns, the support of the principal
for innovation and risk-taking becomes particularly
important. Donald Fisher and Frank Echols (1989) stress
this point in their evaluation of the Vancouver School
Board's Race Relations Policy, pointing out with reference

to multicultural/race relations in-service, "a good deal depends upon the leadership of the principal."

The place of the "one shot" workshop versus a more ongoing approach to professional development.

The question of the necessary duration and intensity of in-service, in order for it to be effective, is one which is vigorously debated in the literature.

Michael Fullan addresses this issue, identifying a number of practices which he says lead to failure:

> We certainly can... [see] why most changes and most attempts at professional development fail. Once-only workshops, pre-implementation training without follow-up, professional isolationism of teachers, constant top-down policy making which stifles or does not stimulate professional learning, formal courses unconnected to the job and to the real life of the organization have little or no impact because they are not designed to provide conditions for ongoing, interactive, cumulative learning necessary to develop or evolve new skills, behaviors and conceptions in practice. (1987, pp. 214 - 215)

A number of contemporary writers echo this view, suggesting that significant improvement in educational practice takes considerable time, and that long-term and intensive in-service is necessary in order for new ideas and skills to take hold (Loucks-Horsley et al, 1987; Fullan, 1979; Wood, McQuarrie Jr. & Thompson, 1982).

Accepting this position and building upon it are many voices in the literature calling for in-service programs which are systematic, comprehensive, and linked to the general effort of a school to move ahead over time. These writers tend to be critical of 'one shot' workshops, which

they view as being unable to meet the criteria identified (Griffin, 1987; Hunter, 1986; Speiker, 1978).

Charles Nevi challenges this view, taking the position that one-session presentations do play a valuable role:

> They can provide awareness and keep the staff alert to new trends in education. They can even be a part of the needs-assessment process by providing staff with enough information to know whether a need exists in a particular area. (1986, p. 45)

In taking this position, however, he acknowledges that the need also exists for more intensive professional development experiences, saying that "one-session presentations are invaluable as awareness sessions, and in helping people make decisions about those areas where extended workshops would be beneficial" (1986, p. 45).

The preponderance of current literature supports the position that successful staff development takes time. Some writers also suggest that provision for follow-up is an important consideration (Suzanne Hunter, 1987; Susan Loucks-Horsley et al. 1987).

The comments made by Susan Loucks-Horsley et al. take on a special relevance when applied to a field such as multicultural education, where a great many factors must be taken into account:

> Staff development is most influential when it is conducted often enough and long enough to ensure progressive gains in knowledge, skill, and confidence.... If... change in teacher attitudes and beliefs occurs after teachers have had a chance to practice strategies with their students and see the results, then follow-up after training is even more crucial than the training activity itself. Such support over time builds the commitment, shared understanding, and collegiality characteristic of

successful staff development efforts. (1987, pp. 15 - 16)

The components of successful training.

Much research over the last decade has been directed toward identifying processes or components of professional development which will facilitate a successful training experience up to and including the implementation of the newly acquired understandings and skills. A number of approaches which appear to meet this objective are briefly described below. Although the elements identified vary, all the approaches make provision both for the presentation of theory and for practice.

Lawrence (cited in Speiker), drawing on the contemporary research, came to the conclusion that "in-service education programs that emphasize demonstrations, supervised trials, and feedback are more likely to accomplish their goals than are programs in which the teacher is expected to store up ideas and behavior prescriptions for a future time" (1978, p. 255).

Wood, McQuarrie Jr., and Thompson describe the Readiness, Planning, Training, Implementation and Maintenance (RPTIM) model of staff development, in which "each stage is defined by a set of practices that identify specific tasks that are to be completed in the stage and the personnel who make key decisions" (1982, p. 29).

Gary Griffin presents the dialogue, decision making, action, and evaluation (DDAE) cycle of professional

interactions. Noting that the stages of the cycle appear
and reappear in successful schools, he says:

> The teachers and principals talked together about what
> they wanted to happen in the school (dialogue), they
> decided together about intentions of their talk
> (decision making), they formulated action plans that
> seemed most powerful to achieve their intentions
> (action), and they systematically reflected upon the
> effects of their plans (evaluation). (1987, pp. 32 -
> 33)

The current research on staff development has been
synthesized by Showers, Joyce, and Bennett, who analyze it
somewhat differently from Griffin:

> Combinations of four components (theory, demonstration,
> practice, and feedback) appear necessary to develop the
> levels of cognitive and interactive skills that permit
> practice in the classroom. (1987, p. 86)

Educators have come to recognize the need for a
systematic approach to staff development. This point is
made in the article on the RPTIM model of staff development
by Wood, McQuarrie Jr., and Thompson, referred to above.
They report the results of a national survey conducted in
1981:

> The results... showed strong support for all practices
> in the model. Ninety percent or more of both the
> practitioners... and professors... believed that 32 of
> the 38 practices that define the Readiness, Planning
> Training, Implementation and Maintenance Stages should
> be used "often" or "almost always" when in-service
> programs were designed. Over 70 percent reported
> similar support of the remaining six practices. (1982,
> p. 29)

The literature indicates strong support for a
systematic approach to staff development. Though a variety
of approaches have been described, they all propose that in-
service should not stop with the presentation of theory, but

should provide for support in implementation. Surely in-service in multicultural education, which touches the realms of personal and professional philosophy; of pedagogical assumptions and strategies; of relationship to parents, community, and students; of the selection, adaptation, and development of curriculum; and of the functioning and structure of the school itself, is worthy of such support.

Summary

Given the complex and multidimensional nature of multicultural education and the necessity to operate in a sensitive manner, there is a need for professional development which is ongoing and makes provision for training, practice, and follow-up. There is also a need for school-based staff development in which staff members support one another and collaborate to meet the needs of the school population. In such instances, the support and active participation of the principal is desirable and perhaps even essential. Careful thought needs to be given to those situations in which individual teachers or school staffs who are weak in the area of multicultural education do not seek or agree to training. The literature indicates that it may be possible to determine the focus of professional development training without the involvement of the participants, and still win their support through a collegial approach to the planning and implementation of the in-service. As our society becomes increasingly

multicultural, it is critical that teachers receive the
necessary support in their endeavor to meet the needs of
their students, to encourage those students to develop an
active appreciation of one another and of the diversity that
is Canada, and to help build a society in which we all may
flourish. To do this effectively, teachers need training.
It is important that there be continued research into the
field of professional development in multicultural
education.

CHAPTER 3.   METHOD

In order to design the study, it was necessary to draw on two data bases. The first was in the field of multicultural education: the second, that of professional development.

I was familiar with the field of multicultural education, both through the literature and through personal experience. The field of professional development, however, was one which I had not studied. The source which I tapped in designing the project, therefore, was primarily my own experience.

The initial intent of the study was to gather and utilize both qualitative and quantitative data to identify changes in (a) the attitudes, levels of awareness, and interpersonal relations among the students, (b) parental attitudes to the school and particularly to the program in multicultural education, and (c) attitudes of teachers, particularly with respect to confidence in their own ability to help students develop an increased understanding and appreciation of the multiculturalism and improved interrelationships, as well as to deal effectively with racism.

It eventually became clear that for the following reasons it was necessary to limit the scope of the study: (a) The tests administered to students could not provide a clean measure of their "before" and "after" attitudes to

diversity, as the school had in fact had a multicultural focus for three years.

(b) The impact of the project would be related to the quality of the multicultural program, the fact that it was moving into the classrooms, rather than the simpler question of its existence. As the project was designed to bridge the gap between theory and practice through the development of an action plan and provision of ongoing support during its implementation, the teachers would be those most sensitive to changes in their programs and teaching styles, and thus logical targets for a study of this nature.

c) Given the scope of the project, the quantity of the data generated, and the many variables to be taken into consideration, it made sense to limit the study to its most outstanding feature, the impact on teachers.

For these reasons the decision was made to limit the topic of this thesis, making it a case study of the impact of the project upon the teachers. To present a context in which to consider the methods used in this particular case study, a general discussion of the case study as an approach to research follows.

Validity of the Case Study as an Approach to Research

In the nineteenth century, Frederick Leplay conducted an observational study of European families and communities. Believing this work to be the first scientific sociological research, Robert Nisbet (1966) stated, "but The European

<u>Working Classes</u> is a work squarely in the field of

sociology, the first genuinely scientific sociological work

in the century" (p. 61).

Later in that century and early in the twentieth

century, field research came into popular use with American

and European anthropologists. They found that the use of

qualitative methods helped them to see the world from the

perspective of their research subjects.

Bogdan and Taylor defined these qualitative methods:

> *Qualitative methodologies refer to research procedures*
> *which produce descriptive data: people's own written or*
> *spoken words and observable behavior.* This approach,
> as we see it, directs itself at settings and the
> individuals within those settings holistically, that
> is, the subject of the study, be it an organization or
> an individual, is not reduced to an isolated variable
> or to an hypothesis, but is viewed instead as part of a
> whole.
> ...Qualitative methods allow us to know people
> personally and to see them as they are developing their
> own definitions of the world. (1975, p. 4)

As interest in quantitative methods grew during the

nineteen forties and fifties, qualitative methods fell

somewhat into disfavour, being considered to be lacking in

objectivity, and therefore unscientific.

Since that time the use of qualitative methods has

gradually re-emerged. Where the approach was once the

domain of anthropologists, it has now gained wider

acceptance by those engaged in social research, including

educational research. New techniques, such as the use of

triangulation and multimethods, have been developed to

increase objectivity and accuracy in the collection and

analysis of data, lending greater credibility to the case study as a form of research.

Goode and Hatt describe the case study as an approach that "views any social unit as a whole" (1951, p. 331).

Robert Stake summarizes several other important observations made by Goode and Hatt:

1. The principal difference between case studies and other research studies is that the case is made the focus of attention, not a whole population of cases.

2. In a case study there may or may not be an ultimate interest in the generalizable.

3. The search is for an understanding of the particular case, in its idiosyncrasy, in its complexity. (1980, p. B-5)

The researcher using the case study approach, then, is looking for a pattern of meaning within carefully defined boundaries. What those boundaries are to be, of course depends of the nature of the case under study. Stake, in discussing this question, points out that "the case study is a study of a bounded system, emphasizing the unity and wholeness of that system, but confined to those aspects which are relevant to the research problem at the time" (1980, p. B-6).

It is usual for the researcher conducting a case study to become actively involved as a participant observer, so usual, in fact, that Louis Smith (1978) considered case study, ethnography, and participant observation to be different names for the same thing. The researcher may become involved on a number of different levels. Borg and Gall (1983) comment that "the participant observer, by

virtue of being actively involved in the situation she is observing, often gains insights and develops interpersonal relationships that are virtually impossible to achieve through any other method" (1983, p. 490).

As the case study approach to research has gained increasing acceptance in educational research, the role of the researcher has taken on new dimensions, and techniques for gathering data in the school setting have been developed.

Indicating the growing acceptance for the use of ethnoghraphic techniques, Marvin Wideen, Nancy Carlman, and Wendy Strachan comment:

> Over the last decade, ethnographic techniques derived from anthropological and sociological traditions, have increasingly been applied to the study of classrooms. These techniques seem particularly useful for analysis of the complex activity of teaching with their emphasis on a) the importance of the context, b) the need for detailed records and descriptions in field notes, interviews etc., and c) the impact of the perspectives and attitudes of the observer/researcher on both the observation and interpretation of data. (1986, p. 28)

Wideen, Carlman, and Strachan discussed also the data gathering methods of ethnographic research, seeing here a legitimate role for the participant observer:

> The perspectives and attitudes of the observer/researcher in ethnographic enquiry are an integral part of what is being studied.... The observer must be seen to provide authentic representations, and to reach reasonable interpretations and conclusions....
>
> Although participant-observer data is high inference in nature, it need be no less objective than low inference data when interpretative methodology reveals clearly the line of reasoning followed and the material substantiating it. (1986, p. 31)

Margaret Andrews' (1983) description of a case study in multicultural education provides a working example of the ethnographic approach to educational research. Speaking of the combined role of participant observer/change agent, she says:

> The specific data collection methods were essentially ethnographic in nature, since research has indicated that such methods are particularly suited to the description and analysis of school life (Patton 1980). Participant observation was the primary ethnographic vehicle. Due to the unique nature of this study, in terms of the reciprocity between a pre-specified innovation and the phenomenon of change, the researcher, as evaluator, also functioned as the change agent. Basic participant observer/change agent activities included: (a) chairing group meetings, (b) demonstrating procedures, (c) providing individual consultations, (d) working with students, and (e) gathering data. Overall, change agent activities included functioning as (a) a curriculum consultant, (b) an in-service and implementation coordinator, (c.) a resource coordinator, (d) an art and multicultural education "advisor" and "teacher", (e) a program director for special events, and (f) a programme documentor and evaluator. (1983, p.10)

Yvonne Hebert (1989) describes a multicultural curriculum implementation project, which was approached from what she calls a naturalistic paradigm. The data collection techniques utilized in this research project consisted of journals kept by members of the research team, collections of student projects, and two forms of observation - either participant observation by teachers or observations made by team members acting solely as observers but visible in the classroom.

As the case study approach to research evolved, a body of knowledge grew up and techniques were developed to increase the objectivity and accuracy of findings. Smith

(1978) developed a number of criteria on which to judge the
validity of a study in which participant observation was
used. Borg and Gall (1983) summarized these criteria as
quality of direct on-site observation, freedom of access,
intensity of observation, collection of both qualitative and
quantitative data, use of triangulation and multimethods
(the strategy of using several different kinds of data to
explore a single problem or issue), use of procedures for
sampling the total data universe, and unobtrusive measures
or sensitivity to unobtrusive cues that provide insights
into the behavior being observed.

Methods Utilized in this Case Study

This case study focuses specifically on eight
participants, seven classroom teachers and the school
principal. The impact of the project on students is
discussed indirectly, that is, through the perceptions of
teachers. Similarly, parental response is not a major focus
of the study, but is discussed as it relates directly to the
work and perceptions of the teachers.

Like Margaret Andrews (1983), the researcher in this
study functioned as a participant observer/change agent.
With close collaboration characterizing the process, the
participant observer/ change agent roles were: (a) to
provide in-service aimed at raising overall multicultural
understanding and appreciation within the school, clarifying
and priorizing issues, assessing available resources,

setting realistic short and long term goals, and finally

formulating an action plan; (b) to work with teachers in

developing individual classroom programs through

collaborative planning and the provision of materials

appropriate to their goals; (c) to provide support

(consultation, materials, team teaching) as the programs

were implemented; (d) to meet with the entire staff at

agreed upon times in order to facilitate sharing,

assessment, and the revision of the action plan as

necessary; (e) to gather data from a variety of sources

through the use of a a variety of techniques; and (e) to

analyze and interpret the data.

Data Collection and Analysis

Multimethods were used in the collection of data, in

order to verify the qualitative findings of this study.

Data used to describe the program was obtained from the

following sources:

1. Anecdotal notes written by the participant

observer/change agent and pertaining to all aspects of the

study (workshops, discussions with individual teachers and

the principal, staff discussions, and classroom

observations).

2. Questionnaires. Questionnaires distributed at the onset

of the project were returned at irregular intervals by most

participants. The data yielded was not sufficient to

warrant analysis; however a number of interesting comments

are incorporated into discussions of the work of individual
teachers.

3. <u>Written communications</u>. These include summary notes
written by the school principal as the outcome of a workshop
in February 1984, and the written comments of teachers.

4. <u>Video tapes</u>. Five of the eight teachers were video
taped, most of them over several sessions. The tapes
corroborate and add detail to general observations as to
teaching style and student response. They are referred to
in descriptions of the implementation of these individual's
multicultural programs.

5. <u>Teacher-produced materials</u>. A number of teacher-
produced charts and worksheets were collected and utilized
in describing programs.

6. <u>Data produced outside the parameters of the study</u>.
These includes media coverage:

(a) a presentation made by the principal to the school board
prior to the implementation of the project, and aired on
community cablevision, is used in establishing the context
for the project.

(b) an interview with one of the teachers on community
cablevision, June 20, 1985, provides corroboration and
insight as to how the teachers view the multicultural
program.

(c) an article in a community newspaper, May 14, 1985,
provides outside corroboration as to what is happening in

some classrooms, as well as staff comments regarding the program.

7. <u>The school newsletter</u>. Reference to this document provides yet another indication as to staff feeling about the program and its importance to their students.

The data described above is used to:

(a) establish the context of the project

(b) describe the programs of the individual participating teachers

(c) describe the project as it related to the school as a whole.

The primary source of data used to evaluate the project was teacher interviews. The classroom teachers and the principal were interviewed at the conclusion of the project as to their perceptions regarding multicultural education, the project as it occurred in their classrooms and the school as a whole, and the in-service process. Teachers were given a copy of the interview schedule so that they could think about their answers beforehand. The interview techniques utilized avoided the imposition of the interviewer's views into the dialogue. They did allow the interviewer to probe more deeply into responses. Techniques included:

(a) a non-judgmental orientation, accepting all responses

(b) the reflection of content and feelings

(c) questions seeking clarification, follow-up, specific

examples, greater detail, reference to related issues the

respondent raised on a previous occasion.

The content of the interviews was analyzed in relation

to the literature on multicultural education and school-

based professional development.

Chapter 4. Description of Project

Description of Subjects

The project took place at an elementary school, located in a suburb of Vancouver. Approximately 205 students were enrolled in the school, which had eight classes, or divisions. In addition to nine enrolling teachers (two part-time teachers shared one class) and a principal, the school had a learning assistance/gifted specialist. A speech therapist, counsellor, and nurse visited the school on a scheduled basis. The staff also included a secretary, teacher aide, and custodian.

My criteria in choosing the school were (a) that the staff be enthusiastic and eager to implement a multicultural program, and (b) that the school be located in a multiethnic community. The fact that I had conducted workshops in multicultural education at the school in February and March of 1984 made it a particularly appropriate choice. The data collected at that time could be incorporated into the study to give it a longitudinal perspective.

The focus of this case study is on seven of the eight classroom teachers and the principal. In the case of the shared classroom, the focus is on the teacher with whom I had ongoing contact due to scheduling.

The school had had a multicultural focus for three years. The impetus for this focus had come from parents who were concerned about racism existing within the community

and who wanted the school to address the issue. The principal and teachers had responded with real commitment to this request. They had developed and implemented a multicultural program which was initially centered largely on the celebration of special days, especially Chinese New Year, and they had participated in in-service sessions made available through the British Columbia Teachers Federation. The staff then recognized a need to go a step farther, to implement a more intensive, ongoing program that would reach all the students and that would effectively challenge racism.

On January 11, 1984, I was one of several individuals to facilitate in-service workshops with the staff. My workshop dealt in part with the incorporation of multicultural education into music classes, but there was a fairly broad discussion about concerns raised by the group. One outcome was an invitation to return to the school to facilitate a planning session.

The planning session took place on April 30, 1984. Drawing on their past experience, the staff identified problems and brainstormed possible reasons for the existence of those problems. They identified a number of available resources and areas for action or goals. They also agreed upon a focus for the next six months. The principal took summary notes for subsequent referral.

At this session it became clear that the staff was determined to tackle racism and to establish a multicultural

program which would be meaningful to their diverse student body. They wanted to implement multicultural and anti-racist programs in their classrooms.

I subsequently approached the school principal to see if there was interest in allowing me to conduct the research for my masters thesis at the school. I offered a program of school-based professional development characterized by intensive, ongoing support through the planning and implementation of a multicultural education program.

Invited to a staff meeting, I had the opportunity to put the proposition directly to the staff. The principal absented herself, and a vote was taken. The staff decided to participate in the study.

A time line was established. We agreed that accomplishments and objectives would be reviewed, and curriculum materials and techniques introduced at a workshop to be held in November of 1984. I would then collaborate with teachers in the development of individual plans and their implementation in January, 1985. I would visit the school two days a week in order to consult with teachers and visit classrooms. The staff agreed to meet on a regular basis to review progress.

This collegial process was intended to establish staff support for the project, and to ensure that it would meet the needs of the school population. There was to be no attempt to impose a predefined program upon staff, but rather the program was to be developed through a

collaborative process. Staff members were to have flexibility in selecting, developing, and adapting programs as they wished. A process for sharing was to be established, so that colleagues would have a vehicle through which to support one another.

As luck would have it, external social conditions forced us to modify our plans. Early in 1985, immediately prior to the onset of this project, budget cutbacks resulted in changes in the school and the school district. The cutbacks affected the school directly, as staff members and students had to adjust to shifts in staffing and in teaching loads. The school lost its librarian, and responsibility for the library was transferred to the kindergarten teacher. The grade five teacher was transferred to another school, and his place taken by a new teacher. In addition to the challenges posed by the multicultural project, the concerned individuals also faced new teaching assignments. To accommodate these changes, the school staff found it necessary to move the timeline forward. Though the plan stayed essentially the same, the process began the following February rather than that November.

Individual Programs

During January and February of 1985 I met with school staff members collectively and individually. The overall focus remained consistent with the goals upon which the staff had reached consensus in April of 1984. These goals

were also congruent with Michalski's definition of
multicultural education, cited in the literature review.
They were:

(a) development within each child of a positive self image

(b) development in each child of a sense of the value or
importance of every individual

(c) development of an environment characterized by a
multicultural appreciation

(d) development of an environment which was accepting and
psychologically safe for all students.

The need to handle racist incidents effectively
whenever they occurred was also raised, and techniques for
doing so discussed. The staff agreed upon the importance of
consistency in maintaining and communicating to students the
values implied by these objectives.

At a general workshop I introduced a variety of
curriculum resources in keeping with these broad objectives,
and appropriate to different grade levels and subject areas.
After a period of time which allowed the participants to
reflect upon the nature of the programs they would like to
implement, they made some initial decisions.   Instructional
materials which I was to make available were selected
accordingly.

Recognizing that each individual would be at his or her
own point of development in relation to multicultural
education, I accepted the perspective and program ideas of
each teacher. I offered supplementary ideas when requested

but challenged no one. Perspectives varied from seeing multicultural education and this program as an "add-on", to seeing it as integral to all teaching.

I scheduled a weekly meeting and observational session with each teacher (in the case of the shared classroom with whichever teacher was present). The greatest attention was focused on four teachers, who had classes at the year six, five, one/two, and kindergarten/one levels. Aspects of the approaches or instructional materials utilized by these teachers were of particular interest to me. Anecdotal notes relating to these programs are more detailed.

The programs implemented by each teacher are described below. The primary sources of data are anecdotal notes of consultations, classroom observations, whole staff sharing sessions, and the teachers' own descriptions of their programs taken from interviews at the conclusion of the project. Curriculum resources referred to are described in an annotated bibliography (Appendix A).

Year Seven Teacher

Over a number of meetings the teacher and I discussed the alternative possibilities that she envisioned for her program, with a specific focus on meeting the needs of students in that class. An Indo-Canadian student had recently revealed her pain at the belittling racist comments to which she was subjected. The concrete and specific need to address the issue of racism, and to raise the status of

this child and of other Indo-Canadian students in the school, gave direction and impetus to our planning. Four main goals were eventually decided upon, and a number of appropriate resources identified:

(a) to develop an open-minded attitude in students

(b) to develop attitudes of respect for and appreciation of others

(c) to raise the status of the Indo-Canadian children (in the class and in the school)

(d) to clarify values, as a vehicle for understanding and empathy.

Planning.

Based on this vision, a loose and flexible outline of lessons was planned. Films and experiential activities, such as the completion of family trees, were to be used as entry points into class discussions. Food also was to provide an entry point. It was hoped that in these ways students would develop an acceptance and understanding of the different types of families that existed (with a particular focus on the extended family), would share something of their own family lifestyles, and would extend this acceptance of diversity to other realms such as food.

Implementation.

With this plan as a starting place the teacher began a multicultural program which quickly gained momentum as she became aware of and utilized additional resources, and as she developed experiential activities for her students.

She saw on television the film <u>The Eye of the Storm</u> and a presentation about the reunion of these students after twenty years. This she taped to show to her class.

From another teacher on staff she learned about the movie <u>First Face</u>, which she considered to be an excellent resource and shared with her class.

As the program proceeded many interesting and important topics became the focus of class discussions. An incident portrayed in the video production <u>New Canadian Kid</u> had led to a discussion of the ways of dealing with a bully. Likewise, a discussion on the <u>Donahue Show</u> on television regarding the behaviour of some adolescent boys had encouraged students to talk about how they perceived themselves as being treated, and about how they might improve or exacerbate the situation through their actions.

The teacher developed an empathy-building simulation activity in which the students were told that they and their families had been transferred to Saudi Arabia. She was very enthusiastic about the impact of the simulation because the students realized that they would try to maintain their own customs.

Two lessons are recorded on video tape. The first shows a teacher-led discussion around ethnic foods and restaurants. In the second, students can be seen enthusiastically painting, displaying, and explaining their Ukrainian Easter eggs, the celebration of Pysanka.

At a staff meeting, discussing this infusion of materials and experiences into her program, she told her colleagues that it took much longer than she had anticipated to get to the foods theme because they did so many other things.

At the conclusion of the project this teacher, as all of the participants, was asked to describe her multicultural program. The transcript of the interview appearing below has been edited for brevity and clarity; the meaning has not been changed. This is also the case with subsequent interview transcripts appearing in this thesis.

Teacher:

> I did a variety of things.
>
> I used Likenesses and Differences with Film, which was a backup more or less to the discussion. It opened up a lot of discussion.
>
> I did the discussion program, the one that starts out with the family trees and works through the respecting feelings.
>
> With the New Canadian Kid I did a simulation activity.
>
> I did [some lessons built around different ethnic] restaurants, and encouraging food from different places.
>
> We did the Ukrainian Easter eggs. That followed along with the movie [Pysanka, described in the Exploring Likenesses and Differences with Film program] actually, but I do that all the time anyway.

Interviewer:

> What do you see as the strengths of that program?

Teacher:

> I think the strengths were that it gave the kids all three aspects.

Firstly, it made them aware of others, of problems with not being tolerant of other kids with <u>First Face</u>, which I think was probably one of the most moving ones for them.

Secondly, it gave them some joy in seeing benefits from other cultures.

Thirdly, they also had to think about themselves and how they would react if the situation was turned, in the simulation [activity introduced as follow-up] with the <u>New Canadian Kid</u>.

Interviewer:

Could you describe the simulation activity in which the kids go to Saudi Arabia?

Teacher:

The reason I chose Saudi Arabia was that it's a fairly non-political one for the kids. There isn't anybody from that area and yet the lifestyle is really different enough, and I wanted to choose one that they could accept, because they certainly accept the desert and the Arabs and the different costumes and the different customs.

We said that their father or their mother was being transferred to a job in Saudi Arabia. In spite of the fact they may not wish to go, what would happen?

We talked about their clothing, food, music, holidays, and language. Would they consider wearing the kinds of clothes worn in Saudi Arabia? Some of the kids were quite adamant that there was no way they would wear the robe or the dresses, or would change. They would wear their blue jeans and tee-shirts.

Regarding food we wondered, even though their mothers or whoever did the cooking could carry on cooking the way they had, if they would be able to get the supplies. They might have to rely a lot more on lamb or sheep and the fruits and vegetables that that culture depends on. Because they're grade sevens and because their stomachs are the mainstay of their lives, they decided that they'd eat just to survive, that they would hang on for the first Macdonalds or the first hotdog stand. What would happen if somebody from Canada or the United States came over and did open a store that sold hamburgers and hotdogs? They decided that they would be there like a flash. It would be their favorite restaurant. If someone opened a grocery

store that sold food that they wanted to buy, that's where they would do all their grocery shopping. Yes, they would definitely continue to cook the way they had over here.

Would they start listening to the records, watching T.V. shows, and the movies that go with new culture? They all agreed that they would be tied to the culture that they had here. They would look for the magazines that went with their culture, they would look for the records, they would look for the tapes, and they would continue to immerse themselves in their own culture.

From there we went to religion and holidays. Would the Arabs be celebrating Christmas? That upset a few of them. What would happen to their Christmas presents? Of course, in their own home they could still celebrate those holidays. Would they go to the mosque or would they take on the religion? No, they definitely wouldn't. They would remain Christians or whatever they felt they were. Would they eventually want to have a church they could go to? Would they build a church that looked like their churches do here?

At the end of the time they decided that they would speak English as much as possible. They would manage to take as much English culture in, in the religion in which they associate now. They would not change their eating habits. They would not change their clothing habits.

Then I asked, "Now tell me what you feel upsets you the most when you see immigrants in Canada that are not assimilating? I think that that question probably did more for them to understand the "walking in somebody else's moccasins" kind of thing.

... It tied a lot of things together. We had some kids who would try any restaurant. They would try raisins in ginger ale [in an activity centered on the issue of openness to new experiences]. And some wouldn't even try Chinese food, literally. So, some of the ones that have closed minds, I'm not sure I got to. I noticed that with the food. Some were as adamant at the end as they were at the beginning. They were expecting to be poisoned with the different tastes.

Interviewer:

What problems arose?

Teacher:

> The main problem for me was that it took a lot of time. It affected social studies and science because I kept clearing the timetable for it. At the end of the two or three months I thought, "Gee, I haven't done enough of this and that, and yet I really am not marking this [multiculturalism]." Some parents are really concerned about what marks appear on the report card. In the long run I think that it was well worth it... but next time I would do it with a language arts skill where they are using the language arts skill to get at the same thing. They would write a poem or a paragraph or something once the discussion's finished so that you have something to show for it.

Summary.

The year seven program drew from many sources in an attempt to achieve the selected goals. It was developed as the teacher became aware of new possibilities, and in response to concrete needs. Evolving in this way, the multicultural activities did not comprise an intact or comprehensive curriculum, and it was not integrated into the general curriculum. It did encompass, for both students and teacher, an array of valuable new experiences, making an excellent springboard for the next step in the development of a multicultural approach to education.

Year Six Teacher

The year six teacher sponsored many extra curricular activities in the school. He had a background in anthropology and a great deal of experience in group work.

Planning.

He decided early in the planning process to use an Indo- Canadian Social Studies Unit (H. Anderson, M.

Seesahai, and J. Williams, 1984), which utilized the jigsaw form of co-operative learning.

The unit calls upon both process and content to convey the values of multiculturalism. Through the jigsaw process, a form of co-operative learning, students become interdependent teachers and learners.

The jigsaw process calls for students to meet in counterpart groups where they master the information to be conveyed and plan their teaching strategies. They then meet in jigsaw groups, generally composed of five students from diverse backgrounds and with diverse skills. In these groups they take turns as both students and teachers. The group must ensure that each member is successful as a teacher in order that the others may be successful as learners. Research into the strategy has indicated beneficial effects both in terms of academic performance and in terms of social interaction patterns (E. Aronson, N. Blaney, C. Stephan, J. Sikes and M. Snapp, 1978).

The unit begins with empathy building, progresses through content relating to the diversity of India and immigration to British Columbia, and proceeds to specific social issues at the end.

Since this unit combined both a process and a content approach to multicultural education, the impact of its use on both teacher and students was of particular interest to me.

Implementation.

The Indo-Canadian unit was introduced concurrently with the end of a problem solving unit, and the teacher found this to be a good lead-in to the jigsaw activities.

Initially the teacher questioned the use of co-operative learning and considered taking a teacher-directed approach to the content only. When we discussed the issue, he agreed to try the jigsaw approach.

The teacher found that he enjoyed teaching the unit. Once he tried jigsaw learning, he quickly became comfortable with it. I noted that he easily moved from the traditional role of teacher as director to that of teacher as facilitator. He moved through the unit carefully, adapting it to meet the needs of his students. After talking to other teachers about their multicultural programs, he decided to incorporate into his, the films First Face and Another Kind of Music. He also included the video production New Canadian Kid.

Video tapes show two sequential jigsaw lessons dealing with the diversity of India. Both clips open with an introduction by the teacher, who briefly reviews both content and process from the last lesson and asks the students what they learned about teaching and about how to support the student-teacher. He quickly relinquishes the role of teacher as director to move to that of facilitator. The students, working first in counterpart and then jigsaw

groups, interact well, and a high level of involvement and interest are evident.

At a staff meeting the teacher reported that he had done a short unit on India prior to the jigsaw unit he was now using, and that the difference between the two approaches to the topic was immense. He commented that the students were really keen, and that they were disappointed when they did not have the group discussions. About the human rights lessons, he mentioned that there had been some discussion about countries without those rights. Where classes in the past had just done family trees as another assignment, he said that in this instance there was great interest, with some students even making long distance calls to their grandparents or great-grandparents or having special family dinners, to research their backgrounds. He mentioned that his sharing of the fact he was he was not born in the country really loosened up the discussion. The lesson around New Canadian Kid, with its introductory and follow-up discussions also helped to further the students' understanding of the experience of immigration. Finally he reported that he found the jigsaw a powerful way to teach social studies, and that he was thinking of transferring the jigsaw approach and the "empathetic model" to other units of Cultural Realms (the year six social studies curriculum at the time).

At the mid-point in implementation of the unit the teacher commented on his impressions to that point. His

comments describe the process of growth and change he went

through in the way he approached multicultural education.

> I guess I started the unit looking upon it as part of a
> multicultural 'program'. I did not have high
> expectations of my students' involvement in the
> material, especially the discussion group. I did hope
> to raise my students' awareness of the intrinsic value
> of the Indo-Canadians' cultural components to the Indo-
> Canadian group. I was not sure if they would see the
> value of those things for themselves.

> Today, I feel my focus has changed away from the
> Indo-Canadians as a unit of study toward my students'
> feelings and sensitivities. The discussion groups have
> been very successful and the children have responded
> genuinely and with interest. The initial activities of
> the unit have increased the sensitivity to the
> universality of emotions and the implicit unfairness
> and cruelty of pre-judging people by tapping the
> experiences of themselves and their families.

> I feel that all aspects of the curriculum are
> going to be positively affected by the increased
> awareness and sensitivity of myself and the children.

Interviewed at the conclusion of the project, the

teacher described his program.

Teacher:

> It's the grade six Indo-Canadian unit. It's a unit
> that emphasizes student teaching and involvement with
> the children in all aspects of the cognitive
> information.... The first stage of the program deals
> with sensitization of the students to one another, and
> developing some empathy with other people's feelings
> and emotions. This stage is used as a springboard to
> look at one child and to develop some awareness of the
> Indo-Canadians that live in British Columbia. That
> progresses to going into the cultural background of the
> Indo-Canadians that are over here, specifically with
> the Sikhs from the Punjab. We then expanded into the
> diversity that is India. We looked at specific issues
> such as difficulties with immigration, and then
> problems with the farmworkers, etc. It goes from the
> empathy building at the beginning to specific social
> issues at the end.

Interviewer:

And what problems did you run into?

Teacher:

I don't think I experienced any more difficulties with it, than most teachers do with any unit that they haven't taught before: underestimating the amount of time that it would take for discussions, perhaps. There's a lot of material in there. I made some mistakes in pacing of lessons and things like that. but I had no real difficulties with it in terms of the layout, the materials presented, the clarity, the reading level, or any of those things. It's really been good.

Interviewer:

And you found that the jigsawing of the kids has worked well for you?

Teacher:

Yes. With a large class of thirty-two kids, I had some reservations about how much on task time there might be, but they've really been involved with the material and I've been impressed with the job that they've done with it, so I'm pleased.

Summary.

In an effort to reach student heads and hearts, this teacher used an intact curriculum which combined process and content, not only providing information but attempting to influence their attitudes, feelings, and the way that they related to one another. In the process of implementing this curriculum he became aware of a new way of approach for the instruction of students: jigsaw learning. Utilization of this approach meant that students were actively involved in their own learning as both students and teachers. It also meant a change in the role of the teacher from instructor to facilitator. Finding jigsaw learning to be a valuable strategy, the teacher planned to transfer it to other areas of the curriculum.

Year Five Teacher

The year five teacher was transferred into the school and a grade level new to him at the beginning of February. This meant that in addition to the innovative work that was required of him as a participant in the multicultural project, he had to adapt mid-year to a new school and colleagues, new students, and a new curriculum.

Planning.

In spite of the many demands being made on him, this teacher was never stinting of time spent on the multicultural project. Viewing the project as a source of resources and support, he tackled the planning of a multicultural program with genuine interest and enthusiasm.

We spent several hours planning lessons and lesson sequences. Initially, he planned to use the class discussion sequence outlined in Racial Prejudice in the Classroom: A developmental counselling approach by Allan and Nairne (1981). He then decided to augment this with a selection of films and accompanying activities as outlined in Exploring Likenesses and Differences with Film by Bette Hood (1979).

When we looked together at the film Kevin Alec, I suggested that it might be co-ordinated with the Allan and Nairne lesson on original Canadians. In addition, I showed him a curriculum unit entitled To Have What Is One's Own, which dealt with the history of Indian reserves. We established a tentative schedule which would allow him to

use some parts of this unit to enhance the students'
understanding of what it was to be a native Indian in B.C.

Implementation.

The schedule that we established turned out to be
rather heavy, taking into consideration the fact that this
teacher was dealing with both a class and a grade level new
to him. The use of formal class discussions as a vehicle
for teaching and learning also meant the introduction of
processes new to both teacher and students.

We talked about the need to establish a somewhat formal
process for class meetings, and the importance of sitting
the students in a circle on chairs or in their desks, of
clearly establishing the rules for the meeting process, and
of reviewing listening as well as speaking skills.

As the class meetings progressed the processes became
more clearly established. Initially, behaviour was a
problem. Observing an early class discussion I noted that
some students did not participate fully or listen
respectfully to others.

A video tape recorded in the third week of the project
shows an improvement in the level of discussion. After
viewing the movie Kevin Alec, the students compared what
they had seen to predictions they had made prior to viewing
the movie. An increased number of students listened and
spoke attentively.

As time went on, the workload that went with the
implementation of this program, with its many films and

discussions, became too heavy. Feeling that it was desirable to focus increasingly on the building of respect for one another and for all people, on empathy building, and on the development of listening skills, the teacher decided to stay with the Allan and Nairne discussions as the core of his program. The films, we agreed, might be pulled in to supplement the program as appropriate, but would no longer be built in as integral components of the program.

Interviewed at the conclusion of the project, the teacher described his program as follows:

Teacher:

> It's based on a series of six classroom discussion topics dealing with racial prejudice in the classroom. The six topics are being a new Canadian, being new, being different, being racially different, being respectful and being an original Canadian. Also we used a booklet called Exploring Likenesses and Differences with Film by Bette Hood. The films that I've used are Kevin Alec, Benoit, Balablok, Origami, Gurdeep Singh Bains, I'll Find a Way, A New Kind of Music, The Sweater, and the videos were New Canadian Kid and First Face. The class discussions were always based on the [specified] topics and then I tried to tie the films in, and they were always followed by some type of a written activity. Each discussion topic took about two periods to do.

Interviewer:

> So there was a discussion with a follow-up every time.... What do you see as the strengths of the program?

Teacher:

> I found it easy to get the kids involved by using the discussion format.
>
> The extensive use of films and videos kept the interest of the kids, rather than just written work all the time.

The discussion format gave the class an opportunity to relate and to discuss things that happened in the room and on the playground. I found that I could tie that in with the regular class meetings.

Interviewer:

It brought in what was happening in their own lives.

Teacher:

Yes. I also think the program doesn't tell the kids what to think, but rather it points out that problems do exist, and it just gives them an alternative way to handle problems.

Interviewer:

And every time I went in I noticed that you had quite a lively discussion with the kids, and it seemed that it was something you feel really comfortable with.

Teacher:

Yes, I really like the discussion formula. Multiculturalism has to be discussion based. It can't be teacher based, or you're up there teaching.

Interview:

And what problems came up?

Teacher:

I think the only ones were probably the physical aspects of the room, and sitting in a circle on the floor, as you noticed, didn't work out all that well.

Interviewer:

It's a small space.

Teacher:

So when I took your suggestion and put them in a circle but in their desks, that seemed to work a lot better..... There were fewer distractions and less conflict between the kids, and the discussions went a lot better after that.

Interviewer:

> Some of the other teachers have mentioned that they were concerned with the time that it took from their other subjects.

Teacher:

> It was a problem at the beginning until I sorted out my program, but I think that was based on the fact that I just came here in February and I was trying to sort out the curriculum anyway. My only concern was that I wasn't going to get through the program, but the whole thing is part of social studies anyway.

Summary.

This teacher started out with a heavy workload, which he willingly added to in order to implement the multicultural project. He chose to base his program on a series of issue-oriented class discussions augmented by films and videos. Initially unfamiliar with formal class meetings as a vehicle for discussion, he became very comfortable with their use and facilitated sessions in which the students participated with enthusiasm. Very conscious of process, he established a routine in which class discussions were followed by writing activities.

Year Three/Four Teacher

This teacher, in developing a multicultural program for her class, was able to draw on her own heritage. The results were unexpected and inspiring, meaningful to herself, her students, and her colleagues. She chose to incorporate the multicultural program into her language arts curriculum.

Planning.

She decided to base her program largely on the film program outlined in <u>Exploring Likenesses and Differences in</u>

Film by Bette Hood. This was to be supplemented by
activities through which class members would gather and
share information about themselves, their family
backgrounds, and their broader cultural backgrounds. These
activities would also allow the students to build on the
work that they had already done on family trees as part of
heritage day.

Implementation.

The teacher introduced the unit with a review of the
heritage theme. The class brainstormed countries of origin
and brainstormed things that could be shared, coming up with
responses such as food, languages, and songs.

She told the students that they were going to be doing
some of that sharing through "me" activities and through
films about different ways of life.

The first film to be viewed was _Beautiful Lennard
Island_, which dealt with loneliness and isolation. They
then moved on to _Kevin Alec_, the story of a boy living on an
Indian reservation with his extended family.

I observed a lessons built around the film _Pysanka_
(Ukrainian decorated eggs).

It was immediately evident from the level of discussion
that the teacher had already done a great deal of work with
the students. Referring back to the film _Beautiful Lennard
Island_, the teacher reviewed the concept of lifestyle
similarities and differences. She then, as part of the
introduction to _Pysanka_, used a blackboard chart to

illustrate linguistic differences and similarities between English and Ukrainian.

The students were each given a worksheet which introduced symbols and gave the significance of various colors. It also had a picture of an egg to color after seeing the movie.

The teacher then showed some artifacts and spoke of her own Ukrainian background. Map and vocabulary work were done, and then the students viewed the film.

As follow-up, students colored the pictures of eggs that they had been given. The children later had the opportunity to decorate real eggs, with the assistance of year seven students. At a staff meeting the teacher commented that the session went well as the students from the two grades had a good relationship with one another, worked well together, and thoroughly enjoyed themselves.

It was a subsequent lesson, which unfortunately I did not observe, that created a great deal of excitement. The lesson was built around the film Kurelek, which was about the Ukrainian pioneers in Canada, and the teacher did something innovative. She told her grandmother's story to her class, acting the role of her grandmother. The story started when the grandmother was sixteen years old and continued to the time that the teacher herself came into existence.

Describing the experience to her colleagues at a staff sharing session, the teacher related how much she had

enjoyed herself, and how much understanding the students had gained. She concluded, "At the end of it I got a standing ovation." If her students found the story moving, so did her colleagues. Illustrating so well the value of drawing from one's own background, this teacher's experience was an inspiration to the whole staff.

She also showed her class New Canadian Kid, and led a short discussion.

The teacher continued to work on the theme of similarities and differences. I observed a lesson around the film Veronica, which was about a Polish Canadian girl who lived on Queen Street in Toronto. The lesson was opened with a discussion of inner city versus suburban life. The film was followed by a brainstorming activity in which students worked in pairs, listing the ways in which their lives might be the same as Veronica's and the ways in which they might be different. Though the lesson was successful, the teacher did mention to me the next day that she thought too much had been packed into one lesson.

The teacher put effort into getting as much as possible from each experience. For example, when an Indo-Canadian resource person came to talk to the students about the Indian culture, she co-ordinated the occasion with a viewing of the film Gurdeep Singh Bains.

Interviewed at the conclusion of the project, she described her program as follows:

Teacher:

We started the program at the end of September. At that time I had done some work on family trees with the children.... and we made booklets as well which we displayed.

From that point we went into the multiculturalism unit... with the films and the program <u>Exploring Likenesses and Differences with Film</u>. The children really enjoyed the films. I enjoyed the material that came with the films. The preparation and the lesson plans were very good. We didn't have a lot of time to spend on it, so that if I was able to look at the lesson plan quickly the night before and scan out the questions, it really helped me with preparation.

After I previewed the film <u>Kurelek</u> the night before with my husband, we decided that it would be a good idea if I would tell the story of my grandparents coming over from the Ukraine, and the problems, the difficulties they experienced: how they had to make money for passage; how they got over by boat, took a train all the way out, and then hiked in to their land; the difficulty of clearing the land and putting up their first house; and then the problems that followed, of the loneliness, the isolation, the looking forward with such anticipation to any event that was going to come. It was at one of these events that my sixteen year old grandmother met my grandfather at a wedding.

Though I had mimed my grandmother as telling this tale, at the point when we got to the wedding, I changed into a bridal kerchief and I did a Ukrainian dance expressing the feeling of happiness at meeting someone with whom to share her life. Then I went back to my grandmother (as narrator of the story) and told how the rest of the family came to be, and why they eventually moved to Ontario where I was born.

At the end of this little story the children were so thrilled with what had happened. You could see in their eyes that they really understood and appreciated the problems that the pioneers did have to go through, and they gave me a standing ovation, which was really thrilling.

Interviewer:

Are there any other aspects of the program you want to talk about?

Teacher:

> We did some Easter eggs with the grade seven class. After seeing the film, the children were excited and wanted to make their own Easter eggs.... They really enjoyed that. It was a bit hectic, but I would certainly do it another year.

Interviewer:

> Did they enjoy seeing the Indo-Canadian resource person?

Teacher:

> They really enjoyed that. I learned a lot, and I know they did. There seemed to be more of a feeling and an in-depth understanding and appreciation of the culture of Indo-Canadians in our classroom.
>
> I also tried to get in touch with a father. Because he was working he was unable to come, but he did send in his son and he sent a turban. It was too difficult for him to tell how to make it, but he was thrilled and we did appreciate it.

Interviewer:

> What do you see as the strengths of the program?

Teacher:

> It seemed to draw us closer together as a group. I used [understandings arising from] that <u>Exploring Likenesses and Differences</u> in other subjects: in characterization of our novel studies, in social studies a lot, and they were able to adapt that to anything they did.

Interviewer:

> Can you describe the format that you used. I know you had charts.

Teacher:

> After the films, we made a class chart. It was mostly done for discussion. At times I noticed that wasn't too successful. If the children were too tired, they weren't able to discuss the film for a length of time, and I would have them do it in written form. Then we would discuss it to a point. That seemed to be more successful, so I would try that again.

Interviewer:

And your charts were looking for similarities and differences with the children's lives?

Teacher:

Yes, similarities and differences between the children in the film and between our own lives. There seemed to be a better class feeling, an understanding that we're all alike and we're all different.

Interviewer:

And were there any problems?

Teacher:

One that really bothered me was that the film First Face really zeroed in on a minority. It seemed to ostracize an individual in a classroom situation. A Chinese child, after that particular film, didn't want to take part in the discussion. He went back to his desk and wanted to be isolated. It was too much for him to handle. I found also that some of the children of a minority were blurting out during discussion, not giving others a chance. They would laugh as a defence mechanism. They felt very uncomfortable, but as time progressed, they got better. They seemed to be more relaxed towards the end.

Another problem was trying to maintain my social studies and my science programs. I don't think though that I would make any changes in the future, except I wouldn't do it more than once a week. I would continue with the program, and see if I could combine it with the social studies program. So that I don't feel that need to catch up, I would work it into the curriculum.

Summary.

This teacher's multicultural program was based largely

on the Exploring Likenesses and Differences with Film

program, as developed by Bette Hood. The teacher developed

a format for examining likenesses and differences between

the lives of the children in the class and those in the

films. Class discussions, written assignments, and

activities such as pysanka were characteristic of the

program. A particularly exciting lesson was one developed to enhance students' understanding of the pioneer experience. In that lesson the teacher acted, before the children and largely in mime, the story of her own grandmother. She thought that the dramatization enabled the students truly to understand the struggles of the pioneers.

Year Two/Three Teacher

Though the class was shared by two teachers, the focus of this discussion is on the teacher with whom, due to scheduling, I had most of the contact.

Planning.

The two teachers decided that they would use the booklets Exploring Differences compiled by Ed May (1981)and Exploring Likenesses and Differences with Film by Bette Hood (1979).

As the planning process unfolded it was decided that the students would have multiculturalism booklets, which would have the follow-up activities for each film. The teacher had slides and artifacts from a recent trip to Fiji, which she would present to the class. There would be some kind of sharing activity to conclude.

In this class too, an Indo-Canadian child was suffering the effects of racial discrimination. Anxious to address this issue, the teachers decided to have the students view and discuss the video New Canadian Kid as soon as possible.

Implementation.

The teacher described her program when interviewed at

the end of the project:

Teacher:

> We studied a series of films as suggested in the book
> Exploring Similarities and Differences with Film, and a
> lot about different cultures. I brought in artifacts,
> jewellery, and paintings that North American Indians
> had made. Then we saw the French Canadian film, and
> talked a little bit about French Canadian hockey.
> We've been studying Quebec city in social studies. In
> [looking at] the Ukrainian culture we designed Easter
> eggs and colored them for Easter. Then I showed Fijian
> slides. I brought in artifacts for that and little
> houses and things, a shark's tooth necklace, and some
> of the coral.

Interviewer:

> How did that go?

Teacher:

> They really enjoyed that. The Indo-Canadian child in
> my room brought a sari, and our Indo-Canadian resource
> person gave us a lecture. For the Chinese Canadians we
> tried to write some of the Chinese characters. Of
> course, we discussed First Face. I think that's about
> all the different cultures we talked about.

Interviewer:

> You've covered quite a few there.... And what do you
> see as the strengths of your program?

Teacher:

> I think the children are more understanding about
> cultures different than their own. I think that's the
> basic thing.

Interviewer:

> And were there any problems?

Response:

> We didn't have time to go into any culture in detail.
> It would have been nice, say, to go into Fiji or into
> North American Indians which I'm interested in, in more

detail. Mind you, they get that in grade four social
studies.

Interviewer:

But you would have liked a little bit more time.

Response:

Yes, I think so. We had some difficulty discussing the
films with the large group because they were quite an
active class. When I broke them down into smaller
groups that seemed to help. I gave them an outline of
what they were to talk about. Then we brainstormed
afterwards. That seemed to work.

Interviewer:

So they discuss the points, and then they come back
together as a class and do some brainstorming?

Response:

Yes.... It was more effective. After the first film or
two I found it didn't come across as well as I would
like so, that was what they did.... In smaller groups
and following an outline they had to be responsible for
thinking, whereas if they were just in a large group,
they could let somebody else do all the talking, and
just sort of sit there and vegetate.

Interviewer:

Did anything else cause you concern?

Response:

No. Some of the films I thought were slightly too
difficult, and now I would know after seeing them which
ones were. But most of them were good.

Summary.

Initially, this teacher's program was primarily

content-oriented, focusing on the specific study of various

cultures through the use of films. The need actively to

involve all students in order to maintain their interest

brought the question of process to the fore. The teacher

decided to move from general class discussions of films

viewed to structured group discussions with follow-up in the large group. The change in process, which provided for increased interaction among students, strengthened the multicultural sessions.

Year One/Two Teacher

Planning.

This teacher decided to use New Friends, an intact and comprehensive grade two program developed by Alternatives to Racism (1984). The curriculum materials consisted of a set of student booklets similar to readers and a teacher's guide. In addition to New Friends, the teacher planned to have her students view a number of films with another class.

Implementation.

Implementation of this unit was characterized by the care with which the teacher planned and presented each lesson, and by the ongoing process of reflection and analysis which guided that planning and presentation.

Prior to introduction of the student readers, the teacher had the children prepare envelopes for work related to the unit, titling them "New Friends", and illustrating them with pictures of what they thought new friends might look like.

The teacher put a great deal of effort into preparing the lessons. She found that many of the lesson guides lacked sufficient background information and many included much more material than could be well covered in one lesson.

All of this she compensated for by researching the material herself and by breaking the lessons down into smaller units.

I watched and taped many lessons, observing a wide variety of instructional strategies being utilized. In one lesson which I video taped, the teacher used three pages of chart paper to guide and to summarize the discussion. The lesson also incorporated role play and reading activities, and printing and drawing activities on worksheets prepared by the teacher. The approach worked well, and the children appeared to enjoy the lesson.

After doing the program for about two months, the teacher noted a real increase in the sensitivity of students. She reported that when one student's feelings were not respected by another, the others would point out the inappropriateness of the behaviour and would no longer tolerate it.

The following incident conveys not only the active support of some parents for the multicultural program, but also the teacher's willingness to reach out to the community and utilize parents as resource people.

An Indo-Canadian parent, contacted in order to explain the program, expressed her pleasure at learning that the school was addressing the issues of multiculturalism and racism. She said that both her children had expressed the desire to be white, and she expressed her concern that they learn to be proud of themselves and their culture, and also that they be accepted and valued by the other children. She

mentioned that sometimes the "English" children refused to play with her son because he was an Indo-Canadian.

Knowing that some parents had visited classrooms in order to share aspects of their cultures, this mother expressed an interest in doing likewise. The teacher was quick to respond to the offer and the visit was organized.

I video taped part of the session. The tape showed a group of highly delighted and interested children diving eagerly into the food prepared by this parent and another Indo-Canadian woman. It was a clear example of the community offering its resources to enrich the school program and of this opportunity being appreciated and well utilized by the teacher, who credited the New Friends program with helping to prepare the children to respond in such a manner.

Another tape showed children doing short presentations of clothing and other items from a variety of countries.

An ongoing concern of the teacher was that she was "over-reacting" or failing to have the "right answer" to some of the students' comments. I wondered if this concern would become less intense with time and experience in the field. Perhaps it was an indication of her sensitivity and commitment to doing the best possible job, and was related to her tendency to scrutinize all her work critically. Perhaps there would always be times when there was no "right answer".

The teacher herself described the program, when
interviewed at the conclusion of the project:

Teacher:

> The name of the program this year is <u>New Friends</u>. It's
> a grade two program that follows along with the year
> two curriculum in that it's to do with communities and
> it's dealing with five children from different cultural
> backgrounds. These five children come together and
> become new friends. The children in my class, because
> they're the same age level, identify with all the
> adventures that the children in the text have. It's
> with all these adventures that the multiculturalism
> comes in. The teacher has to be able to take what's in
> the chapters and to bring the multiculturalism out of
> the chapters. For example, how would you treat a
> newcomer, but not necessarily somebody from a different
> cultural background? It's just somebody different
> coming in. It's... subtle.

Interviewer:

> The kids aren't really aware of it.

Teacher:

> That's right. It's all the differences, like people in
> different jobs, different children, different cultural
> backgrounds, even people in wheel chairs. How would
> you treat a newcomer, no matter what kind of a newcomer
> he or she is would be one of the things that we talked
> about.
>   It's up to you as the teacher to bring that all
> out, all the differences.

Interviewer:

> Are any of the particular chapters highlights of the
> program?

Teacher:

> One I really liked, was when the little girl was having
> lunch with a Greek family. She was a little
> apprehensive at first, but tried the Greek food and
> liked it. From that, we did a lesson on how to respond
> to different foods. I found that the class really
> worked on that quite a bit, and with that we did our
> own food experience. You saw with the East Indian
> food, that none of the children in my class went, "Eugh
> yuk, I don't want that!" They all had ways of
> responding, and they all tried things, and if they

didn't like something they would say, "Well, I've tried
that but it is new to me, and maybe when I try it
another time maybe I'll grow to like it, but right now
because it's so different maybe it's just a little hard
for me to have too much. I'll just take a little bit."
And they learnt all these responses, and how to be
polite as well as try to accept new things. That was
one lesson I really liked.

Interviewer:

So what happened was that you did this theoretical
lesson, and then they had a chance to have a practical
application for it?

Teacher:

Yes, and it worked really well. But what's really come
out of that too is that one lunch hour I heard kids
say, "Eugh, look at what's in your lunch!" and then
another child say, "That's not how you're supposed to
respond." They check each other! I have found that
things like that have come out of the program.

Another chapter that I really thought was valuable
was on bullies, and that has been a problem on the
playground this year. I like this New Friends program
so much because all the adventures these children are
involved in are things that my kids can really identify
with. They've all been bullied at some time or other
in their lifetimes. So I found that we discussed from
that chapter all sorts of ways that they could handle
the bullies. I really appreciated that because they
check themselves on that too. "Well, didn't you go and
tell your parents?" or "Didn't you get the person on
the playground?" and you know, things like that have
come out.

Interviewer:

Oh that's great, so you hear them when they're playing?

Teacher:

Yes, it's been an extension of the lessons, and you can
definitely see that they really talk about things a lot
more.

Interviewer:

Now I know you've enriched that by adding some extra
things to your program.

Teacher:

A mother came in first of all to talk a little bit about her [Indo-Canadian] culture, and she made some different foods for us. We had the music too.

Another extension was we took a look at clothing from different countries, and we compared the countries with the similarities and differences with the clothing. Certain countries had quite light clothing, and why would that be? Because it's a hot climate. And then it got in to their skin color and all from the clothing. Then we talked about other countries where clothes are fur lined, and what must be going on there in their climate, and what kind of things that they would do. It was interesting to look at the different cultures through the clothing because so many other aspects of culture came out just from the clothing. It's interesting, because you can look at anything. You could have asked them to bring in all the art work from each country, and have the same types of things I'm sure come out. Clothing is very arty too. In some countries so much art work is done on the material. We found that quite interesting. The children started bringing in lots of ornaments and art work from other countries. We talked a lot about money that they brought in.

We did a lot of role playing, but that was also in the guide. They suggested quite a bit of that.

We had lots of books from the library, and lots of literature from other countries.

I definitely felt that this program provided a really neat way to extend ideas. That's what I did.

Interviewer:

Yes, sort of a base.

Teacher:

Yes, like a skeleton and then you could branch out and add lots to it. I found I ran out of time by just starting in February. We didn't have enough time. The last two chapters we ended up doing very quickly, which is too bad because it would have been better if we could have had more time.

I would do this program again, and add a lot to each chapter, so that it would take practically a month per chapter. It would take me the whole year to do this program. We could add to it quite a bit more. We

could probably write our own adventures for the five
little friends that are in here.

Interviewer:

In enriching the program, you drew a lot on your kids
own backgrounds, such as when they brought their
clothes.

Teacher:

Yes, they talked more freely about their cultural
backgrounds and became prouder of the fact that they
were different. In fact, a little girl in my room has
now written an article about herself that's going to go
in our newspaper. She says, "The best thing about me
is that I'm brown!" She's able to express that now,
whereas when she first came into my room back in
January, she was always complaining to me about how the
children were teasing her because she was a different
color. She wanted to go swimming a lot in the hope
that her skin would go lighter. I really feel that the
kids have come a long way.

But there's been a lot of that. A very shy little
person brought in quite a few things from Yugoslavia.
She wasn't very verbal about it, but she was very proud
holding it up in front of the class.

A little boy whose family has a very strong
interest in the Orient brought in a lot of things from
China and Japan. He was just so proud to do it. Even
though it wasn't his cultural background, because his
family had an interest in it, he took it on. I found
that that was quite good.

It was good that people would talk freely. Even
when it wasn't multicultural period they would say,
"Well, you know my mom and dad are from..." some other
country like Norway or something. I would say, "Oh,
that's interesting. What kinds of things do you know
about that?" and they would discuss it a little bit and
just come up to me at all sorts of times and tell me
little pieces of information. They have been
introduced to something that's made them think.

Interviewer:

The second question is "What do you see as the
strengths of the program?"

Teacher:

Well, I like the program because it is a skeleton, and for a person brand new in teaching multiculturalism it gives a basis to work from. That's what I've really found. It is the strength.

Interviewer:

It gave you a basis but lots of freedom.

Teacher:

Yes, I wouldn't have known where to begin if somebody said, "Teach a multicultural class and carry it on through the year." I really wouldn't have known where to begin or where to carry it on to. This program gave me a sense of direction, and from that I could branch off any way that I wanted. I would definitely add way more to it next year too, if I were to do it again. I hope to be doing it.

Interviewer:

What problems did you run into?

Teacher:

Yes. The series is supposed to be geared for grade two, and I found some of the work in the teacher's guide for the children to do in the "To Do" section was too difficult for even grade twos.

I found that hard, and I had to redo it. The guide didn't give enough background and I'd have to research it myself. That is a bit hard with so many other things to do in a primary classroom. The expectations of what the children should be able to accomplish after a particular chapter was out of line.... I think even grade fours couldn't have handled some of it.

Interviewer:

You had to do a lot of original research, and then you had to do a lot of reorganizing of lessons, and breaking down.

Teacher:

Even though I wrote them out myself, the kids really couldn't handle a lot of the "To Do" sections. I found that the work papers that we got out of that weren't as well completed as I'd hoped they would be, but it

really wasn't my class's fault. They just weren't
prepared enough. At the grade two level it's an
introduction into multiculturalism and getting them to
stop and think about differences, more than it is to do
the written work. That type of written work, I see
more as intermediate, or maybe late grade three.

They were supposed to write an Indian legend, and
no matter what I did they couldn't seem to come out
with that. Even though I read some children's' legends
it was very difficult for them.

Interviewer:

You mentioned that you would take a whole year the next
time because of the time problem.

Teacher

Well, I don't know if I could afford a whole year, but
in a sense it would need a year because of the nature
of the work that we're doing. I think the idea of
multiculturalism is so important. And then you can
branch into all your other areas too.

Interviewer:

Integrate into other subjects.

Response:

It's made me take a whole different look at everything.

Interviewer:

You mentioned that there were few resource materials
showing people from different backgrounds in our
community doing things.

Teacher:

Yes, that was hard. We put together as much as we
could, but you almost need a special set of magazines
to get the kind of pictures that you want. We found a
few, but it wasn't as successful a lesson as I had
hoped.

The lesson was good though because of all the
examples of differences that we found. Rather than
just the multicultural backgrounds that could be in the
community helper jobs, we got the people that were
handicapped or disabled. We also found the stereotypes
changes. We found a lady postwoman. All sorts of
things came out of that lesson. The goal in the guide

was to break the role of just the white person delivering all the letters, and to see other people from other backgrounds working in these types of jobs. But what happened was it broke many roles..... Even though we didn't find all the pictures we'd hoped for, it was still worth it.

Summary.

This teacher based her program on an intact curriculum entitled New Friends. The program was augmented through guest and student presentations, as well as other measures. The content was such that students could easily relate it to their own lives. The teaching process was also important, calling for much student involvement and interaction. Process and content came even closer together as students brought their own experiences into the curriculum, and as parents were involved.

The teacher found that the program had a real impact on the students and affected their interactions. She was able to give many examples of this. Through teaching the program, which she used as a base and a springboard for the many innovations she added to it, she came to see multicultural education as being of even greater importance than she had anticipated.

Kindergarten/Year One Teacher

This teacher had a strong commitment to multicultural and anti-racist education. She routinely involved parents in her classroom.

Planning.

She decided to develop an original program which would
introduce a variety of cultures. The resource base to be
utilized included a variety of written materials, the
parents of her students, and her own background, experience,
and knowledge.

Implementation.

The program was well underway by the end of February,
and I observed as many sessions as possible, video taping a
number of them. A selection of lessons is briefly described
below.

"Indo-Canadian Day" was one of several special days
celebrated in the classroom. A mother and grandmother were
guest resource persons. The mother told the children
something about Indian culture as it came down to them from
India to Fiji and finally to Canada. Themes included
clothing (they brought outfits for the children to try on,
and dressed up the teacher as well!), food (they gave all
the children the opportunity to participate in the
preparation of roti, and, of course, the opportunity to eat
the treats they had prepared), and festive occasions. Part
of the session was video taped.

Another special day in the classroom was "Mexican Day".
Like Indo-Canadian Day, it featured the themes of clothing,
food, and festive occasions. The children appeared to enjoy
the food that was prepared for them, and they were
especially enthusiastic about the pinata which they had the

opportunity to break followed by the characteristic scramble for candies. Much of the session was video taped.

Another lesson focused on the children's own origins and their own family trees.

An interesting spin-off from this experience, the teacher told me, was a new enthusiasm which the son of the resource person developed for his Mexican heritage. Before the lesson he had expressed an almost exclusive allegiance to the heritage brought to the family by his German father. After this day he was much more enthusiastic about Mexican food, the Spanish language, and so on.

The teacher, who also taught much of the music in the school, brought the multicultural approach to that subject area as well. She taught her class to sing in Japanese, perform the actions to, and play on their Orff instruments a Japanese song on the theme of the coming of spring.

The round robin discussion which took place midway in the project had an interesting effect on the teacher. A few days after the discussion she told me that after listening to the program descriptions of the other teachers and the ensuing discussion, she felt that her own program was too superficial.

I lent her copies of Exploring Differences, New Friends, and The Teacher's Guide to New Friends, and mentioned how useful the year one/two teacher had found the New Friends program in teaching her class how to deal with new foods, including how to turn down food offerings without

hurting anyone's feelings. I also relayed the year one/two teacher's comments about how this program had helped her to prepare her class for a visit by an Indo-Canadian parent, in which the students had responded enthusiastically to the food which was prepared and served.

We met again to develop some ideas from these materials, and subsequently the teacher taught her class a lesson which introduced the children to the concept of civil rights at a level to which they could relate. Using the poem Our Civil Rights from Exploring Differences, she led a class discussion on children's rights in the classroom. This led to a brief discussion of the rights of all people, and the new Equality Provisions of the Charter of Rights were mentioned. She moved from there to the question of how to teach others appropriate behaviors, and using New Friends as a guide had the children role play appropriate responses to the introduction of an unfamiliar food.

Another lesson, which dealt with the concept of the human family, impressed the reporter of a local paper. An article appearing in a community newspaper read in part:

> Last Wednesday, _____'s Kindergarten-Grade 1 class at _____ School in _____ was learning about some of the diverse members of the human family, from Eskimos to Ethiopians, as part of their multiculturalism lesson.
>
> "These people live in India," _____ said, showing the children pictures in a book. "What color is their skin?"
>
> "Brown," the children replied.
>
> "Are they part of the human family?" _____ asked.

"Yes!" came the chorus, as if to say: "Isn't it obvious?"

_____ pointed to a girl in the picture, and said she was wearing a sari, but she pronounced the word wrongly.

"Sari!" said a little girl of Fijian origin, with the correct pronunciation. She knew the word; just recently, she had worn her own sari to school, proudly displaying an aspect of her culture.

_____ may have shown some ignorance of Indian culture, but she knows all about her own Japanese background. The children joined her in a Japanese song, and two boys led the class counting to 10 in Japanese.

Another lesson which I observed dealt with the question of human needs. To an existing list of needs which included food, shelter, safety, and love, she added the following uniquely human needs, which were listed on the blackboard:

We need to communicate.
We need to respect each other.
We need to feel important.
We need to share work.

As a follow-up activity, the children made Mother's Day cards on which they had traced the outline of their hands, and written the following poem:

These little hands will work for you.
They can be important to the family, too,
There are so many things these hands can do,
By helping they will say, "I love you."
Today, dear Mom, I will [blank filled in by teacher] for you.

The teacher drew on her own background in introducing the students to the Japanese culture. Japan was located on the map, and the density of population in the country discussed. The children had an introduction to Japanese clothing, food, language, and festivals. They alternated

work on booklets and preparation of vegetables which they later ate.

Interviewed at the conclusion of the project, the teacher described her program:

Teacher:

In our curriculum we studied different cultures.

First, I polled my parents to see what cultures were represented in our classroom. We selected three: the Indo-Canadian culture, the Mexican culture, and the Japanese culture.

We concentrated on four areas: language, clothing, food, and festivals.

What I wanted to achieve, I'm quoting from the book Individual Differences: "To promote an understanding of and respect for individual differences." Everyone is unique, but we all have common needs as members of the human family. That was what I was striving for.

Interviewer:

How did you poll your class?

Teacher:

I looked at the list first to see if there was a cross section of different races.

I chose the Indo-Canadian because I had five children who were Indo-Canadian.

I chose the Mexican culture because a Mexican parent was willing to come.

I wanted to do the Japanese culture.

Interviewer:

You've done these three in-depth areas, and you've brought together a whole number of these parents and kids and a number of other resources as well.

Teacher:

We've tried to use the films and all the books available, but I really wanted to do a lot of music. I

found it difficult to do the music for Indo-Canadian culture because it was so different. The Indo-Canadian parent who visited taught them a song and I should have taped it. We only listened to the music and then she taught the kids the song. We didn't follow up on that one.

The Mexican parent taught us how to count and do all kinds of things like that but we didn't do much music with her. I guess she's a bit shy so she didn't want to pursue it.

Interviewer:

You had the records.

Teacher:

Yes. We probably should have done more with the Mexican music.

We did the art. They didn't make their own pinata though. Just one boy made his pinata, and we just did the different pictures on it.

For the Japanese culture we made the lanterns and the fans.

I don't know anything about the Indo-Canadian art, which is too bad.

Interviewer:

Is there anything else that you'd like to add before we move on to the next question?

Teacher:

Next year I'd like to do a lot more in multicultural studies. I'm going to go over the existing curriculum materials lightly, and work on our Individual Difference book, because that covers most of the areas anyway.

Interviewer:

What are the strengths of the program?

Teacher:

I think the biggest strength of that program was the high interest by the pupils.

Movies like <u>First Face</u> helped to develop more
empathy for visible minorities and what they must be
feeling.

Interviewer:

The kids became more empathic in the process.

Teacher:

Yes, oh I think so. Sometimes they don't show it.
There are still racial slurs and things like that but I
think they're aware of what they're doing now. It
brought it to a level of consciousness.

Interviewer:

Anything else you see as the strength of the approach?

Teacher:

I think it's a lot more fun, and calls for less
recording than the approach we've used in the past.
It's more manipulative, more of a hands-on thing.

Interviewer:

What about any problems that might have arisen?

Teacher:

I found our group started over-compensating. For
instance, when they were shown <u>First Face</u> and they had
to do their drawings, one child drew the little girl
with slanted eyes and another said, "Why are you doing
that? Lookit Mrs. _____, she drew that with those
funny eyes!" I think that may be because I'm a member
of a visible minority. I was like this little girl and
they thought they were hurting my feelings by making
this girl with dark skin or with slanted eyes. I
thought that was kind of interesting.

Interviewer:

Did this tendency to overcompensate stay at the same
level, or did you feel that it changed over time?

Teacher:

We discussed it in depth after that, and I said, "Well,
no, when you looked at the picture of the little girl,
now did she have slanted eyes?" Naturally, yes, of
course, they said she did. And was the color of the
skin different? Yes, it was. So then, that's the way

you would draw her, because that's the way she is.
After the discussion, they were compensating less.

The other problem was the adverse reactions to the
foods. When cne little boy looked at the roti, and
just went "Euch!" we had to talk about that. Later you
mentioned the New Friends chapter, and we studied that
particular chapter, and it helped. But how to react
when you try something that's different is still an
area of difficulty.

Interviewer:

It sounds like the way you've handled these kinds of
things has been to bring them out into the open, to a
level where they can talk about them.

Teacher:

We tried to do that throughout the program. If there
was a problem, instead of covering it up, we tried to
bring it out into the open and discuss it. And that's
true with slurs or anything else too. We always
discussed them.

Summary

This teacher developed a comprehensive program of which

parent involvement was an integral component. Initially

focusing on studies of selected cultures through the

carefully planned theme days such as Indo-Canadian day, she

decided after participating in a staff discussion that the

approach was too limited or superficial. The program was

then expanded to incorporate such concepts as that of the

human family with its common needs and diverse ways of

meeting those needs. A multicultural approach was also

integrated into other subject areas, such as music.

Kindergarten Teacher:

Planning.

This teacher planned to incorporate a number of multicultural activities into the kindergarten program. Among the activities considered were:

(a) the incorporation of folk songs into the music program

(b) a family tree project to be completed as homework with the assistance of parents

(c) a festival of foods, toys, clothing, favorite words (in a language other than English), or other form of sharing session

(d) acknowledgement of special occasions, possibly through daily magic circle discussions

(e) a class calendar indicating the special days of children in the class

(f) stories from various cultures.

Implementation.

The story of "Me and My Family Tree" became an important one in the classroom. Starting with the theme that grandparents go back for generations, the children moved on to the more traditional method of showing the family tree. Among the concepts incorporated into the study was that of inherited traits.

In one lesson the children were instructed, "Now close your eyes and think. How many people are in your family that you know?" Counting either nuclear or extended

families as they chose, each child placed a sticker by the appropriate number for their family.

Later the teacher said to the children, "Now think for a moment. When you did your family trees, were all of your mummies and daddies born in this country?" The children were then asked to talk to their parents again to find out where they were born.

Interviewed at the conclusion of the project, the teacher herself described her program.

Teacher:

> I suppose out of everyone's program I was the most ad hoc, because I felt I had the fewest resources to draw upon. Initially we had set about to establish the children's backgrounds through the use of family trees. Seeking that information we would then develop the program from there. I had previously done in the fall a whole unit on "me" and differences and likenesses amongst the children in the classroom. We had already talked about some cultural differences amongst the children in the classroom. This was almost a review for a lot of them. The family trees came back fully filled out which was nice to see, but the problem became one of mechanics as to how we were going to take the information from the sheets and use it in the room. Five year olds not being able to read, translating that information from paper to the verbal, was a lot more difficult than I anticipated. Some of the activities were not as successful as others. The one talking about family trees was somewhat abstract for them at this point. In retrospect, it was probably not the best activity to do with them.
>
> We then went on to more simple kinds of activities that I felt would generate more discussion, which was probably the most beneficial thing we did. The poster of the Kodak babies generated a great deal of language and awareness of babies, the differences, and the many many likenesses that babies have with one another. That was the most valuable activity in getting them to relate babies and grown-ups, and likenesses and differences amongst the kids.

Interviewer:

From what you described, what did you see as the highlights or the strengths?

Teacher:

I think the strength was in the baby picture, because so many of them have cabbage patches, and with the cabbage patch itself coming in colors to signify different races, it was useful for them to talk about babies of different ethnic backgrounds and colors.

Interviewer:

Would you use that as the jumping off point again?

Teacher:

I would use that as the beginning of the discussion. With the younger children I think I might use cabbage patch dolls, since they are so prevalent in the school and many children have the ones that have dark skins as opposed to the light skinned ones.

Interviewer:

Were there any problems?

Teacher:

One problem was having material for them that they weren't able to read. The kinds of visual material that didn't require reading ability probably would have been a lot more beneficial. I don't think they saw the songs or anything else as being anything different from what we did. There really wasn't a delineation - which might be good - between the multicultural things and the sort of normal regular kinds of things we do. The books were the same. Also, they didn't see the books as being anything different - which maybe was good. There wasn't a label on them.

Interviewer:

So it's kind of integrated into the world of what you do anyway.

Teacher:

A lot of the kindergarten curriculum is set up that way anyway, for an integrated day. You don't have a delineation between the types of things you do.

Summary.

This teacher found that there was a shortage of multicultural resource materials at the kindergarten level available to her. One item which she found useful was the Kodak baby picture. She used this to stimulate students to note and discuss the many similarities and the differences between the babies in the picture.

The teacher also noted that she tended to integrate multicultural activities into the ongoing kindergarten program, rather than to set them apart as something special or distinct.

School Principal

The active support of the principal for the school's multicultural focus in general and for this project in particular was an important factor in establishing, shaping, and maintaining the program.

From the beginning, because she stepped aside physically leaving the meeting room to allow the staff to decide whether or not to participate in the project, it was clear that collegiality and professional respect were to characterize the process in which we were engaging. The staff were participating in the project because they had made a professional decision to do so, and it was on this basis that the project proceeded.

The principal put the project on the agenda for staff meetings, took a keen interest in the round robin sharing

sessions, and encouraged collaboration both between colleagues on staff and between teachers and myself.

Immediately prior to implementing the project, the principal addressed a school board meeting held at the school, describing the multicultural program to date and the plans for the future. She explained that the program was initiated as a result of concerns expressed by parents about overt expressions of racism in the neighborhood. While much had been learned over the past three years, the program was still developing. Anxious to avoid a hit and miss approach to multicultural education, the school was now going to move on to the next step.

As the project was implemented, the principal met regularly with me. At one such meeting we discussed the importance of encouraging teachers to tell me if the multicultural workload was too much for them to handle. The objective was to integrate multicultural education into the curriculum. The concern was that added stress would discourage people. We also discussed the question of creating a multicultural ambience within the school, and decided to raise it at the staff meeting. Another topic was an additional objective that had emerged, that being the need to raise the status of Indo-Canadian children in the school.

At another meeting we talked about a round robin session that had taken place in the staff room. The principal noted that the teachers were happy with the

discussion and felt that it was worth taking the time.
There were a number of concerns that the teachers had been
glad to air.

Firstly, they had initially been worried that unless
they went all out, doing a lot and doing it super well, they
would somehow be letting me, as the resource person, down.
Once the teachers recognized that multicultural education
was really an attitude or perspective that infused itself
into all aspects of the curriculum, they realized that the
multicultural programs they were implementing were actually
serving as entry points. The entry points were important,
but not the single focus of the program. This realization
took the pressure off to produce super lessons every time,
or in great numbers. As a result of the sharing that went
on at the round robin session, the teachers left the
discussion feeling better about their programs, particularly
those who had been concerned that they weren't "doing
enough".

The principal commented that another worry on the part
of some teachers was that they were "over-compensating" or
trying too hard.

Overall, she noted, the staff were pleased with the
programs, and pleased with the progress that they had made.

She said that at her next meeting with the parents'
committee she would take up the question of an evening
activity to share the program with the parents, She also
suggested that early in June there be a summary discussion,

similar in format to that of the sharing session. The

discussion, she thought, should incorporate the themes

coming from the round robin session, a sharing of

accomplishments and perceptions, and a discussion of where

to go the next year.

Like the teachers participating in the program, she was

interviewed. She was asked to give an overview of the

program as she saw it as the school principal.

Principal:

> Yes, as a matter of fact because I've been asked to
> describe our program a number of times to people on the
> telephone I've done a little thinking about it. My
> perspective's different obviously than the teachers',
> because I haven't been teaching any part of the
> program, so I know only what I hear from them and what
> I see in classrooms.

> I have a kind of a historical perspective on it
> now too, because we've been at it for three years.
> What seems to be occurring, or at least what's
> occurring to me now, is that this is the first year
> we've actually directly addressed the problem of racial
> attitudes, or attitudes that belong in the area of
> racial prejudice. Although some of them may be a
> little soft, nevertheless that's what they are, and
> initially that's what we wanted to address when we got
> started.

> Our early workshops with B.C.T.F people, and it
> was essentially people from the B.C.T.F that Ed May
> provided, addressed more the richness of cultural
> diversity and knowledge about other cultures, unique
> features of other cultures, so that we were into a lot
> of things like celebrating holidays, learning dances
> and music, and that kind of thing from other cultures,
> and we felt a little bit uneasy by the fact that we
> didn't seem to be going at the things we most wanted to
> address.

> This year that's changed essentially, and I think
> it's changed because the programs are in the
> classrooms, rather than a whole school theme that
> culminates in some sort of assembly or festivity or
> something like that. What seems to be happening in the
> classrooms is that materials are being used that

provoke discussions that bring out some of the attitudes that kids harbor. Then there's an opportunity to discuss those, to play simulation games or role play and that sort of thing that develops a little more empathy for what another person might feel. As a result we are actually influencing the kids attitudes this year more than we ever have before.

It's hard to say in the past how much the things we were doing actually influenced their attitudes. Certainly they had a better idea of what people from other cultures believed and perhaps a better idea of why they did the things the way they did, but whether or not they were getting at any of the kinds of things that sometimes result in a racial slur I'm not too sure, and I think this year we have.

I think that in particular I like the simulation game that [the year seven teacher] used, because it addressed very specifically the kinds of things that are most common, like why don't people assimilate immediately when they come to a country. We're now doing what we really hoped to do, and it's beginning to gel. We have a stronger sense of where we're going. I know that two of the teachers that are leaving this school plan to get a program going in the schools they're going to. Everybody's really developed a commitment to doing multiculturalism one way or another, which means that we probably don't have to formalize things too much to maintain in the future. There'll be a natural push to do that.

Interviewer:

What you said about multiculturalism alone, versus dealing with some of the problems to do with racism, and the need to have that happening at the school-based level I think is a good thing to have in mind, and in the classroom rather than just events oriented, so that it relates directly to the children who are participating.

Principal:

And you know it would seem to me that we have a better chance of altering kids' attitudes if the program is integrated. In other words it becomes a way of talking about issues. It becomes a way of thinking about people who perhaps dress differently, speak a different language. We'll probably be more successful if we can maintain that. That's my own perception.

Interviewer:

So that by integrated you mean integrated into the regular, everyday life of the classroom.

Principal:

Yes, so that multiculturalism doesn't become a separate subject area. In other words, I still think we need to use the entry points, so that we have something to fall back on when an issue comes up somewhere else, but I think there's a better chance of actually having some lasting effect on the kids' attitudes if it becomes an integrated part certainly of social studies and literature at least. That's the way we felt initially really. I can remember conversations about, "There's lots of stories in the reader. There's lots of materials in the social studies program that we should be using now," but we didn't know how. Somehow the materials we've used this year, some of which aren't even really multiculturalism per se, like <u>New Friends</u>, simply [focus on] inter-relationships. But those kinds of things address the same issues. I'm really hopeful that eventually that's what it'll become.

I don't know how you make a program like that grow though. It has to start at the grass roots, I think. Somehow or other every school's got to go through some of the same struggles we have, I suspect.

Interviewer:

People have to become involved and make a personal commitment.

Principal:

Yes, and I have some reservations about whether or not that will happen. Part of the reason that it happened here was that I felt strongly about it. When the request came from the parent group to address what they saw as racist attitudes in their community, not so much at school but outside of school bounds and school hours in the community, that appealed to me in the first place. I didn't have a lot of reservations, didn't know how, but right away wanted to try, and didn't have a lot of difficulty convincing the rest of the people on staff either, although other teachers were certainly uneasy about it, but they nevertheless wanted to address it. There wasn't any resistance to that.

Unless something like that was generated in another school, I'm not just sure. I think something has to be done though, June. I don't know how. But I

do hope that somehow or other, if you are working at
the B.C.T.F and those people are already into it, that
something can be developed that will get other schools
doing something similar, or at least doing something.

Interviewer:

It is the question of selling the program, or of
selling the approach more than the program.

Principal:

Yes. And like a lot of programs, it's the
implementation. In the first place, a
multiculturalism program isn't really well defined.
There's no curriculum anywhere. That makes it more
difficult anyway. But almost all implementation that
goes well starts out with a few schools doing something
that they get high on, and selling it to other people.
These are merely the baby steps I think, in terms of
the program provincially.

Interviewer:

I'm just going to back up a little bit. Three years
ago the parents' group approached you and expressed
concern, and it was at that point that you became
really interested and committed to doing something, and
took it up with the staff. This has been an ongoing
thing for three years, and you've been gaining momentum
continually through those three years.

Principal:

Yes. The parent group approached me at a small parent
meeting, a dozen people or so, in May or June of my
first year here. This is my fourth. I wasn't
forewarned or anything. What I said to the parents at
that time was, "Leave that with me now. We're going to
explore what we can do, and I will get back to you on
it."

We couldn't do anything immediately, although [the
kindergarten/year one teacher] and I decided that the
following year in September we were going to start with
transactional analysis for tots.

Then we planned some of our noninstructional time
the following year for resource people to come in and
give us some ideas about where to go and what to do.
In that first year we had a lot of resource people come
into the school and do things with the kids. The
second year we did the Chinese New Year for two weeks,
and also had resource people. We didn't have what I

felt was any kind of program or any sense of direction in last year and the year before, although we were trying things.

It's this year, and certainly with your help with all the materials you brought in, that things have developed into something I would call a program more than anything I ever did before.

Interviewer:

I think we've covered what you see as the strength. You're moving towards addressing not just multiculturalism but racism.

Principal:

And integrating it.   I think that's really important.

Interviewer:

And integrating it into the day-to-day life of the school and the curriculum. We haven't talked too much about what problems might have come up in this process.

Principal:

I think our biggest problem up until this year was some frustration about what we weren't accomplishing. We were being, even last year touted as the school with the multicultural program, and didn't feel very comfortable with what we were doing. I don't mean that we were unhappy with what we'd done. We simply didn't feel that it was addressing the things that we thought were most important.

And this is the first year really, that we've seen little rays of light: children writing something or doing something that would suggest they're coming to terms with the fact that they belong to a minority group, or that they're developing some pride in that fact or that children are being more sensitive about the kinds of things they say and do. There seems to be more of that, or maybe we're simply becoming more sensitized to the kinds of things to watch for. It's hard to tell. But for two years we had no great sense of satisfaction and, frankly, were embarrassed when somebody asked us to describe our program or help them out with a multicultural program, because we weren't particularly happy with it.

We haven't really had any problems with the parents. I wouldn't say we've had an enormously high interest level either. It's been an acceptance. A

handful of parents are very high on the program, and not all, but most of them, are from visible minorities. They're the ones who tend to tell us that they're really pleased and that they see differences in the way their kids feel about themselves and feel about the school.

But other than that, I really can't say that we've had any problems. Even though for a while at the beginning when you started here there were people who felt a great deal of pressure to be ready, to do something the days that you arrived, and that sort of thing. I don't think that's a problem. I think with any curriculum implementation there has to be a little coercive power to make people get on with it, particularly when they're hesitant. Once you get past that it'll manage itself. So I don't think that was a problem. I think it was a necessary condition.

Interviewer:

It was a stage that people had to go through till they got comfortable with that.

Principal:

Yes. I simply don't think we'd have done it, or at least not as much and felt as good about it, or as committed to it, nor would we have as clear an idea as we have right now, if we hadn't gone through that. I think it's necessary.

Summary.

The principal played a central role in the establishment and implementation of the school's multicultural program or focus and this project. As a result of her experience over the past three years, leading up to and including this project, she identified two elements which she considered to be critical to the successful implementation of a program of multicultural education. The first of these was to address the issue of racism directly. The second was to integrate a multicultural approach into the life of the school and the

curriculum, rather than to establish it as a separate entity.

Initially, the multicultural program had consisted of a kind of school-wide celebration of diversity, with efforts to learn about and study various cultures through participation in such events as Chinese New Year. This year, the classroom was the site of much of the activity. Viewing the multicultural curriculum materials utilized as jumping off places towards an integration of multiculturalism throughout the curriculum, the principal felt that they had come closer to achieving their initial goals.

Parent Meeting

Parent involvement and reaching out to parents and the community as resources were important considerations in the project. It was, moreover, the concern expressed by parents regarding racism in the community that had first inspired the staff to tackle the issues of racism and multiculturalism. It was therefore not surprising that the staff decided to share with parents information about their multicultural programs, and also to ask for feedback and ideas from the parents.

A parents' meeting was organized for the end of May. The agenda was to include:

(a) a viewing of the movie First Face (7 minutes)

(b) an overview of the multicultural program by the school principal

(c) a thank you to staff and parents by June Williams

(d) a viewing of the beginning of the video <u>New Canadian Kid</u>

(e) discussion groups led by teachers and organized according to level

(f) a viewing of the conclusion of <u>New Canadian Kid</u> for those interested.

Only nine parents attended the meeting. Of those who attended, only five returned a parent survey that they were given.

The preparation for the meeting was thorough, with teachers going to a lot of work to organize first-class displays and presentations.

Though attendance was small, discussion was lively. Some good parent ideas emerged, including the suggestions that a student exchange be organized locally between students of different cultures, and that the children have the opportunity to role play for parents at a special multicultural evening.

The teacher presentations were overall enthusiastic. The year one/two teacher described the program she had taught (<u>New Friends</u>) as having contributed to her own personal growth. The year six teacher also commented on the growth in his own understanding through having taught the jigsaw unit on Indo-Canadians.

The five questionnaires which were returned were supportive of the multicultural program.

Staff Discussions

Once the workshops were completed, the curriculum materials distributed, and the classroom programs implemented, it was communication that fed the project. Some of this happened in special conference times that were set up for teachers to meet with myself, much of it happened informally between colleagues on staff, and some of the most important communication happened in round robin sessions at staff meetings. There were two such sessions. One was held midway in the project, and the other at its conclusion.

At the first session, each teacher had the opportunity to describe her or his program. It was interesting to note that the first presentations were somewhat short and tentative, and that the level of energy and animation increased greatly as the discussion proceeded and people became excited by what they heard from one another.

One of the most important functions of the meeting was to establish or intensify the level of communication and collaboration between teachers that was to become increasingly characteristic of the project.

There were some other interesting outcomes. The teachers came to a general conclusion that while they had been unsure at first of expectations, they now felt that one of their common goals was clearly anti-racism. They saw empathy-building as an important aspect of this. They decided that they would like to have some sort of an evening for parents, perhaps a multicultural media night in which

they would show the resources they were utilizing and communicate some of the highlights that had happened. They envisioned planning such a meeting for late May or June.

At the second round robin discussion, held as the project came to a close, teachers informally evaluated their programs, mentioned some of their favorite resources, and moved on to a preliminary discussion of their plan for next year. Some of the highlights of that session are summarized below. They are not tied to specific teachers as there was naturally an overlapping as a number of major themes emerged from the discussion:

(a) The multicultural study was valuable.

(b) Parents were good resource people.

(c) The project brought multiculturalism into the curriculum, instead of handling it on a "special event" basis. This legitimized it and avoided a "hit and miss" approach. Special occasions could emerge as an outgrowth of what you were doing in the classroom.

(d) Sharing among one another was important.

(e) Co-ordination was also important.

(f) In order to arrange and maintain the program next year, it would be useful to take time to plan in September, the way that we had this year in February.

(7) In planning it would be useful to look again at all the available materials, and to plan ahead so that there wouldn't be repetition over time.

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Concluding Comments:

The multicultural focus was not new to this school; in fact, this was the third year of such a focus. What the project did was to move the focus into the classroom in a more methodical fashion, supported by human and material resources and utilizing a collegial and collaborative approach.

Each enrolling teacher implemented a unique multicultural program developed or adapted to meet the specific needs of her or his situation. For some, the program served as an entry point, with multiculturalism infusing many aspects of the curriculum. For others, it was a specific subject or was incorporated into a specific subject area. This flexibility allowed teachers to make choices in accordance with their own experience, philosophy, and so on, as well as with the demands of their teaching loads and the needs of their students.

An additional component of the overall program was the unwavering support of the principal, who gave unstintingly of her time to support all aspects of the program and always focused on the needs of the students.

Particular aspects of several programs made them stand out. In the year six classroom, where jigsaw learning was used, process was as important as content. In a year one/two program, the students' own experiences were the basis of much of the activity and discussion. In a year three/four classroom, the teacher's background provided the

entry point for much of the discussion that was to follow, and a simulation activity was important in the year seven program. Parent involvement was an important factor in the kindergarten/year one program, and was also brought into the year one/two classroom.

Since it was parent concern that first spurred the school staff's commitment to multiculturalism, it is natural that accountability to and involvement in the program was important. As mentioned, two teachers brought parents into their classrooms as resource people. In addition to this, a parent meeting was held. While it was not well attended, the parents who came were nonetheless very supportive, and this support was appreciated by the teachers.

Finally it should be noted that just as the school's focus on multiculturalism evolved over three years, the programs in each classroom during the implementation of this project evolved. Structured and incidental communication between teachers, in other words collegiality and collaboration, greatly influenced and supported that evolution.

Chapter 5. Findings

Interviews were used as a vehicle through which each

teacher could reflect upon and communicate thoughts and

feelings both on the individual programs that she or he

implemented and on the project as a whole. Some teachers

also made comments in other settings, such as a written

statement addressed to the researcher or a comment made on

the local cablevision program. These perceptions support

the data emerging in the interviews, and so have simply been

incorporated under the appropriate topic.

The questions asked in the interviews appear below,

with the teacher responses summarized under each one.

Excerpts quoted have been edited, where necessary, to

achieve clarity of meaning or brevity.

Question:

> Have you shared aspects of your program or discussed
> your concerns informally with any other staff members?
> If so, what have you gained from this experience that
> is useful to you?

Three primary teachers (kindergarten , kindergarten/one

and one/two) talked together informally frequently, used

parts of one another's programs, shared materials, and

picked up a lot of ideas. What they didn't use of each

other's this year they planned to use next year, for

instance, materials from the Individual·Differences and New

Friends programs.· The year two/three teacher showed her

Fijian slides and artifacts to the year one/two students at

the same time as to her own class. One of the primary

teachers summed up this co-operation: "the discussion really heightens your awareness about the program itself and what's available and the problems that arise."

The year three/four and the year five teachers shared a lot of the preparation for their programs, as in viewing the films together and planning the questioning techniques they might use. They also brainstormed possible follow-up activities, especially when they were not satisfied with class discussions on a previous lesson. Their discussions contained an evaluative component, and they would discuss ideas for change for the following week.

The year six teacher said, "I think one of the things that we've tended to share a lot is the emotional feelings of the children as they've responded to the material that we've presented...." He particularly mentioned the children's enthusiasm over the lesson on family trees.

The year seven teacher commented, "Everybody was really good about sharing things and knowing that we had a commitment to work on it together, and so if somebody was stuck [the others] just filled in." When the year three/four teacher wasn't sure about doing Ukrainian Easter eggs, she said by way of example, the year seven students worked with the three/fours. "There was more commitment," she continued, "because everybody was doing it... people could complain together, but they could also see the strengths of it together."

The principal felt that the project led to increased informal communications.

Question:

> Do you feel that the staff meetings in which people described their programs and discussed their concerns were useful to you and others? If so, would you please describe the elements of those discussions that you found to be useful?

The entire staff agreed that the staff meetings were useful, because in discussing what they had done with regard to multiculturalism, they recognized how much they had accomplished, increased their awareness of what multicultural education was, and felt spurred on to the next lesson. They enjoyed hearing not only about what others were doing in their classrooms, but also about their feelings concerning what they were doing.

The kindergarten/year one teacher felt that where she had been working in a superficial way focusing on such things as foods and dances, as a result of the staff meetings her program had gained more substance, incorporating such elements as the building of empathy with visible minorities and the developing of means to deal with racial slurs. Talking about the Individual Differences program and finding out what else was available and what everyone else was using helped her find the direction she wanted to go.

The year one/two and year two/three teachers saw the overlapping of materials from different viewpoints. Whereas the year one/two teacher wanted the school to get more

materials that could be applied from kindergarten to year seven so that the pupils could be exposed to the same materials from year to year because "they take in only so much each year," the year two/three teacher didn't want the children saying, "Oh, we've had those films!" She wanted definite material taught in each year.

The year six teacher summed up the general staff feeling about the value of the staff meetings:

> I think that the staff meetings have been one of the great strengths of what's happened this year. Certainly in specific terms I don't think that's been a great help in teaching, but... it's communicated the enthusiasm that the rest of the staff have for the programs that they're teaching, their personal experiences in the classroom. And that's one thing that is not shared, especially on an on-going basis in any other subject area. And I think that what we're doing in multiculturalism is actually a fantastic model for all the other areas of the curriculum, and I wish we could do more of that.

The principal responded, "I would like to see us continue [staff discussion] at almost every staff meeting next year. I know that sometimes there just won't be all that much to share and other times there will be more, but you just put it on the agenda every time, and see if there isn't something somebody's done that was particularly effective or some materials they've discovered. Keep the dialogue going."

Question:

> Do you think that the program had any impact on your teaching? If so, please describe your thoughts and feelings on the subject?

The teachers unanimously agreed that the program had an impact on their teaching.

The kindergarten/year one teacher found that her changed social studies program was so much more relevant and more fun for the children. She added that there was a much heightened awareness of what other teachers were doing, and that they benefitted by bouncing ideas off one another.

The year one/two teacher said that as a result she would approach any aspect of the curriculum in a multicultural, anti-racism sense. When she would teach differences in families, she would include differences in cultures.

The year two/three teacher said that she was much more aware of the different ethnic backgrounds in her class, and what the children and their parents, as resource people, could contribute to the class.

The year three/four teacher noted that when racial problems came up in the class, they had a means of approaching the issues and that there was much less need for class discussions towards the end of the year than at the beginning. Fewer isolates appeared in the monthly sociogram, seeming to indicate improved relations among students.

The year five teacher stressed that he became aware of how multiculturalism can be related to many other subject areas and does not have to be taught in isolation.

The year six teacher said:

> I've been very impressed with the jigsaw approach. I have done some student teaching in the past, but I really found it to be a very challenging thing for the children, self-disciplining themselves, and I think

I'll try it again. I would love to do this unit again, but I think I will also try it in some of the units that I have traditionally done as stations. It's a very efficient way of getting information across, and really involves the children.

Reflecting further upon the use of this approach and its impact on himself as a teacher, he commented in writing:

As my work with this unit draws to a close this year, I reread the rationale to discover I only now really understand what this unit is about. I'm not sure how I missed it before, but if I am an example, using this unit has increasingly sensitized me to the problems in the curriculum.

The year seven teacher said, "It's the first time I really did a comprehensive program on the kids accepting different feelings and different cultures. There's really a variety of things coming out here. They learned to do a character study in First Face. "How do you think the girl feels? How do you think the boys feel?" Most of them agreed that the boys probably never even thought of it [their racial attack on a young girl]. From there came the discussion on how, as teenagers, they are treated the same way, that people just think they're thoughtless and, [that they] don't even think about what they're saying, and that sometimes the public sees them that way. They're things that the kids should talk about.

Question:

What impact do you think the program had on your students?

The kindergarten teacher commented:

It improved their whole sense of knowing about other people and other cultures, but not so much that, it just gives them a love of music and a love of literature, which overall I think is as important as

instilling the specifics of multiculturalism, but also
giving them the sense that there's varieties of things
out there that are really good to listen to and to see.
And it doesn't matter what they are. It's the fact
that they are good quality.

The kindergarten/year one teacher reported that the

students had more empathy for visible minorities and for new

children coming into the school:

> Because of the impact of <u>First Face</u>, they were more
> aware of how visible minorities felt. I know they
> were.

> They are more interested in other groups now. For
> instance, a little boy who is part German and part
> Mexican had always denied the Mexican part of him, and
> he always said, "I'm German, I'm German" because his
> father had always said that he was German. His mother
> was telling me that after the experience with the
> Mexican Day, he said to her, "You know, I'm Mexican
> too." He was proud of being Mexican as well. He was
> ready to wear the costume, and she said that up to that
> point he hadn't been.

> The other thing is that they are really interested
> in hearing words from different languages now. They
> know how to count in Japanese, and they know a few
> Spanish words, and they really like to hear new words.
> They think they're just great, because they can do that
> <u>Saturday Night</u> [song] in all these different languages.

The year one/two teacher responded that the children

were more open and sensitive:

> They talk more freely and openly about things during
> free periods or at lunch. They're willing to try
> different foods. If someone brings in something
> different in her lunch that her mum's made, they're
> willing to try it. It's an ongoing thing. Once you
> introduce something it drifts in all the time after
> that. It really has made an impact on the students.
> As soon as you make a big deal about somebody's outfit
> from another country, you find that you've got two
> outfits the next day, and an ornament from another
> country. It keeps itself going. From all of those
> things being brought in, then there's so many lessons
> to do from that. It's just infinite.

> It's not perfect, but at least they have opened up
> their eyes, and I find too that the kids are checking

each other a bit more. If somebody says something mean
to somebody, it definitely gets reported to me.

.The year two/three teacher thought that the students
had learned to identify prejudice and discrimination, and
referred to the way the children treated an Indo-Canadian
child in the class. "If anyone says anything to her,
they're really very quick to get on his or her back. At the
beginning of the year they weren't too thoughtful to her. ·
Now she has more friends." She also thought that the
children had gained a greater understanding and awareness of
different cultures.

The year three/four teacher was uncertain of the impact
of the program, saying "I'm hoping that it does help them
think that we all do have likenesses and differences, and
that they will have more respect for each other. I feel
that it has, but whether it really has is difficult to
gauge." She did credit the program with the fact that
relations among students had improved, according to the
sociogram which she did monthly.

The year five teacher responded that "It's certainly
made them more aware of likenesses and differences among
people, and hopefully it's given them a chance to think
about the positive aspects of being different, and also the
similarities among people. I'm not totally sure of what
impact it's had on them in terms of the playground and in
the classroom. I'm hoping it has, and I'm sure it has to an
extent. When a situation does arise, I can relate back to a

discussion that we had, and it gives them a basis to work from."

The year six teacher felt that while it was difficult to know what the impact was in the short term, the efforts made at this point could signal the beginning of changes that would take place later:

> It's really difficult to tell in a short term, what impact has developed. I'm trying to be careful not to have too great expectations in terms of behavioral changes, visibly watching attitudes change. You do see some softening and some awareness with some children, in terms of dealing with one another. I think that basically the main objective should be to put across the information, to develop the comprehension and understanding of the background of the different peoples involved. Just lack of ignorance changes attitudes, and even if it doesn't change it straight away I think that there will be a long term effect on these children, especially if they continue to have multicultural education. Their increased awareness and increased knowledge will stop them agreeing with assumptions that other people naturally make, because they'll know better. When other people make racist comments about clothing or generalizations about groups of people, they'll know better. Even though they may not outwardly express it at the beginning, they'll know in themselves that that's just not true. That, I think, is the beginning of behavioral changes later.

> One thing that goes along with the whole objective of the program is the working with the jigsaw groups. It reinforces the awareness of other people, the responsibilities dealing with other people. Through the activities [of the jigsaw process] the information that you are putting across, concerning Indo-Canadians, is reinforced. They must be aware of the feelings and the responsibilities they have to the other people in the group. There's a great mirroring effect there.

The year seven teacher expressed the view that the impact of the program varied, depending on the student:

> On some students it had a significant impact. On others, like the one I said that wasn't going to change her eating habits for anything, that kind of closed mindedness probably is remaining within her other

dealings. I could be wrong on that, but tolerance and open mindedness was what I really wanted to teach out of it. Would they be open minded about things as yukky looking as raisins in ginger ale? Some of them are a little bit more tolerant. They're a lot more respectful of what other people think. The thing that always worries me is that they can be respectful, but they can sometimes still say hurtful things. That worried me in the middle of some of the discussions.

I'd say it was a bell curve. The ones that listened and took everything in did change. Now they probably had more tolerant attitudes to start with. And so you might have more of the curve moving towards the changing. Move the bell of the curve over towards improved attitudes, I'm not sure we dealt with those ones at the bottom of the curve. A lot of it has come from home, and you're not going to change an awful lot of that. Hopefully for the people that needed to feel better about themselves, they did get something out of it.

Question:

Do you think the program affected other staff members? If so, please describe your perceptions of what occurred?

The kindergarten teacher made the observation that, of all the staffs she had ever been on, this was the most open and willing not only to talk about multiculturalism but also to address the issue of racism.

The kindergarten/year one teacher felt that the fact that everyone was starting something new had generated increased interest, awareness, and enthusiasm. She noted, as an indicator of that feeling, the frequent informal exchanges that took place, even in the hallway, related to the multicultural programs that people were implementing.

The year one/two teacher also expressed the view that the program had given the staff something new to think about, which had generated an enthusiasm. She stressed that

the sharing sessions had really helped in this regard, and said that what she really enjoyed was "the camaraderie of it all," the sense of coming together as a group.

The year two/three teacher found this difficult to gauge, but felt that the program expanded people's teaching abilities. She saw the fact that people got together to discuss things and exchange ideas as positive.

The year three/four teacher thought that the program had helped the staff to further their understanding of multiculturalism, of the students, and of one another's backgrounds, and to have respect for that. "We've come a lot closer to understanding what it's all about," she said.

The year five teacher commented that the program had "affected the staff in a very positive way," noting that, "everybody seemed really excited about what they were doing, and just generally felt good that they were contributing in some way, and at least doing something about it."

The year six teacher noted that he had seen teachers from a number of different cultural heritages become very enthusiastic about the program, on a personal as well as a professional level. "That," he said, "makes for very effective teaching and very rewarding teaching."

The year seven teacher thought that many staff members had gained confidence. "There was a lot of tentative feeling about it," she said, concluding that "[now] everybody feels more confident, and really more together about it all."

Question:

Do you plan to continue a program in multicultural education in your classroom in future years? If so, taking the above questions into consideration, how would you change it from the program you implemented this year?

There was a resounding "Yes," from all the teachers and many ideas of what they would do with the program in the future:

(a) development of a well-planned program, to begin in September and continue through until June

(b) utilization of many different entry points

(c) integration into many subject areas

(d) tracing of cultural origins

(e) celebration of many different special days

(f) a closer relationship with parents and increasing parent involvement

(g) greater use of resource people from the community

(h) use of newsletters to reach out to the community and extend the request for resource people

(i) walking field trips within the local community to see who is operating the laundromat, working in the bank, and so on

(j) field trips to various parts of Vancouver such as the Italian community, the Indo-Canadian community, and Chinatown

(k) visits into homes of different cultures

(l) greater use of the library

(m) provision of more books and resources to the library

(n) use of more films.

. The principal said:

Next year I want to have a look early in the year again
at materials and see if there aren't some new ones that
we might use, particularly at the middle grades, grades
three, four, and five, because that was where we had
the least choice in terms of materials. I'm hoping to
ask the teachers to include in their previews what
entry points they're going to use, and where they see
those relating to other subject areas. That will be
speculation, probably, because I expect some of that to
happen incidentally.

We'll proceed much the same way we have this year.
We'll certainly be calling you and asking for advice
occasionally. In September we want to have a meeting
with you and see if there are any new materials we
might try out. We'll keep track of what we're using,
and then attempt toward the end of next year to assign
certain materials to certain grade levels. Otherwise
I'm afraid that what we're going to run into is a
situation where kids are saying, "We've done this
before." I know that you can do things from a
different perspective or in more depth, but children
get turned off if they think they're simply being re-
run through something. That hasn't been a problem to
date because we haven't used as many of the materials
before as we have this year.

Question:

How did your discussions with me affect your program
planning and implementation? How would you change the
role which I played another time. What is the minimal
support you think another staff might need in order to
embark successfully on a similar project?

The entire staff and the principal expressed

appreciation for the support and encouragement received.

Much of what they would require in future assistance from a

resource person reflected the needs that had been fulfilled

this past year.

A resource person should be experienced and qualified

but must also have a "soft approach" in order to explain the

subtleness of this type of program. Right from the

beginning he or she should bring in the element of anti-racism, and help teachers develop strategies to deal with racial slurs.

A resource person's basic role is to generate ideas, interest, and enthusiasm and to advise on format, lesson plans, and time scheduling. He or she is there to give direction, to get the program started and, possibly, to work in a lesson or two. If a teacher is uneasy about something or feels at a standstill, it is important to be able to turn to someone to get help, even if it is by phone.

Every teacher stressed that an important role of the resource person was either to provide resources or else the information on what was available. They also added that after about the first month when the staff is feeling rather overwhelmed by everything they want to do, all the materials to be used, and all the time required, would be a good time for the resource person to provide a workshop.

It was realized that in the future a resource person would not be able to spend a great deal of time with the teachers, but the reactions varied from needing a visit once a week, once every two weeks, to once a month.

Other ideas as to sources of support included recognition of the important role played by the school principal, the value of planning and starting the program in September, and the need to provide time for the formulation of a bibliography of materials available in the school library. It was also recognized that support came through

sharing with one another, and through reaching out to and involving the community. One teacher described the prevailing feeling as that of a "pioneering spirit", and stressed that for that to continue, it had to be communicated to other people.

Question:

> What do you see as the key elements in a successful program of multicultural education?

This open-ended question was addressed to the seven participating teachers. Responses were analyzed for the emergence of common themes relating to the establishment and maintenance of such a program. These themes are listed below, in order of frequency.

(a) willing, committed, enthusiastic staff................ 5

(b) common purpose, realistic goals...................... 5

(c) sharing, camaraderie, group discussions............... 5

(d) duration, consistency, ongoing....................... 2

(e) resources... 2

(f) resource person..................................... 2

Several teachers also spoke of the goals of such a program, three of them making reference to the building of respect, empathy, and understanding, and another to the recognition of bias and discrimination.

Question:

> What advice would you give to other individual teachers who were considering placing greater emphasis on multicultural education?

The grade seven teacher said:

> I think that I would say that anything that they want
> to do is better than nothing. A lot of people hold
> back on it because they feel inadequate about it. Just
> go ahead and start with it. It's going to take awhile
> before they really feel comfortable with it anyway.
> It's like doing your first math lesson teaching adding
> or multiplication, and until you teach kids all the
> relationships, until you see the relationships, nothing
> fits together. Nothing gels, nothing makes sense.
> Individually it does in your mind, but you don't see it
> until you've done it for awhile. And it's the same
> thing with multiculturalism. I don't think it starts
> to mean anything to you until you actually have a lot
> more behind you. Then you see where you should have
> gone and what you should have done.

Drawing on his experience of the past several years,

the grade six teacher stressed the integration of

multiculturalism into many areas of the curriculum:

> I would encourage people not just to look at it as one
> area of the curriculum, but to get some objectives in
> mind and start looking at other subject areas for
> integrating what you're doing. A multicultural lesson
> can be from a reading story, social studies material,
> science, or, for example, in P. E. you can do games
> from around the world. There are so many different
> ways of integrating multicultural education into the
> curriculum.

He also felt it important that individual teachers

trying to implement multicultural programs on their own,

find ways of sharing what they were doing, possibly with

parents or other teachers.

The importance of integration into varied subject areas

and of sharing and support were themes echoed by other

teachers. Other items stressed were:

(a) the establishment of clear goals and objectives

(b) the necessity consistently to correct racial slurs

(c) the emphasis of respect and understanding of one another as opposed to straight information about other cultures

(d) the value of using manageable entry points such as the tracing of cultural roots through family trees, the celebration of special days throughout the year, the use of sensitizing films such as First Face, or the use of adaptable curriculum units such as New Friends

(e) the need for lots of ideas and resource materials

(f) the usefulness of connecting with a resource person or persons.

Question:

> If you were in another staff, would you encourage the staff as a whole to find a place for multicultural education in their school philosophy, and to develop a program in accordance with that? If so, how do you think you might go about that process?

All teachers agreed that they would like to encourage another staff. They gave a good deal of thought to how they would go about winning the support of that staff, realizing that they might be resented if they pushed too hard. Strategies for winning this support included:

(a) raising the issue with staff discussions, including those relating to the development of school goals and philosophy

(b) inviting an experienced resource person or several teachers from one's previous school to talk about their programs

(c) leading by example, developing a core group of those interested, obtaining support of the principal, and then going to the staff.

One teacher, in stressing the importance of establishing a positive climate around the issue, said "You have to be good in P.R.... You can't go in and say, 'You have to do this.' I wouldn't do it that way, because people resent things that are laid on to them.... Do a brainstorming session, see whether they don't come out with, 'That's it! Gee, this is what we need to do.'

Another teacher expressed the view that the acceptance of multiculturalism at the school level was closely linked to district policy and the question of whether multiculturalism was really perceived as a priority within the school district.

Chapter 6:   Analysis of the Findings

It is clear, on the basis of the teachers' comments, that they were pleased with the multicultural action plan which they had collaborated in developing and implementing. It is also clear that they considered the ongoing support which they received through the process of development and implementation to be of value.   In this section of the study, process and outcomes are examined and analyzed in relation to the literature on multicultural education and professional development.

Multicultural Education

June Wyatt (1984), cited in the literature review, points out the broad diversity of approaches which exist with respect to multicultural curriculum.   This diversity exists also within the context of this project as a natural consequence of the fact that teachers were encouraged to develop programs congruent with their own needs and stages of development.   One of the interesting outcomes of the case study is the transition which took place in many teachers' thinking as they experimented with various approaches, reflected upon those experiences, and planned for the year ahead.   Every teacher was able to suggest ways in which he or she planned to change the program in the future in order to improve it.   Though a diversity of perceptions and plans

continued to exist, a number of commonalities among many of the participants also emerged. These common themes are:

(a) the incorporation of students' language and culture into the curriculum

(b) the participation of parents and the community

(c) the use of instructional strategies which promote reciprocal interaction among students and between students and teachers, motivate students to use written and verbal language actively, encourage students to generate their own knowledge, and provide experiences which will address both students' feelings and their intellects

(d) the use of assessment processes to facilitate advocacy on behalf of students rather than legitimize the location of "problems" in the students

(e) the integration of a multicultural "approach" into many areas of the school program

(f) the sensitivity of the teacher

Each of these themes is analyzed in relation to the literature on multicultural education.

Incorporation of minority students' language and culture, urged by both Cummins (1986) and McCreath (1986), was the dominant feature of the kindergarten/year one teacher's program. It came to play an important role in the year one/two classroom and assumed varying degrees of importance in other programs. The two teachers who put significant effort into this aspect of their programs both

declared their intent to intensify the effort next year, indicating that they found the approach to be valuable.

The active involvement of parents and the community is advocated by many writers (Cummins, 1986; McCreath, 1986; Wyatt, 1986). Not surprisingly, the teachers who stressed incorporation of language and culture were also those who stressed involvement of the minority community. The kindergarten/year one teacher, in particular, who already had an extensive program of parent involvement, formulated ambitious plans to survey all of her parents the next year and involve as many of them as possible in the classroom. It must be acknowledged, however, that this characteristic did not emerge within all the programs, nor did it emerge in all the plans for the future. While one may speculate as to the reasons for this, it is reasonable to suggest that since extensive community involvement requires some departure from traditional school practices, it may initially require a fair degree of support.

Prominent in the literature on multicultural education, are the voices of those researchers and theorists who are advocating instructional strategies intended to enhance the level of communication in the classroom and the school, and involve students more actively in their own learning. These writers call for educational processes characterized by: (a) reciprocal interaction between students and between students and teachers (Aronson, Blaney, Stephan, Sikes & Snapp, 1978; Cummins, 1986)

(b) the active encouragement of all forms of language use
(Cummins, 1986)

(c) students' active participation in generating knowledge
and guiding their own learning (Cummins, 1986)

(d) experiential activities which call upon the students'
emotions as well as their intellects (Ijaz, 1984).

Many of the programs incorporated one or more of these
approaches to instruction. The jigsaw process of co-
operative learning, for instance, so impressed the year six
teacher that he planned to utilize it in other areas of the
curriculum in the future. The class discussions held by the
year five teacher generated a great deal of student
interaction and use of language. The simulation activity
used with the year seven students was an experiential
activity that had an impact on both their feelings and their
intellectually-based understanding. The New Friends program
at the year two level encouraged students to communicate
verbally in large group activities and to work
collaboratively generating written and verbal language in
small groups. The discussions that took place in all
classrooms, around the videos and films shown and around a
wide variety of issues, encouraged reflection and the
communication of ideas in both written and verbal form.
Generally, teachers felt very good about the pedagogy
related to their programs and planned not just for
maintenance but for expansion in the year ahead.

The question of assessment, raised by Cummins (1986), is a difficult one and involves many factors beyond the scope of this case study. It is encouraging to note, however, that the focus of the staff in this school was not on changing students to fit the school or on removing "inappropriate" students, but on changing the institution of the school itself so as better to meet the needs of all the students.

Another issue identified in the literature relates to the desirability of integrating multicultural education into all aspects of the school program, as opposed to "teaching" the selected content in specified courses to be taught in the specified grade and subject areas (McLeod, 1986; Kamra and Wood, 1987). Many of the teachers who participated in the project came to share this point of view based on their own experiences. This conviction was clearly expressed, both in terms of their own plans for the future and in terms of the advice they would give to others planning to implement a program of multicultural education.

The importance of teacher sensitivity is stressed in the literature relating to multicultural education (McCreath, 1986; Special Committee on Visible Minorities in Canadian Society, 1984). Questions relating to the issue were not posed nor was the issue directly addressed at any point in the collection of data. None the less, teacher comments about their students and their references to their

own growth in the process of implementing their programs indicate their high level of sensitivity.

The literature cited above and the experiences of these participants all point to the question of educational process, as much as that of content, as being critical in the attainment of the objectives of multicultural education. This is paralleled in the literature on staff development in which process is once again a pivotal question.

Professional Development

In response to the question of what factors contributed to the success of this in-service experience, many of the answers which emerge are tied to the school as a base for the program. First of all, the focus developed as a result of a desire on the part of the school staff to respond effectively to needs existing in their school community. This focus meant that the entire project had a very direct and practical meaning, and was tied to the sense of commitment or "pioneering spirit" which they shared.

Five of the seven teachers asked to identify what they perceived as key elements in a successful program of multicultural education mentioned a willing, committed, and enthusiastic staff and a sense of purpose.

Participants in this school agreed that the winning of staff support would also be a key to success in introducing, such a program in another school. Most of those interviewed felt that such approaches as good public relations or

"leading by example" would be important elements in
obtaining support from both teachers and administrators, but
one teacher linked the support to district policy and
whether multicultural education was in fact perceived as a
district priority.

These varying perceptions reflect the diversity of
viewpoint also present in the literature. The issue of how
to win support for multicultural education is important
since we know that at this time some teachers and
administrators are not prepared to make more than a head nod
in the direction of multicultural education (Fisher and
Echols (1989). Hope comes from the direction of those
writers who suggest that it is possible to mandate the focus
of professional development activities, and still win the
support of teachers through their involvement in processes
relating to the development and implementation of the in-
service and the quality of the experience itself (Anderson &
Fullan, 1984; Loucks-Horsley et al.,1987).

Rated equally important by the participants was the
element variously termed "sharing", "camaraderie", or "group
discussion". The collegiality and collaboration implied by
these terms was a factor in the work of all the teachers,
and of immense importance to most. It was this factor, in
fact, which most participants credited with generating and
maintaining much of the enthusiasm that characterized the
program.

This perception is reinforced by the literature. Anderson and Fullan (1984) stress the importance of consensus on goals, particularly in situations where variability in practice is promoted and multidimensional innovations sought, as is clearly the case with this study. Many writers agree that where teachers are to be partners in the bringing about of change, in-service must be related to this endeavor, and collegiality and collaboration characterize the process (Wideen, 1987; Gibbons & Norman, 1987, Griffin, 1987). Showers, Joyce, and Bennett (1987), while they do not consider it essential that teachers organize or direct the in-service program, agree that "social cohesion and shared understandings" do facilitate teachers' willingness to try out ideas.

The need for collaboration with a resource person was raised repeatedly in the interviews. This point is implicit in much of the literature relating to school-based staff development and explicitly stated by Fullan (1979).

The principal played a decisive role in selection of multicultural education of a focus for the school, in the planning and in the delivery of the in-service component, and in the implementation of the program. It is important to note that she approached this role as a facilitator rather than as a top-down leader. At staff meetings as much of her effort went into active listening as into the communication of her own thoughts or feelings. Her underlying feelings of enthusiasm and commitment were communicated in small as well

as large ways. There was the consistent focus on the raison d'etre for the program: the students.

The importance of the role of the principal is well recognized in the literature. Griffin (1987) and Fullan (1987) tie such leadership to collaborative processes, a concept well borne out in this study. Fullan (1979) emphasizes the need for the principal to give active direct support to in-service, and other writers comment upon the importance of the principal as a key participant (Hunter 1986; Loucks-Horsley et al. 1987; Wood, 1982).

The question of duration of the in-service program was not broached directly; however, virtually all of the teachers recognized the need to plan and implement an ongoing multicultural program, and pointed out that to do this some form of support was necessary. Estimations of the minimal support necessary varied from weekly to monthly visits from a resource person in order to give direction and support to the program. Components of that support included facilitation of workshops and group discussions, collaboration with teachers on an individual basis or in small groups, and provision of resources.

This perception is widely endorsed in the literature, with writers calling for staff development programs which are thematic, systematic, comprehensive, intensive, context sensitive, and long-term (Fullan, 1987,1979; Griffin, 1987; Loucks-Horsley et al., 1987; Hunter, 1986; Wood, 1982; Speiker, 1978).

In this program workshops were not limited to the presentation of theory, but extended into the realms of assessment, goal setting, and the establishment of an action plan. Round robin staff discussions formed the basis for another kind of workshop during the implementation phase, and the sharing that occurred facilitated the further development of understandings. Collaboration between individuals and in small groups characterized the program to an increasing degree as time progressed, and assessment and planning for maintenance in the next school-year became a focal point as the current one pulled to a close.

Though program components vary, the concept of a planned and systematic approach to in-service is repeatedly advocated in the literature (Showers, Joyce & Bennett, 1987; Griffin, 1987; Wood McQuarrie Jr. & Thompson, 1982, Lawrence, 1978). The usefulness of an approach which provides for support in implementation is borne out by the experiences of those participating in this case study.

Generally speaking, the findings of the case study validate many of the themes running through the contemporary literature on both multicultural education and in-service. The study suggests that school-based staff development can be an effective vehicle through which to bring about school change, that collegiality and collaboration can be powerful forces in maintaining both the level of enthusiasm and the momentum toward change, that the efforts of a supportive principal have a genuine impact, and that a systematic and

ongoing program which incorporates the elements of training, assessment, goal setting, planning and support during implementation can create the conditions for the successful implementation of a multicultural approach to education.

Summary

This case study describes a school-based program of in-service in multicultural education from the development of a multicultural action plan through its implementation.

The purpose of the study was to assess the impact of in-service in multicultural education which (a) was school based, taking into account the unique needs and resources of the school, (b) was action oriented, (c) provided on-going support, and (d) had the feature of evaluation at regular intervals, with revision as necessary.

The site of the study, a school located in a suburb of Vancouver, had approximately 205 students enrolled in eight classes. Focusing on multiculturalism for the third year, the school staff was seeking to become more effective in countering racism and promoting appreciation of diversity. The in-service project took place over a five-month period in 1984/85.

The researcher was a participant observer/change agent. With close collaboration characterizing the process, the researcher roles were to (a) facilitate workshops, (b) work with teachers in formulating and implementing individual action plans, (c) provide access to resources, (d) facilitate staff sharing and planning, and (e) gather and interpret data on the planning, implementation, and evaluation of the project.

The initial intent of the study was to gather and analyze data relating to the impact of the in-service and attendant curriculum implementation upon teachers, students, and parents. To this end, appropriate data was gathered. It became clear, however, that the scope of such a study was too large with too many variables to be considered, and that much of the data relating to student change would be influenced by the fact that this project marked not the first but the third year of the school's multicultural project. For this reason the decision was made to narrow the topic, focusing upon the participating teachers and principal.

Sources of data used to describe the in-service and curriculum implementation were (a) anecdotal notes relating to individual programs and the project as a whole, (b) excerpts from questionnaires about classroom multicultural programs and written communications within the school, (c) video tapes of multicultural lessons, and (d) media coverage of the school multicultural program. The findings were based primarily on interviews in which teachers reflected upon various aspects of their classroom programs, the in-service program, multicultural education in general, and their thoughts and aspirations regarding the future.

To varying degrees, characteristics of classroom programs were parent involvement; incorporation of students' language, culture, and experience into the program; the use of interactive teaching strategies such as the jigsaw form

of co-operative learning; a variety of forms of class discussions; and experiential activities such as role plays. Teachers became aware of a need to infuse a multicultural approach throughout the curriculum and developed strategies for dealing with racism.

The findings of the case study validate many of the themes running through the contemporary literature regarding professional development. The study suggests that school-based staff development can be an effective vehicle through which to bring about school change, that collegiality and collaboration can be powerful forces in maintaining both the level of enthusiasm and the momentum toward change, that the efforts of a supportive principal have a genuine impact, and that a systematic and ongoing program which incorporates along with presentation of theoretical information, the practical components of planning and support during implementation, can make a difference.

While one may not make generalizations on the basis of a case study, such a study can undeniably perform the function of showing what is possible. The findings of this study suggest that support during the period of implementation can be of great value in bringing about change in schools, particularly where multidimensional changes are sought, as is the case with multicultural education. This would suggest that further research in the area, including the development and utilization of varying means of providing support, is warranted.

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Appendix: Annotated Bibliography

Teachers were asked to identify and informally rate the curriculum materials which they had utilized.

Print materials.

Allan, J., & Nairne, J. (1985). Promoting Multiculturalism: A Manual of Classroom Discussion and Topics. Vancouver: University of British Columbia.

The manual describes methods and provides lesson plans that school counsellors and teachers can use to promote multiculturalism and to deal with the issue of racial prejudice and discrimination.

The year five teacher found that the format outlined in the manual made it easy to get the students involved in the discussions, and facilitated bringing into the discussion the experiences of the children in the classroom and on the playground. He also liked the fact that the program did not tell the students what to think, but aided them in identifying problems and alternative ways to handle them.

Anderson, H., Seesahai, M., & Williams J. (1984). Social Studies Unit: Indo Canadians. Unpublished manuscript.

This unit calls upon both process and content to convey the values of multiculturalism. Through the jigsaw process, a form of co-operative learning, students become interdependent teachers and learners.

The year six teacher was enthusiastic about the unit, the impact of which exceeded his expectations. He found the

approach a powerful way to teach social studies, observing that the children responded genuinely and with interest, and that their sensitivity to the universality of emotions was increased as a result of the activities.

Hood, B. (1984). <u>Exploring Likenesses and Differences with Film</u>. Canada: National Film Board.

This unit provides overviews and practical suggestions for the utilization of a variety of films available through the National Film Board and other sources. The emphasis is upon an exploration of the likenesses and differences to be found in all people in general, and the varied ethnic and minority groups among Canadian people in particular. The emphasis is placed upon realizing the dignity of all people.

Classes from years two to six viewed and discussed films introduced in the booklet from varying perspectives. Generally speaking, the teachers were well satisfied with both the booklet and the films it identified.

The unit is available through the B. C. Teachers' Federation.

May, E. (Ed.) (1985). <u>Exploring differences - individual differences: An experience in human relations for children</u>. Vancouver: British Columbia Teachers' Federation.

First establishing the commonalities of all members of the human family, this activity book promotes an understanding and respect for individual differences. The book outlines ninety experiences appropriate for elementary students.

Teachers using it at the kindergarten, year one, and year two levels found many "great" ideas in it.

Western Education Development Group (1984). New Friends and Teacher's Guide to New Friends. Vancouver: Alternatives to Racism.

This grade two program traces the adventures of a small but diverse group of children with whom students can identify. The teacher's guide suggests a wide variety of instructional strategies to help students understand that Canadians come from different cultures, races, and religions. The students bring their own experiences into the program and interact with one another as they learn that each group makes its own contribution to the richness and variety of life in Canada.

The grade two teacher liked the unit very much, noting that it involved the children and affected their interactions both in and out of the classroom. She felt that it gave her a basis from which to work and provided an excellent springboard from which to introduce innovations to her program.

Problems were that she did find it necessary to do additional research to supplement the information provided in the teacher's guide, and that she often had to modify lessons which called for advanced student skills.

Videocassettes and Films

Films or cassettes not included in the booklet
Exploring Likenesses and Differences with Film are described
below.

Hi Perspectives Media Group Productions (Producer). (1982).
New Canadian kid: The video play [Videocassette]. Vancouver.

Based on the original stage production by Green Thumb
Theater for Young People, this play dramatizes the immigrant
student's experiences including those relating to cultural
differences and racism. The value of friendship is also
highlighted.

This production made a tremendous impact on both
students and teachers. Though it was somewhat advanced for
the primary levels, teachers still considered it to be
useful. Intermediate teachers rated it an excellent
resource.

National Film Board of Canada (Producer). (1976?). First
face [Film & Videocassette]. Ottawa.

This short, unnarrated production draws a sympathetic
portrayal of a young Asian girl as she is taunted by two
Caucasian boys.

The teachers enthusiastically endorsed this film. They
found it to be excellent because of its emotional impact.
It was used from kindergarten through to year seven.

Saltzman, G. & Yateman, R. (Producers, Directors & Editors). (1977). <u>Another kind of music</u> [Film]. Toronto: Cineflics.

This movie tells the story of two youths from different ethnic backgrounds who become friends when they discover a common interest in music.

Teachers reported that both primary and intermediate students enjoyed the movie, the older ones because they were able to identify with the age group portrayed, the younger ones because they liked the music.