

**"GOOD FOR EVERYONE":  
AN ANTI-RACIST EDUCATION RESOURCE  
FOR TEACHER EDUCATORS**

by

Sheila Fusae Rawnsley  
Bachelor of Education, Simon Fraser University, 1997

PROJECT SUBMITTED IN PARTIAL FULFILLMENT OF  
THE REQUIREMENTS FOR THE DEGREE OF  
MASTER OF EDUCATION

In the Faculty  
of  
Education

© Sheila Fusae Rawnsley 2003

SIMON FRASER UNIVERSITY

November 2003

All rights reserved. This work may not be reproduced in whole or in part, by photocopy or other means, without permission of the author.

## APPROVAL

**NAME** Sheila Fusae Rawnsley  
**DEGREE** Master of Education  
**TITLE** "Good For Everyone": An Anti-Racist Education  
Resource For Teacher Educators

### EXAMINING COMMITTEE:

---

Jane Beynon, Associate Professor  
Senior Supervisor

---

Kelleen Toohy, Professor  
Member

Date: *November 18, 2003*

## PARTIAL COPYRIGHT LICENSE

I hereby grant to Simon Fraser University the right to lend my thesis, project or extended essay (the title of which is shown below) to users of the Simon Fraser University Library, and to make partial or single copies only for such users or in response to a request from the library of any other university, or other educational institution, on its own behalf or for one of its users. I further agree that permission for multiple copying of this work for scholarly purposes may be granted by me or the Dean of Graduate Studies. It is understood that copying or publication of this work for financial gain shall not be allowed without my written permission.

Title of Thesis/Project/Extended Essay

**"Good For Everyone": An Anti-Racist Education Resource For Teacher Educators**

---

---

---

---

Author:

\_\_\_\_\_  
(Signature)

Ms. Sheila Fusae Rawnsley

\_\_\_\_\_  
(Name)

Nov. 18 / 03

\_\_\_\_\_  
(Date)

## **Abstract**

This project is an anti-racist resource for university teacher educators and their student teachers. Current research, as well as interviews with key educators in the Professional Development Program at Simon Fraser University, makes it clear that effectively addressing anti-racist education with student teachers requires infusing anti-racist approaches into the objectives of teacher education. A rationale for using an anti-racist approach to teacher education, as well as the reason this approach is often difficult to implement, are considered.

The project also includes an annotated bibliography of readings for teacher educators. Readers may wish to use these both in their own professional work and in their work with student teachers. The final section of this project is a selection of anti-racist education activities which teacher educators may select to use with their students.

# **Dedication**

This project is dedicated to my family:

My parents, who have endured much racism, yet taught me to remain gracious and forgiving;

My sister, who inspires me with her tireless effort at making education and educators better;

My husband, who has delicately shown me other ways of knowing and loving life;

My beautiful daughter, Miya, who has taught me pure joy.

Thank you to each of you for your love and support.

## **Acknowledgements**

Special thanks to Dr. June Beynon who listened, shared and supported—each at just the right time-- throughout my graduate studies. Thank you for modelling good practice for teachers and for sharing your stories, and acknowledging each of ours, in our combined quest to learn more about education.

Also, thanks to Dr. Kelleen Toohey who gave me valuable feedback and encouraging words about my work.

Last, but definitely not least, thank you to Penny Simpson, theses assistant, who taught me--even when I was tired of learning-- and fed me jellybeans when I really needed the sugar...

# Table of Contents

<b>Approval.....</b>	<b>ii</b>
<b>Abstract .....</b>	<b>iii</b>
<b>Dedication.....</b>	<b>iv</b>
<b>Acknowledgements.....</b>	<b>v</b>
<b>Table of Contents.....</b>	<b>vi</b>
<b>The Question.....</b>	<b>1</b>
<b>About the Author .....</b>	<b>2</b>
<b>Rationale.....</b>	<b>5</b>
<b><i>"Anti-racist education is good for everyone..."</i> .....</b>	<b>6</b>
Our Responsibility.....	7
Policy Changes: Sign of the Times .....	8
The Roles of Teachers and Teacher Educators .....	9
Resistance .....	12
Critical Dialogue .....	13
Diversify Staff .....	14
Clarify Goals.....	15
Care. Hope. Dream. Do... ..	16
<b>Annotated Bibliography .....</b>	<b>18</b>
Recommended Books .....	18
Recommended Articles.....	24
<b>Activities.....</b>	<b>27</b>
1. Discussion Starters .....	28
2. Sociometry of Oppressions .....	32
3. Vivian Paley's Books:.....	33
4. Articles for Discussion: .....	35
5. "What Can I Do to Respond to Racism" Scenarios .....	37
6. Who Am I?.....	39
7. Family Treasures Activity.....	40

8. Video: A Class Divided .....	41
9. Reflective Writing .....	42
10. Checklist for planning lessons: .....	44
<b>Appendices .....</b>	<b>46</b>
Appendix A: Ethics Approval Letter .....	47
Appendix B: Project Methodological Procedures: "Anti-Racism Curriculum in the PDP at SFU" .....	50
Appendix C: Interview Questions and Data .....	51
Appendix D: Policy Changes .....	54
Appendix E: A Brief Overview of Racism in British Columbia .....	58
Appendix F: Resources Available at the CET (SFU) .....	62
<b>References .....</b>	<b>63</b>



## **The Question**

**How can we open up the unsettling discourse of race without making people afraid to speak for fear of being naïve, offensive, or using the wrong language?**

Cochran-Smith, 1995: p. 546

## **About the Author**

Collecting my thoughts and memories to write my grandfather's eulogy, I came across a photograph of him beaming with pride and satisfaction. He was holding the apology from the federal government for his internment and mistreatment during the Second World War. Of course I would include this finding as part of his "story" and the picture in a collage tribute to his productive and incredible 92 years. That is what I thought. My grandmother, usually quiet and non-confrontational, emphatically declared (through my mom as translator) that there would be absolutely no mention of the internment at his funeral because it would offend the "hakujiin", or white people. What? Had my family, predominantly born in Canada, not been the ones mistreated? Had it not been the racist laws that left my grandparents with nothing except their family and one suitcase each, to relocate away from the coastline where they would not be considered a "security threat"? The thought of my sweet, little grandparents and their innocent children being seen as a threat to national security would be laughable, except that it is true. It is part of British Columbia's history.

My grandfather's death and my grandmother's adamant instructions had a major impact on me. It occurred during my second year of teaching and the

year I was to be married. Reflecting on my life to that point, I realized it had been a privileged and "good" life, full of wonderful experiences. The parts that stuck out as particularly painful and negative, however, were the incidents where I had been treated poorly, unfairly and disrespectfully because of my race. Growing up, I always thought of myself as just another kid. Once in school, I would be asked in a well-meaning, but condescending way, "Tell us how *your* people do this, or that..." *My* people? Somehow I was different, that much was clear. How did *my* people do things? I have strong childhood memories of large, boisterous family dinners, weekly church lessons and the annual Powell Street Festival. I began to understand that I was Japanese and got the sense from family and Japanese community members that this was better than being anything else. The message was slightly different at school and in public.

"Chink! Chink!" I can recall being tormented by a group of white teenagers every day as I walked home from elementary school in a nice, "multicultural", middle-class suburb. It made me sick to my stomach with fear, yet I didn't dare tell anyone because I thought it was something I had done. When working as a parking ticket seller at the PNE racetrack, I was verbally attacked numerous times by older, white men who called me "stupid Chinaman" and other racists slurs. I'm not sure if that was better or worse than being told by my co-workers and "friends", "Those Chinese people are the worst drivers and they stink. But I don't mean you, Sheila." My hakujiin husband's first overt encounter with racism was when we were visiting Harrison Hot Springs and a

white man from Chilliwack started making fun of me and speaking slowly to me as if I were mentally challenged. Welcome to my life, I thought. That sick feeling in my stomach recurs every time we see a stand-up comedy act, where I basically hold my breath and wait for the part where the comedian starts using a Chinese accent and talking about "East Indians driving cabs and eating curry", or how it's tougher to be white these days.

My experiences are the major force behind my interest and determination in anti-racist education. Questions that have formed over the years are: Why is it so hard for *me* to respond when people make racist jokes or comments? Will racism affect my daughter in the same ways it has affected me? How is our history part of what we do today? Is "multiculturalism" enough? Can racism be "eliminated", as thought and advocated in the '80s? What efforts are being made today in order to attain this idealistic goal? **What critical role do educators play in this endeavour?**

## **Rationale**

Faculty associates play a key role in supporting student teachers to work effectively with diverse school populations. In order to work for a more peaceful and equitable future, anti-racist education needs to be a priority for educators, and therefore, teacher educators. The following rationale proposes integrating anti-racist practices into all aspects of the Professional Development Program (PDP) at Simon Fraser University. The sources used for this project are current research, interviews with key educators in the PDP, as well as my own experiences as a graduate of the PDP, a classroom teacher, and a visible minority. The topics covered include: teacher/teacher educator responsibility; policy changes; the role of teacher/teacher educator; resistance to anti-racism education; critical dialogue; diversifying staff; clarifying goals; and the possibilities. Following the rationale is an annotated bibliography of current readings in this area, as well as activities to be used with student teachers. My hope is that all faculty associates will read and use this resource as part of their planning for work with student teachers.

## ***"Anti-racist education is good for everyone..."***

George Sefa Dei, 1999

Anti-racist education, best described by educational theorist, Enid Lee (1985), is "a perspective that permeates all subject areas and school practices". Anti-racism is not a subject that can be "taught" in the traditional sense of the word. It is not a simple unit plan, nor a list of characteristics of groups of students. The answer is not "colour-blindness" (i.e. "I do not see colour; I just see children"). These types of practices decontextualize teaching and learning and increase the very stereotypes they are intended to dispel (Cochran-Smith, 1995). Anti-racist education is not one teaching method: it is a "culturally responsive" attitude about teaching (Irvine & Armento, 2001); it is "engaged pedagogy" and the "practice of freedom" (hooks, 1994); it is "critical pedagogy that reflects intellectual frameworks and political commitments" (Cochran-Smith, 1995); it is, simply put, the responsibility of all educators.

## ***Our Responsibility***

*Educators have power, as well as "awesome responsibility"*  
hooks, 1994, p. 206

Meeting the needs of the diverse student body is one of the most daunting challenges facing current educators. Schools must prepare students who are able to think critically about social justice and to actually "do" something to challenge the status quo. Schools of education, therefore, must prepare teachers, counselors, administrators and university faculty members who can ensure that all students receive an education that enables them to reach their maximum potential (Futrell, Gomez & Bedden, 2003). Part of this "maximum potential" is giving students the cognitive tools to be able to think critically and make their voices heard. It means students becoming aware of racial, class, gender and sexual implications of whatever is taught in the classrooms, as well as the importance of human co-existence and collective responsibility (Dei, 1996). Anti-racist education seeks to build "communities of difference" in which individuals are treated fairly and recognized for their uniqueness. Schools are central in this role because they "evaluate and rank children and thus manufacture identities for them" (Toohey, 2000: p. 125). It is important to build these communities of difference in the schools; thus, it is essential in universities where student teachers form, revise and articulate their philosophies of education. If the main aim of education is to nurture the growth of competent, caring, loving people, as espoused by Nel Noddings (1992), then anti-racist

education needs to be embraced and advocated by student teachers. In order for that to happen, it needs to be part of the discourse of teacher educators. Teacher education, then, is a critical time to open the unsettling discourse of power structures, dominant societal norms, and racism (i.e. Dei, 1996; Delpit, 1995; Cochran-Smith, 1995; Beynon & Warsh, 1993). As Lund (1998) points out, "Seeking meaningful reforms [in teacher education] offers challenges, but the alternative of maintaining the status quo in the face of ongoing inequity and discrimination seems downright irresponsible" (p. 5).

### ***Policy Changes: Sign of the Times***

*Due recognition is not just a courtesy we owe people.  
It is a vital human need.  
Taylor, 1994: p. 26*

Racist ideologies pre-dated social science analyses. Treating people poorly because their race was deemed inferior was commonplace in North American history. When a group was perceived as different (physically by skin colour, facial structure, or build, or mentally as judged by speaking a different language and practicing different cultural ways), they were treated differently as a group. For most, this meant laws that kept them "different" and separate from the white Europeans and with laws that worked against them. Legal and policy changes are the first piece of the puzzle towards making anti-racist education "good for everyone" (see Appendix D for a chronological list of relevant policy and legislation changes). These changes demonstrate the ideals and values of governments and other social institutions. In Taylor's terms, this is the



emergence of the 'politics of equal recognition', or 'dignity', which includes the "equalization of rights and entitlements". Most pivotal in this change were the federal government's *Canadian Multiculturalism Policy* (1971) and *Canadian Charter of Rights and Freedoms* (1982) which both claimed Canada to be a nation made rich because of the many cultures living together and ensured the rights of all people living in this country. The educational approaches and policy changes, from assimilationist to pluralist, follow the changes and developments in federal social policy (Beynon & Warsh, 1993). It is important for teacher educators and teachers to know and understand the history of racism in Canada (see Appendix E for a brief summary), as well as the policy changes over time, because it provides a social and historical context to the educational institutions in which they work.

### ***The Roles of Teachers and Teacher Educators***

*We must look unflinchingly at  
our own teaching and our own programs—  
at what we say about a multicentered, multicultural curriculum  
on the one hand, and what we demonstrate about it on the other.*  
teacher educator, Cochran-Smith, 1995: p. 567

Undoubtedly, teachers and teacher educators are in positions of power—power to create social and educational change, or not. Autonomy is one of the profession's core beliefs about what it means to be a teacher. As Ladson-Billings (1994) points out, teachers who practice culturally relevant methods "see their

teaching as an art rather than as a technical skill" (p. 25). Teachers can potentially construct knowledge as we engage in discourses with students and other teachers.

In preparation for writing this paper, I interviewed faculty, coordinators and faculty associates who had a particular interest in the area of anti-racism education. Many mentioned that faculty associate autonomy is the program's "greatest strength and its greatest weakness". By giving faculty associates the autonomy to decide how and what to teach, it allows for creativity and authenticity, yet it also leaves room for gaps, so that unsettling topics, such as racism or homophobia, may never be addressed with student teachers. This is problematic because student teachers, once certified, gain their own autonomy which will likely result in these same "gaps" in their classrooms, and ultimately, in their students' lives. This problem is obviously not unique to SFU. Stovel (1996, in Lund, 1998) found, when studying the teacher education program at the University of British Columbia (UBC), that the multicultural or anti-racist curricular content depended predominantly on the instructor's willingness to address these "uncomfortable issues". In another study on the UBC teacher education program, it was found that many student teachers, when reflecting on their experiences in the program, requested more time be spent on dealing with multiculturalism and "courses contributing to understanding ethnic minorities" (Housego & Badali, 1996: p. 388, in Lund, 1998).

The British Columbia College of Teachers outlines that faculties of education must address racism, homophobia and other social justice issues. However, because faculties of education have some degrees of autonomy, it is unclear whether anti-racism gets addressed, and if so, how. A list of the topics that were covered in 2002/2003 Professional Development Program at SFU indicate that topics that were addressed by all modules include: assessment and evaluation; classroom management; community building; philosophy; critical thinking; lesson planning; professionalism; reflection; school associate in-service. It is evident that there is a lot of content to be learned in a relatively short, one-year program. As with classroom teachers, faculty associates have a limited amount of time to address an ever-growing list of topics and since this program is based on a constructivist model, learning means discourse and dialogue, which is more time-consuming than simply listening to a lecture or reading a text. As one interviewee mentioned, the absence of explicit teaching of anti-racism is likely not a philosophical opposition, but merely a matter of priorities. Whether it is intentional or not, what is problematic is that only *some* modules included First Nations studies, and *fewer than some* modules attended to topics such as bullying, multiculturalism, anti-racism, homophobia, and social justice, which are all issues mandated by the BCCT. If it is true that these topics are often not being addressed in teacher education, it is necessary to ask why this is not happening at a time that it is arguably the most needed in schools to best serve

our diverse student population, and to work towards a more peaceful and equitable future.

## ***Resistance***

*Teacher educators and researchers wishing to take up this significant challenge confront a long history of inaction variously explained as apathy, intolerance, or some other combination of bureaucratic afflictions.*

Lund, 1998: p. 5

Among those interviewed, each person demonstrated a commitment to anti-racist education and its infusion throughout the professional development program. The work of these individuals demonstrates their belief in equity for all students and the need for more to be done to make it important to every person in the faculty. It would be erroneous to think that the opinions of this select group reflect those of all faculty. Ghosh (1996) has found that there is actually considerable resistance to multicultural and anti-racist teacher education by teacher educators in teacher education institutions. She argues that this resistance to structural change results from the fear of loss of familiarity and the loss of control or power. Warsh (1997), who undertook an ethnographic study of student teachers' perceptions of multiculturalism at SFU, concurs with Ghosh's findings. Many have found that university faculties are not representative of the children in schools, or of people in society (i.e. Futrell, Gomez & Bedden, 2003; Ghosh, 1996; Delpit, 1995). Thus, if the large majority of faculty have not been the "other", or part of a marginalized group, it is understandable why some would not identify racism as a problem. As Cochran-Smith (1995) points out,

however, minorities should not have to do all the work in this area. It is often members of the dominant majority who will have the "louder" voices; thus, some of the onus should be on the more privileged to speak up.

### ***Critical Dialogue***

*To remain silent and indifferent is the greatest sin of all*  
Elie Wiesel, Nobel Laureate

If faculties of education are to work towards a just and equitable world, those working in these institutions should begin to engage in critical dialogue about the power structures and the dominant norms. Cochran-Smith (1995) expressed concern about how to have more open discussions about race and teaching amongst the staff at her university, many of whom had worked closely together for many years. She asked the important question: "How can we open up the unsettling discourse of race without making people afraid to speak for fear of being naïve, offensive, or using the wrong language" (p. 546)? This same concern was expressed by some of the interviewees: the faculty need to engage in open and honest discourse about difficult issues, without simply looking for the commonalities among all participants so that everyone feels 'comfortable'. As one (white) interviewee pointed out, visible minorities feel "uncomfortable" much of the time. At the same time, Lund (1998) argues that it is important to have empathy for the diversity of educators' starting points because each faculty member's knowledge is comprised of deeply held personal and professional beliefs. He explains that it just makes common pedagogical

sense and fits with constructivist models; the best learning takes place when one starts with what the student (in this case, the faculty) already knows and then builds on and challenges that initial knowledge base.

### ***Diversify Staff***

*...we were mainly taught by white teachers whose lessons reinforced racist stereotypes.*  
hooks, 1994: p. 3

In order to open teacher education programs to diverse perspectives, it is essential that they begin to look at inequitable hiring practices and the resulting lack of diversity among staff (Lund, 1998). Individuals from diverse backgrounds can offer perspective on being the "other", as well as signaling to minority ancestry students that there are places for them in educational institutions. As one interviewee suggested, SFU needs to actively look for faculty and student teachers who are interested in, and committed to, diversity. In 97% of Canadian teacher-training institutions, student teacher supervisors are not required to complete any special multicultural training, nor are they expected to have any special multicultural skills or knowledge (Ghosh, 1996). If these are the educators teaching teachers, what importance would they place on ensuring that their student teachers' classrooms are based on anti-racist ideals? Since the type of preparation teachers receive strongly influences their attitudes and aspirations towards the students they teach (Futrell, Gomez & Bedden, 2003), it is clear that teacher education faculties need a commitment to anti-racist education goals.

## ***Clarify Goals***

*A greater sense of ownership and common goals is the most likely result of a cooperative and developmental approach to change.*

Lund, 1998: p. 11

Another reason for the lack of anti-racist education at the universities is that the goals and objectives of teacher education programs tend to be vague and "generic". As Beynon and Warsh (1993) note, it is commonly assumed that multicultural and anti-racist objectives can be integrated with all subject matter and therefore, do not need to be explicitly stated as a separate objective. It cannot, and should not, be assumed that all faculty have the same strong beliefs and passion in this area, or that they would know that anti-racist education should be infused into every area of the program. One of the program goals listed in the PDP Handbook, for example, states: "the development of ability to be a thoughtful and sensitive observer of what goes on in the classroom" (Simon Fraser University, 2002: p. 2). This could be interpreted to mean sensitive to students' and teachers' cultures and ways of being, or it could mean to merely watch the students' behaviour and the teacher's pedagogical practice carefully. Another goal states: "discarding practices that have been observed, upon reflection, to be inappropriate to individual and group learning needs" (p. 2). Who decides what is 'inappropriate'? What if the student teacher and the school associate both agree to forbid the use of students' first languages in the classroom when research has shown that: it is important for students to learn their first language well in order to attain a second language; and that language

is an integral part of a students' culture and identity (i.e. Toohey, 1990; Cummins & Danesi, 1990)? Multicultural and anti-racist goals should be stated explicitly in order for them to be effectively addressed and to demonstrate their importance in the teacher education program. The University of Toronto's Teacher Preparation Restructuring Committee, for example, proposed that the first goal should be stated as: "Every teacher should be knowledgeable about, committed to, and skilled in working with *a//* students in an equitable, effective, and caring manner by respecting diversity in relation to ethnicity, race, gender, and special needs of each learner," (Fullan, 1993). By stating this goal so clearly, and placing it first, it recognizes the importance of valuing and understanding the diverse population in schools today.

### ***Care. Hope. Dream. Do...***

*The classroom, with all its limitations,  
remains a location of possibility*  
hooks, 1994: p. 207

Although it is easy to be critical of programs, it must be noted that there is hope for change. In 2003 at SFU there was a full day of the faculty associate professional program committed to Social Justice issues. Faculty associates shared activities they had tried in the different areas of: bully prevention, the immigration experience, homophobia, gender equity, poverty and social deprivation, religion and religious intolerance, students with special needs, and multiculturalism and racism awareness. The group also engaged in a "sociometry of oppressions" activity and there was discussion following. One



interviewee also reported the re-instatement of a social justice committee, prompted by the social justice focus day. Also, the program themes of recent years have been: "culturally informed pedagogy" and "other ways of being/other ways of knowing". The themes were intended to spark dialogue around other-directedness or understanding the 'other'. In addition, the dispositions aspired to by all faculty are: reflective capacity, critical mindedness, pedagogical sensitivity and other-directedness. An on-going institutional commitment to hiring faculty associates committed to anti-racism education will support a discourse about how racism affects individuals and how this can be effectively addressed in the professional development program.

*The importance of this daily task cannot be stressed enough.  
The ways in which the next generation learns to engage,  
negotiate, struggle over and understand "differences"  
are crucial to the future of North America.  
Dei, 1996: p.10*

## **Annotated Bibliography**

Note: The following books and articles can be used by co-ordinators and faculty associates to build a foundation of current readings in the area of anti-racist education, or merely to add to their professional libraries. Quotes from the books can be used to begin dialogue with student teachers on the topic of racism. Some books (listed in the "Activities" section) are also appropriate for use with student teachers.

### ***Recommended Books***

Dei, G. J. S. (1996) *Anti-Racism Education: Theory and Practice*. Canada: Fernwood Publishing.

George J. Sefa Dei was born in Ghana and came to Canada to complete his Master's (McMaster University) and doctorate (University of Toronto). He is a professor in the Department of Sociology and Equity Studies and head of the Centre for Integrative Anti-Racism Studies at the Ontario Institute for Studies in Education (OISE) at the University of Toronto.

Dei asserts that anti-racist education is good for everyone, not just minorities. He argues that due to the inter-dependent nature of our world, we need to make *all* education anti-racist in order to create a just and humane world. Dei argues that race should be looked at separately from class and gender and that the social practice of racism is the problem, not the theoretical conception of race. He argues that oppression must be understood by those in positions of privilege before systemic transformations can succeed. Dei believes in a proactive, process-oriented approach in which we look at how to address anti-racism debates (with a focus on Canadian schooling and the educational context). This book is a "critical examination of both the theory and practice of what anti-racism education entails, the strategies for its implementation and the implications for the various stakeholders in the Canadian education system" (p. 10).

This book clearly addresses issues of anti-racist education, including theory and practice. Since it is written within a Canadian educational context, it is relevant to education in British Columbia. It is not an easy book because of the heavy philosophical and theoretical framework, but he does bring up thought-provoking ideas such as "Afro-Centred Schools".

Delpit, L. (1995) *Other People's Children: Cultural Conflict in the Classroom*. New York: The New Press.

Lisa Delpit is an educational theorist who has studied children, teachers and communities in the United States, Papua New Guinea and Alaska. She is a single mother who graduated from Harvard's Graduate School of Education. Delpit also worked at the Morgan State University's Institute for Urban Research.

She argues that we need dialogue and communication so that "*all children are 'our children'*". Too often, she states, teachers argue that they want 'the same thing for everyone else's children that they want for their own', yet schooling reflects liberal, middle-class values which maintain the status quo. Delpit calls for social and educational reform: it's "*time to reassess what we are doing in public schools and universities to include other voices, other experiences; time to seek the diversity in our educational movements that we talk about seeking in our classrooms*" (p. 20). Students need to be taught the "codes of power", but also about the arbitrariness of those codes and the power relationships they represent. Delpit points out many ways to help in this process, including teacher education.

This collection of essays is enlivened by her inclusion of narratives from a variety of educators. The unifying theme is how to create equitable classrooms where every person has a voice.

Fleras, A. & Elliott, J. L. (Eds.) (2002) *Unequal Relations: An Introduction to Race, Ethnic, and Aboriginal Dynamics in Canada*, Third Edition. Canada: Prentice Hall.

Augie Fleras teaches sociology at the University of Waterloo. Jean Leonard Elliott passed away in 1995, before this latest edition was published.

This textbook is a comprehensive and succinct overview of the history of racial, ethnic and Aboriginal dynamics in Canada. It covers topics such as the politics of race, the faces of racism, social inequality, cultural diversity and multiculturalism and often presents these in the form of case studies.

Ghosh, R. (1997). *Redefining Multicultural Education*. Canada: Harcourt Brace & Company Canada, Ltd.

Ratna Ghosh is Macdonald Professor of Education at McGill University.

Ghosh argues that "multiculturalism must be inclusive and attempt to develop a society in which 'difference' is not a negative concept" (p. vii). Multicultural education should focus on the validation of students' cultural, social and gender differences and the development of their individual differences. The aim of multicultural education is to "empower all students with an ethical and democratic vision of society within which they can make a variety of contributions appropriate to their talents, needs, and aspirations" (p. viii). This book explores the topics of: difference, identity and empowerment. It also looks at the history of multicultural education in Canada and provides a framework for a "redefined multicultural education". Ghosh discusses issues such as the school environment, as well as teacher education and teacher strategies and evaluation.

Ghosh's book provides a contemporary view of multicultural education, recognizing the recent theoretical developments that challenge traditional knowledge and meaning. Rather than looking at multiculturalism as sameness, she looks at the *politics of difference*. Ghosh's book is concise and easy to read.

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.

bell hooks grew up in the segregated south of the United States and was part of the desegregation of schools movement. She completed

undergraduate and graduate work and later became a tenured professor at Oberlin College. hooks is now a Distinguished Professor of English at City College in New York.

hooks believes in *engaged pedagogy*, or education as the *practice of freedom*. She argues that it is a way of teaching that anyone can learn. Engaged pedagogy means that students share in the process, their voices are heard and learning is constructed together through dialogue with others. She looks at the complex issues of race, class and sex in education. She argues that theory and practice must be combined in order to create social and educational change.

This book is beautifully written. It combines theory and practice effectively, giving theoretical frameworks, as well as narratives. There are many inspiring quotes in this book that can serve as discussion starting points.

**Noddings, N. (1992) *The Challenge to Care in Schools: An Alternative Approach to Education*. USA: Teachers College Press.**

Nel Noddings is a former math teacher, an educational philosopher and a "mother of a heterogeneous family". She is a Professor of Education at Stanford University.

Noddings argues that the main aim of education should be a moral one—to nurture the growth of competent, caring, loving people. She espouses an alternative approach to education, one in which the curriculum is organized around centers of care (care for one's self, for others and for things) rather than solely pushing for academic success. She argues that not all students should have to learn the traditional liberal education; curriculum could be centred around things they care about. Mainly, Noddings argues that "we should educate all our children not only for competence but also for caring" (xiv).

This book is written so that the argument is strong and clear and Noddings effectively includes personal stories regarding her teaching, as well as her own children.

Ladson-Billings, G. (1994) *The dreamkeepers: Successful teachers of African-American Children*. San Francisco: Jossey-Bass.

Gloria Ladson-Billings is a Professor of Education at the University of Wisconsin, Madison. She has served on the faculty of Santa Clara University and has worked as a teacher and consultant in the Philadelphia public school system. She states that she wrote this book with three voices: that of an African American scholar and researcher; that of an African American teacher; and that of an African American woman, parent and community member.

Ladson-Billings espouses *culturally relevant teaching practices* which "empower students intellectually, socially, emotionally and politically by using cultural referents to impart knowledge, skills and attitudes" (p.18). Culturally relevant teaching "uses student culture in order to maintain it and to transcend the negative effects of the dominant culture" (p. 17). Culturally relevant teaching, she argues, is about questioning and teaching students to question about structural inequalities and injustices, such as racism, that exist in society. The book is based on an ethnographic study which included teacher selection, teacher interviews, classroom observations and collective interpretation and analysis.

This book is superb. It smoothly and effectively inter-connects theory with narrative. Ladson-Billings ties in her own perspectives as an African American woman, with other teachers who are identified as highly effective when working with African American students. She highlights amusing, yet telling stories that help make her point.

Paley, V.G. (2000). *White Teacher*. Massachusetts: Harvard University Press.

Vivian Paley is a retired kindergarten teacher of Jewish ancestry. She recalls pretending to be "like everyone else" in her own childhood at school, and even into college. She has won numerous awards for many of her books, including a Lifetime Achievement Award given by the Before Columbus Foundation.

Paley's book is written as a reflective narrative about her experiences as a white teacher with children of diverse ethnic backgrounds. The book chronicles her journey as her attitude about children changed over time: from colour-blindness to looking at difference. She makes insightful

comments and asks important questions. This is the third edition (the first being in 1979).

Paley's book is a quick and satisfying read. The reader feels as though she is listening to a woman speak about her career honestly and openly, with humour and grace.

**Paley, V.G. (1995). *Kwanzaa and Me*. Massachusetts: Harvard University Press.**

This book is an inquiry into the advantages and disadvantages of integrated schools. Paley is surprised to learn that some black parents do not want their children in integrated schools and so she seeks to find out why. What she learns, through interviews and dialogue with colleagues and parents of her students, is that there are varying opinions on this matter. She also learns that race is not the only significant area of difference; class can also play a divisive role in the classroom. Throughout the book she reflects on having parents (from many different backgrounds) in to tell the kindergarteners stories about their own childhood and cultural traditions.

The book is written in narrative form, so it is easy to read and interesting to learn about people in a real school. She weaves in a fictional story that she wrote based on children's experiences with her reflections and classroom dialogue.

**Paley, V.G. (1992). *You Can't Say You Can't Play*. Massachusetts: Harvard University Press.**

This book is written as a response to Paley's observation of how children in her kindergarten classroom excluded each other during play time. It outlines her discussions with her students about their behaviour and how she implements, with input from students (kindergarten to grade five), the rule "You can't say you can't play". She reflects on her role as a teacher, as well as students' rights to choose and refuse playmates.

Paley continues to weave in the fictional story, as she writes it with her students.

This book is entertaining because Paley writes about a serious topic in a light, yet reflective way. It makes educators pause and wonder what can and should be done so that each of our students is empowered and feels part of the group. It would be a good discussion-starter, although some secondary teachers may find it a stretch.

**Toohey, K. (2000) Learning English at School: Identity, Social Relations and Classroom Practice. Canada: Multilingual Matters.**

Kelleen Toohey is the Director of Graduate Programs at Simon Fraser University. She has taught in Alberta, Ontario, Quebec and BC, with English language learners and teachers of English, heritage and First Nations languages.

Toohey's book is about children of minority language backgrounds and how their identities are largely formed through social interactions at school. The research for this book was an ethnographic study of specific students (with minority language backgrounds) in their kindergarten, grade one and two years. Toohey discusses the school practice of assigning identities to children, identities which were often fixed and unitary, and always consequential. She found that participation in the physical, material and intellectual practices shaped access to classroom resources (including dialogue with peers and the teacher), and to learning.

Toohey's book is interesting because she uses narratives of young children to which teachers can relate. She also ties in theory and prior research to make her argument. It is written in a voice that respects the work of educators at the school and university levels.

### ***Recommended Articles***

**Cochran-Smith, M. (1995) Uncertain allies: Understanding the Boundaries of Race and Teaching. Harvard Educational Review, v. 65, no.4.**

This article is written by the director of a teacher education program. She argues that teacher educators need to examine how they and their students deal with the "unsettling discourse" of race in the teacher training program. She states that teacher educators may give



contradictory messages to their student teachers by teaching one thing (i.e. the importance of multicultural education) and then doing another themselves. Cochran-Smith argues that teacher educators must start looking at their own teaching and programs in order to be able to help student teachers do the same.

Howard, G. (1993) Whites in Multicultural Education: Rethinking our role. Phi Delta Kappan, p. 36-41.

Gary Howard is founder and executive director of the REACH Center, a national curriculum and staff development program focusing on multicultural/global education for K-12 schools, located in Seattle.

His article looks at the issue of white students taking an active role in the "building of a multicultural America (p. 36). It is a reflective piece based on his own experiences living in the United States as part of the dominant group (white males) and travelling around the world, meeting others. It is an interesting piece, especially for those who can identify with his perspective.

Miner, B. (no date) Taking Multicultural, Anti-Racist Education Seriously: An Interview with Enid Lee. Horizon, v. 33, no. 1, p. 1-4.

Enid Lee is a Canadian consultant in anti-racist education and organizational change. She is the former supervisor of race-ethnic relations for North York Board of Education in Toronto. This interview addresses questions such as: *Why do you use the term "anti-racist education: instead of "multicultural education"; What are some ways your perspective might manifest itself in a kindergarten classroom, for example; How does one implement a multicultural or anti-racist education?* It is a good summary of important issues from an anti-racist educator's perspective.

McIntosh, P. (1989) White Privilege: Unpacking the Invisible Knapsack. *Peace and Freedom*, p. 10-12.

This short article is about the many privileges white people participate in (often unknowingly) because of their skin colour. It lists various things that white people may take for granted. It is an eye-opener for those who have not thought in this way before. It is cleverly and honestly written.

## Activities

As highlighted in the rationale, it is important to create an anti-racist environment through community-building and to ensure that anti-racist ideals permeate the program so that student teachers learn to not only be culturally sensitive, but also learn to question the status quo and current "norms". Obviously, individual activities cannot make a program "anti-racist". Expecting that a list of books and activities can "solve" the problems over-simplifies the complexity of teaching. Rather, these books and activities provide various starting points for teacher educators and their students to begin to understand issues and craft approaches. The following activities were gathered from faculty, as well as other sources. My hope is that you will try some of these activities with the student teachers within an anti-racist framework of enquiry, respect and care.

*\*Photocopies of articles and activities (other than my own creations) can be found in a Resource Supplement Package (filed under "Rawnsley") at the CET at SFU.*

1. Discussion starters
2. Sociometry of Oppression (Susan Diane)
3. Vivian Paley's Three Books: Questions for reflection
4. Articles for Discussion:
  - White Privilege (Peggy McIntosh, 1989)
  - Taking Multicultural, Anti-Racist Education Seriously: An Interview with Enid Lee (Miner, no date)
  - Whites in Multicultural Education (Gary Howard, 1993)
5. "What Can I Do to Respond to Racism" scenarios (BCTF website)
6. Who am I? (identity activity)
7. Family Treasures Activity
8. Video: A Class Divided (Jane Elliott) –includes, resource sheets, article on Jane Elliot
9. Reflective Writing (June Wyatt-Beynon)
10. Planning Check: Questions for student teachers to ask themselves when planning lessons

## 1. Discussion Starters

The following activity contains of a list of 10 statements regarding beliefs. It can be used with student teachers in many ways:

- To prompt reflective writing
- To discuss with a partner
- To think about individually and then discuss as a group
- To research one topic and bring findings to share with large group

*\*Some points to note when discussing topics are written below statements on next page.*

### ***Agree or Disagree?***

1. Chinese students are nice, quiet hard-workers.

-“positive” stereotypes can be just as damaging as negative ones-  
we need to look at students as individuals while taking cultural differences into account

2. Schools have come a long way in addressing multiculturalism and anti-racism since I went to school.

-ask students to share examples  
multiculturalism seems to be a “safe” way to deal with cultural diversity: how is it different from anti-racism (challenging the status quo; institutional racism)

3. There should be separate schools for Aboriginal students to better address their needs.

-some argue that there should be Afro-centred schools which teach in a way which is consistent with the black culture (see Paley, 1995; Dei, 1996): would this be best for Aboriginal students? What about Asian-centred or Serbian-centred schools?

4. The public school system does not do enough for minority students.

-discussion about the role and responsibility of schools and teachers

5. I am a privileged person.

-discuss “privilege” (class, race, sex); how do you identify with your students who are similar to and different than you?

6. There aren't any racist incidents at my school: the kids all just get along.

-discuss difference between overt racism (name-calling, racist jokes), subtle racism (exclusion, ignoring, eye-rolling), and institutional racism (hiring practices, the "norm"): has it *really* disappeared or is it appearing in different ways?

7. It is good to use visible minority teachers as resources in order to understand students from different cultures.

-visible minorities are individuals and opinions will vary as to whether they want to be singled out as a resource person. It should be noted that by being a visible minority, it does not make one an expert (hooks, 1994).

8. I am proud of my culture.

-discussion of one's own culture and how that culture is perceived by one's self, parents, students, society, etc...

9. Students with English as a second language should be assessed the same way as native English speakers.

- should the same standards be used for all students?

10. My students are all treated the same: I am colour-blind.

-by being colour-blind, one does not see the whole child (as language, culture and skin colour are intricately tied to identity); seeing children as individuals is crucial

***Agree or Disagree?***

1. Chinese students are nice, quiet hard-workers.
2. Schools have come a long way in addressing multiculturalism and anti-racism since I went to school.
3. There should be separate schools for Aboriginal students to better address their needs.
4. The public school system does not do enough for minority students.
5. I am a privileged person.
6. I expect the same from my students, regardless of their race, sex or class.
7. It is good to use visible minority teachers as resources in order to understand students from different cultures.
8. I am proud of my culture.
9. Students with English as a second language should be assessed the same way as native English speakers.
10. My students are all treated the same: I am colour-blind.

## **2. Sociometry of Oppressions**

This is an activity in which participants take on a pseudo-identity and physically move forward if they would be able to do something (i.e. feel safe walking alone at night). At the end, there is a discussion about positions of privilege and how it feels to be part of various groups. New pseudo-identities can be made up in order to further explore the area of race, class or other differences. This activity is clearly explained in Susan Diane's activity (found in Supplement Package filed under "Rawnsley" in CET at SFU).



### **3. Vivian Paley's Books:**

*White Teacher* (1999), *Kwanzaa and Me* (1995), *You Can't Say You Can't Play* (1992). See synopses in "Annotated Bibliography" section.

Each of these books is written as a reflective narrative about different aspects of teaching a diverse group of students (see annotated bibliography). The module could be split into three groups in order to do a jigsaw or carousel activity. The student teachers can use the following page of questions to guide their thinking and reflection or to lead a discussion.

Questions/thoughts/comments about Vivian Paley's book:

---

(title)

1. What issues from this book were significant for you?
2. Do you see yourself as any of the children in Paley's class? (Think back to your own childhood/school experiences.)
3. Did any part of the book make you feel uncomfortable? Why do you think that is so?
4. After reading Paley's book, what questions arise for you? Are they easy or difficult to answer? How might you go about finding the answers/learning more?
5. Other comments or questions:

#### **4. Articles for Discussion:**

*White Privilege* (McIntosh, 1989)

*Taking Multicultural, Anti-Racist Education Seriously*  
(Miner, no date)

*Whites in Multicultural Education: Rethinking our Role* (Howard, 1993)

The articles are summarized in the “Annotated Bibliography” and hard copies can be found in the CET at SFU (Supplement Package listed under “Rawnsley”). Questions on the next page can be used to prompt reflection and discussion.

Article title: \_\_\_\_\_

Author: \_\_\_\_\_ Year: \_\_\_\_\_

1. For me, the significant points of this article are:



2. In what way do these issues affect my view of my role as a teacher working with students from diverse backgrounds?



3. Questions I have after reading this article are:



4. How might I go about finding answers to my questions?

5. Discuss your comments/questions with a partner and identify similarities between your articles.

## **5. "What Can I Do to Respond to Racism" Scenarios**

Scenarios were posted on the BCTF website.  
<http://www.bctf.ca/home.shtml>

Or a hard copy in the Supplement Package can be found at the CET at SFU (filed under "Rawnsley").

For each scenario, there are four possible responses:

1. Do Nothing
2. Get Even
3. Educate
4. Take the Fear Away

After discussing these scenarios and the responses, student teachers may suggest additional ways or which responses they would feel most comfortable with. Students might also try different scenarios (listed on following pages), or create their own. They could role-play them and discuss in the large group the possible responses and their positive/negative consequences.

## What Can I Do to Respond to Racism? (Modelled on BCTF, 2000)

### Situation A:

A group of Asian girls are constantly leaving out an Indo-Canadian girl from group projects and unstructured times. They often tell on her and use body language that indicates they do not want to be around her. Their gestures are subtle, never overtly calling her names or saying they do not like her. Her feelings are obviously hurt, yet she keeps trying to be their friend. What do you do?

### Situation B:

You are a new teacher and are coaching volleyball. When you are at a different school for a game, you witness a student from the hosting school berating another and using racist slurs. What do you do?

### Situation C:

During a discussion about culture, a student of visible minority ancestry start teasing a white student that he "doesn't have any culture". The white student asks you if that's true. What do you do?

### Situation D: (Make up your own.)

## 6. Who Am I?

(adapted from Lynn Duvall's book, *Respecting our Differences: A Guide to Getting Along in a Changing World*).

1. Students make a list of all the groups they belong to. i.e. I am a left-handed, black-haired, middle-aged, city-born, university-educated, Chinese-Canadian male, Catholic who is the youngest in a family of four boys, raised by two Chinese immigrant parents.
2. Have another person write a list about his partner without talking to him.
3. Partners exchange and discuss lists.

Questions to pose:

- How close is your list to the truth?
  - Is it too long or too short?
  - What important groups did you miss when describing your friend?
  - Did you make any inaccurate assumptions?
4. In partners, or small groups, students make a list of all of the similar groups to which they belong.

Questions to pose:

- Is the list longer or shorter than your original list?
- How does it feel to belong to some of the same groups? Are your experiences within those groups similar?
- How does it feel to be, or not to be, part of a group?

## **7. Family Treasures Activity**

(from the Canadian Museum of Civilization, Government of Canada)

This activity can be adapted for use with student teachers. Have student teachers find "treasures" that represent themselves (with an emphasis on cultural identity). Ask each student to share his treasure with the large group and encourage other students to ask questions. Perhaps the faculty associate can model this by sharing her own treasure first.

Check out the Canadian Museum of Civilization website: [www.civilization.ca](http://www.civilization.ca)

Or, for a hard copy, see Supplement Package (filed under "Rawnsley") at the CET

**Note:** This can be highly emotional for many individuals.



## 8. Video: A Class Divided

Jane Elliott used a simulation activity called "Blue Eyes, Brown Eyes" to teach her young students how it felt to be black (or "different") during segregation.

The video is in the CET and some activities (used for grade six and seven students), as well as an article from *Oprah* magazine, are available in the Supplement Package (filed under "Rawnsley" at the CET).

A similar game called "Rafa Rafa" has been used to simulate two very different cultures. The two groups each get comfortable with the "rules" of their cultures (both is non-verbal). Then, one by one, each member visits the other culture (in two different rooms) and tries to trade with people from the other culture. Once they go back to their "homeland", they send another person to the other culture.

At the end, you debrief how it felt to enter a new culture without knowing many or any of the rules. This game is very effective with adults, as well as students as young as upper intermediate grades.

This resource has been purchased by various local school districts (check with the one in which you are employed). The website is:  
[www.simulationtrainingsystems.com/schools/rafa.html](http://www.simulationtrainingsystems.com/schools/rafa.html)

## 9. Reflective Writing

Reflective writing is an effective way for students to learn about their own beliefs and attitudes (Wyatt-Beynon, 1985). Since this writing is not graded, it is simply a tool for reflection and learning. On the next page, there are three examples (adapted from Wyatt-Beynon, 1985) of reflective writing tasks. Once the faculty associate has given feedback, the student could reflect and write more. After doing some reading or research in this area, or after more activities and discussions surrounding race, students could be asked to reflect and write again, building on their first pieces.

For a copy of the article by Wyatt-Beynon (1983), *Teacher preparation for the Multiethnic classroom: Reflective Writing and Attitude Change*, Canadian Ethnic Studies, XVII (1), 34-50, see Supplement Package (filed under "Rawnsley" in the CET).

## Reflective Writing

1. Recall a time or situation when you were in a minority (because of age, sex, status, race, religion, language, etc...). Try to record as many details of the situation as you can (where, when, who it involved). How did you feel? If you felt uncomfortable, can you recall anyone taking steps to help you? How did you feel about receiving, or not receiving, assistance?
2. In the school in which you teach, there does not seem to be overt ethnic tension. It has been brought up by staff that during unstructured times (lunch and other breaks) that students are mainly seen with people from their own ethnic group. Some staff members have suggested trying to get them to "mix" more. What do you think is best for this situation? Explain why.
3. Select one event or series of events that occurred in your classroom, school or community that involved individuals from different ethnic groups and made you feel uncomfortable. What were the specific events? How did you react? Why do you think you reacted this way? What action, if any, did you take? Might you respond differently in the future? What do you think might make you respond differently?

**10. Checklist for planning lessons:**

The following is a checklist the student teachers can look at to ensure they have thought through the needs of each student and the message of their lessons.

Also provided in the Supplement Package (filed under "Rawnsley" in the CET at SFU) is a hand-out called "*10 Quick Ways to Analyze Children's Books for Racism and Sexism*" by the Council on Interracial Books for Children.

## Checking for bias

When planning lessons or units, think about the explicit and implicit messages you are giving to your students. Use this checklist to help you reflect on lessons before their delivery.

- Does your lesson address a variety of learning styles (visual, auditory, tactile, etc...)?
- Have you used more than one source in the planning so that you are sure the information represents diverse viewpoints?
- If using a textbook, have you looked at the year it was published and looked for changes in information since then?
- Have you thought about the language you will use during discussions (i.e. the “master” copy; “you guys”; “normal”)?
- Does your lesson provide examples from countries other than Canada?
- When possible, are people from different cultures represented?
- Does your lesson take certain things for granted (i.e. does it ask the students to question the status quo, or does it merely perpetuate it)?
- Have you thought about adaptations and modifications for individual students’ needs?

# Appendices

**Appendix A:  
Ethics Approval Letter**

SIMON FRASER UNIVERSITY

OFFICE OF RESEARCH ETHICS



BURNABY, BRITISH COLUMBIA  
CANADA V5A 1S6  
Telephone: 604-291-3447  
FAX: 604-268-6785

June 10, 2003

Ms. Sheila Rawnsley  
Graduate Student  
Faculty of Education  
Simon Fraser University

Dear Ms. Rawnsley:

**Re: Anti-racism education in PDP**

I am pleased to inform you that the above referenced Request for Ethical Approval of Research has been approved on behalf of the Research Ethics Board. This approval is in effect for twenty-four months from the above date. Any changes in the procedures affecting interaction with human subjects should be reported to the Research Ethics Board. Significant changes will require the submission of a revised Request for Ethical Approval of Research. This approval is in effect only while you are a registered SFU student.

Your application has been categorized as 'minimal risk' and approved by the Director, Office of Research Ethics, on behalf of the Research Ethics Board in accordance with University policy R20.0, <http://www.sfu.ca/policies/research/r20-01.htm>. The Board reviews and may amend decisions or subsequent amendments made independently by the Director, Chair or Deputy Chair at its regular monthly meetings.

"Minimal risk" occurs when potential subjects can reasonably be expected to regard the probability and magnitude of possible harms incurred by participating in the research to be no greater than those encountered by the subject in those aspects of his or her everyday life that relate to the research.

Page 2

Please note that it is the responsibility of the researcher, or the responsibility of the Student Supervisor if the researcher is a graduate student or undergraduate student, to maintain written or other forms of documented consent for a period of 1 year after the research has been completed.

Best wishes for success in this research.

Sincerely,

Dr. Hal Weinberg, Director  
Office of Research Ethics

c: Dr. J. Wyatt-Beynon, Supervisor

/jmy



# APPENDIX A\*

## SIMON FRASER UNIVERSITY

OFFICE OF RESEARCH ETHICS



BURNABY, BRITISH COLUMBIA  
CANADA V5A 1S6  
Telephone: 604-291-3447  
FAX: 604-268-6785

October 20, 2003

Ms. Sheila Rawnsley  
Graduate Student  
Faculty of Education  
Simon Fraser University

Dear Ms. Rawnsley:

**Re: "Good for Everyone": An Anti-Racist  
Education Resource for Teacher Educators**

The above-titled ethics application has been granted approval by the Simon Fraser Research Ethics Board, at its meeting on July 28, 2003 in accordance with Policy R 20.01, "Ethics Review of Research Involving Human Subjects".

Sincerely,

Dr. Hal Weinberg, Director  
Office of Research Ethics

---

For inclusion in thesis/dissertation/extended essays/research project report, as submitted to the university library in fulfillment of final requirements for graduation. Note: correct page number required.

**Appendix B:**  
**Project Methodological Procedures:**  
**"Anti-Racism Curriculum in the PDP at SFU"**

(Note: Title later changed to **"Good for Everyone": An Anti-Racist Education Resource for Teacher Educators**)

Objective: to review and analyze current research in the area of anti-racist education and create (in collaboration with SFU faculty) a philosophical and comprehensive anti-racism curriculum to be utilized and integrated into the PDP program at SFU.

Procedures:

1. Apply for Ethical Review.
2. Conduct interviews with SFU faculty (current and former faculty associates, as well as program co-ordinators) to determine what is currently being implemented and their educated opinions about this aspect of the program).
3. Conduct research and complete readings in the area of anti-racism education.
4. Analyze interview data in light of readings.
5. Write an annotated bibliography of relevant readings for the PDP program.
6. Write a rationale based on current research and faculty interviews.
7. Assemble activities from various sources.

## ***Appendix C: Interview Questions and Data***

**Tell me something about your own cultural and linguistic background that is important to you in contributing to your perspectives on the preparation of teachers to work in the fields of multiculturalism, anti-racism and social justice:**

(information withheld to ensure anonymity)

**Where do you think multicultural and anti-racist education should fit in the structure and curriculum of PDP?**

- everywhere: "should be part of everything we do"; "from beginning to end!"
- embedded into all aspects of program
- implicitly and explicitly (connections need to be highlighted)
- core course on this topic (not merely an elective)

**How was/is anti-racist education in the PDP addressed when you were there/currently? If possible, give examples of workshops, activities, discussions.**

- depends largely on the individual FA and FM b/c autonomy
- PDP themes (recently: critical thinking; culturally sensitive pedagogy; 'other-directedness')
- students did interview with person from different cultural/linguistic background
- look at own experiences/narratives (share artifacts) and others' (students' and FA's) narratives, as well
  - address student diversity when planning
  - integrate it into Fine Arts (performances)
  - give students an article and discuss
  - use media (i.e. "Blue Eyes, Brown Eyes"—Jane Elliott)
  - make different perspective-taking part of whole program

- do problem-solving and conflict-resolution activities (give scenarios)
- wait for students to bring up issue and work through it together (so that it's not forced upon them)

**In your opinion, what more could be done?**

- stronger statement in PDP goals and objectives regarding MCAR
- more philosophical discussions among FA's, co-ordinators, faculty regarding social justice
- issues and how to best address them in the program
- have resources available for FA's
- look at hiring practices: look for staff and student teachers who are interested and committed to diversity
- more relevant readings

**If there was a compilation of current, relevant literature and suggested activities to use with student teachers, would it be helpful to you?**

- overwhelmingly YES!
- must include philosophical rationale with suggested activities
- suggested activities should include short (perhaps controversial) articles to be used in PDP
- find media (videos) that can be used w/ student teachers and in turn, w/ their students.

**Do you think most Faculty Associates would use this resource?**

- ? (mostly long pause)
- if it was part of policy or expectations
- hiring process--- if you hire people with a propensity towards social justice, definitely

**Do you think Faculty Associates have the preparation to work in this area? Did you feel adequately prepared to deal with these issues with your student teachers?**

- "hit and miss"
- probably would not find overt philosophical opposition, but it's a matter of priorities

## **Appendix D: Policy Changes**

Canada and the United States have a long history of racist laws and policies. The concept of recognition and dignity for all people is one that evolved slowly over time. The following is a brief list of the major events and legal and policy changes in the area of multiculturalism and anti-racism.

### **1960's**

The **civil rights movement** in the United States dramatically influenced and changed the way people looked at racism. There was a strong upsurge of passion from African-Americans, led by the non-violent leader, Dr. Martin Luther King Jr.

-Rosa Parks, an older black woman, sat down at the front of the bus, after being asked to sit in the black section at the back. She was arrested for refusing to comply and so began the Montgomery Bus Boycott sending a clear message about how black people could exercise their power if they spoke and acted as a group.

### **1971**

The **Canadian Multicultural Policy**. "Cultural pluralism is the very essence of Canadian identity."

### **1975**

Surrey teacher, Lloyd Edwards, stands up at the AGM and demands that racism be dealt with in schools. Thus, the BCTF institutes a **Program Against Racism (PAR)**, followed by STAAR (Students Taking Action against Racism).

## 1975

The BCTF creates a slide show about the history of racism in BC. It is banned in some districts, including Surrey.

## 1982

The ***Canadian Charter of Rights and Freedoms***:

*"Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability."*

## 1988

The ***Canadian Multiculturalism Act*** was passed which recognized the importance of "preserving and enhancing the multicultural heritage of Canadians" and recognizing "the rights of the aboriginal peoples of Canada". It also denounces racial discrimination and states that all human beings are equal before the law and are entitled to equal protection without discrimination.

## 1988

***Royal Commission on Education***. Social justice was recognized as an area of importance in order to "promote social equity and justice through recognition of individual differences" (Sullivan, 1988).

## 1992

***Multiculturalism and Race Relations Education: Guidelines for school districts*** (provincial). It recommended staff development in this area, and stated that school districts should ensure that locally-developed curricular and learning resources were consistent with the policy objectives.

## 1993

**Bill 39: Multiculturalism Act.** This provincial Act recognizes the diversity of British Columbians and encourages respect for the multicultural heritage of British Columbia. It also states that one of the objectives is to promote racial harmony and to ensure that there are no impediments to the "full and free participation of all British Columbians in the economic, social, cultural and political life of British Columbia".

## 1980's, 1990's

Individual school boards began creating **multicultural and anti-racist policies.**

(i.e. Vancouver's policy states that it: "supports the elimination of direct and systemic discrimination" and "is committed to creating a workplace environment which values and welcomes diversity" (Vancouver School Board, 1995: p. 1,2).

## 1990's

**"Multicultural and Anti-Racism" appendix with each Integrated Resource Package (IRP, or provincial curriculum)** which defined multicultural and anti-racism education and stated the goals of this type of education

## 1994

British Columbia College of Teachers (BCCT) Policy on the **"Criteria for the Approval for Certification Purposes of Teacher Education Programs"** changes to include: English as a Second Language; First Nations Issues; Gender Equity; Multiculturalism and Racism; Students with Special Needs



**2001**

***Diversity in BC Schools: A Framework*** (provincial). In contrast to the 1992 draft, this document states that the school system is directly responsible for "creating and maintaining conditions that foster success for all students and for promoting fair and equitable treatment for all" (p. 2); and that "Diversity is an overarching concept that relies on a philosophy of equitable participation and an appreciation of the contributions of all" (p. 5). Copy included in Supplement Package (filed under "Rawnsley" at the CET at SFU).

## ***Appendix E: A Brief Overview of Racism in British Columbia***

*Racism was a sustained reality, part of that air that people breathed (Stanley, 1995).*

The term "racism" was introduced by European social scientists to describe and condemn the Nazi belief system in the 1930's (Blum, 2002). Prior to that time, there was the conception of race and the belief in a hierarchy of races, but it was not called "racism". It was not called anything because it was "just the way it was". Laws and policies were inherently racist; thus, so were schools, textbooks, and for the most part, educators. The system of slavery, for example, which enabled white people to own black people was plausible only because blacks were seen as culturally inferior and this was considered a "scientific" fact. Social Darwinism, which gained widespread recognition in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, significantly contributed to the acceptance of biological racism (Marger, 1997). After the Nazi atrocities of World War II, anthropologists such as Franz Boas and Margaret Mead were instrumental in demolishing the validity of biological reductionist arguments, and instead pointed to social and cultural variables to explain differences (Fleras & Elliott, 1999). There are still plenty of examples of overt racism today. A famous and extreme example is the LA Riots in 1992 which resulted when the police officers who beat a young black man, Rodney King, were acquitted by a (mostly white) jury. Black

people, since the beginning of slavery, have been treated poorly in North America, and there continues to be racial tension in many areas where there are large populations of black and white people.

Aboriginal peoples are a unique group in that they are not immigrants to North America: they were the first inhabitants of the land. Like the slaves, though, indigenous people were seen as inferior because of their different physical and cultural traits, as well as their preliterate and non-technological views (Marger, 1997). Due to the European ethnocentric views and their determination to conquer the land, indigenous peoples in the United States and Canada were dominated and exploited beginning with their first contact in the late 15<sup>th</sup> century. As a way to control Aboriginal peoples, there began a "largely misguided and paternalistic policy of assimilation with its underlying racist assumptions of white superiority" outlined in the Indian Act of 1876 (Fleras & Elliott, 1999: p. 177). Starting as early as the time of Confederation, Aboriginal children were taken from their parents and put into Christian residential schools where they lost their culture and their ties to their parents. This was done, as blatantly stated "to kill the Indian in the child" (from the Royal Commission on Aboriginal Affairs, 1996, in Fleras & Elliott, 1999: p. 181). In the 1940's, there was a shift from an assimilationist approach to an approach emphasizing integration and "ordinary citizenship". The premise was that Aboriginal peoples were to be seen as the same as other Canadians. In other words, their unique relationship with the Crown and their group rights would be terminated. The

*White Paper* bill, tabled by then Minister of Indian Affairs, Jean Chretien in 1969, was accused of calling for cultural genocide and served as a catalyst to mobilize Aboriginal peoples across Canada (Fleras & Elliott, 1999). Between 1973-1990, there was a shift toward devolution, giving more power to the people. Most recently, there has been a move towards the conditional autonomy model which looks at Aboriginal peoples as having the "inherent" right to self-government within the framework of Canadian society. Aboriginal peoples continue to struggle to preserve their cultures and form positive identities, yet they face continuous and blatant racism every day.

Asians are another group of people that has a long history of mistreatment in Canada. There are many laws and events that demonstrate this common anti-Asian sentiment: in 1876, the first anti-Chinese society was formed in BC; in 1884, Chinese people were forbidden to buy Crown land; in 1885, a \$50 Chinese head tax is passed in order to limit Chinese immigration to Canada; and in 1887, there was the first anti-Chinese riot in Vancouver. As an increasing fear of the "yellow peril", a still predominant fear that Asian people are "taking over white people's jobs", laws in the early 1900's forbid Asians to work on railways, roads, dams, telephones or fishing (BCTF, 1991). It was decided by the government that immigration from Asia should be limited and that immigrants should pay large sums of money and come by continuous journey. In 1914, the *Komagata Maru*, a boat that traveled from India in order to test this new "law of continuous passage", was refused the right to dock and

deaths occurred. In 1942, the federal government implemented the War Measures Act which allowed them to intern 21 000 Japanese (immigrants and Canadian-born) away from the coastline. Although Asians eventually regained the right to vote and are seen as equal in the eyes of the law, there are still overt racial incidents, such as the beating death of an Asian student, Vincent Chin, in Detroit in 1982 (Wong, 1993). Much more common is the "subtle", or "polite", racism, such as discussion of "*those people*" and ignoring visible minorities or simply not hearing their voices. Often this form of racism is so subtle that it is difficult to dispute as racist. As a visible minority, one never knows when *it* will happen, or whether *it* is really *it* at all. Racism is so engrained and institutionalized that it just becomes accepted as "the way it is".

Blum (2002) argues that the term "racism" was initially used to describe a set of beliefs that include a hierarchy of races, yet this term has evolved over time to mean attitudes, behaviour, and particular practices. Even after formal segregation, colonialism and apartheid in South Africa were dismantled, it was obvious that racist attitudes and acts could still occur outside of these systems: therefore, the meaning of racism has inevitably changed over time. Within the past few decades, the racist laws and ideologies were slowly repealed and replaced with laws and ideologies that reflect respect for different cultures and the people practicing them. However, racist attitudes, behaviour and practices can survive new legislation and appear in new ways.

**Appendix F:**  
**Resources Available at the CET (SFU)**

Resources can be found at the CET (SFU) or by looking on the web at:

<http://www.educ.sfu.ca/cet>

You can do a category search: Racism.

## References

- Beynon, J. & Warsh, M. (1993). Multicultural/Anti-Racist Education: Policy to Practice. *Research Forum*, 28-33.
- Blum, L. (2002). *"I'm Not a Racist, But...": The Moral Quandary of Race*. USA: Cornell University Press.
- British Columbia College of Teachers (1994). *Policies of the British Columbia College of Teachers*. Canada: BCCT.
- British Columbia Teachers' Federation. (1991). *Life Without Fear*. Teacher's Resource guide to video. Canada: BCTF. Burnaby School District (1985). *Positive Climate Policy*. Burnaby.
- Canada. (1982). *Canada Act: Charter of Rights and Freedoms*. Ottawa: Queen's Printer.
- Canada. (1988). *The Multiculturalism Act*. Ottawa: Queen's Printer.
- Cochran-Smith, Marilyn. (1995). *Uncertain Allies: Understanding the Boundaries of Race and Teaching*. In *Harvard Educational Review*, v. 65, no. 4, 541-570.
- Cummins, J. and Danesi. (1990). *Language as Human Resource: The Rationale and Research Support for Heritage Language Promotion*. *Heritage Languages*.
- Dei, G. J. S. (1999). Informal Communication (interview with Jennifer Kelly).
- Dei, G. J. S. (1996). *Anti-Racism Education: Theory and Practice*. Canada: Fernwood Publishing.
- Delpit, L. (1995). *Other People's Children: Cultural Conflict in the Classroom*. New York: The New Press.
- Fleras, A. & Elliott, J. L. (Eds.). (1999). *Unequal Relations: An Introduction to Race, Ethnic, and Aboriginal Dynamics in Canada, third edition*. Canada: Prentice Hall.

- Fullan, M. G. (1993). *Why Teachers Must Become Change Agents*. In *Educational Leadership*, v. 50, no. 6.
- Futrell, M., Gomez, J., Bedden, D. (2003). *Teaching the Children of a New America: The Challenge of Diversity*. In *Phi Delta Kappan*, v. 84, no. 5, 381-387.
- Ghosh, R. (1997). *Redefining Multicultural Education*. Canada: Harcourt, Brace & Company Canada Ltd.
- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.
- Irvine, J. & Armento, B. (2001). *Culturally Responsive Teaching*. USA: McGraw Hill.
- Ladson-Billings, G. (1994). *The dreamkeepers: Successful teachers of African-American Children*. San Francisco: Jossey-Bass.
- Lee, E. (1985). *Letters to Marcia: A Teachers' Guide to Anti-Racist Education*. Toronto: Cross Cultural Communication Centre.
- Lund, D. (1998). *Seeking ethnocultural equity through teacher education: Reforming university preservice programs*. In *Alberta Journal of Educational Research*, v. 44, no. 3, 268-283.
- McIntosh, P. (1989). *White Privilege: Unpacking the Invisible Knapsack*. In *Peace and Freedom*, 10-12.
- Marger, M. (1997). *Race and Ethnic Relations: American and Global Perspectives*. USA: Wadsworth Publishing Company.
- Medwick, C. (2000). *The bluest eyes*. In *Oprah Magazine*, 178-186.
- Miner, B. (no date). *Taking Multicultural, Anti-Racist Education Seriously: An Interview with Educator, Enid Lee*. In *Horizon*, v. 33, no. 1, 1-4.
- Noddings, N. (1992). *The Challenge to Care in Schools: An Alternative Approach to Education*. USA: Teachers College Press.
- Paley, V. (2000). *White Teacher*. Massachusetts: Harvard University Press.
- Province of British Columbia. (1978). *McGregor commission report: The education and training for teachers in British Columbia*. Victoria, BC: Queen's Printer.
- Province of British Columbia. (1990). *The Sullivan commission report, The year 2000*. Barry Sullivan, Commissioner. Victoria, BC: Queen's Printer.
- Simon Fraser University (2003). *Informal Communication Document*. Canada.



- Simon Fraser University (2002). *Professional Development Program*. Canada.
- Taylor, C. (1994). *Multiculturalism: Examining the Politics of Recognition*. USA: Princeton University Press.
- Toohey, K. (1990). *Heritage Language in British Columbia*. Prepared for Ministry of Education.
- Toohey, K. (2000). *Learning English at School: Identity, Social Relations and Classroom Practice*. UK: Multilingual Matters Ltd.
- Vancouver School Board (1995). *Multiculturalism and Anti-Racism Policy*. Vancouver, Canada.
- Warsh, M. (1997). *Teacher Preparedness for Multicultural/Anti-Racism Education: A Case Study of the Professional Development Program at Simon Fraser University*. Unpublished Doctoral Thesis. Southampton: University of Southampton, School of Education.
- Wong, S. (1993). *Our Lives, Our Histories*. In Schoem, D., Frankel, L.,
- Zuniga, X. & Lewis, E. (Eds.), *Multicultural Teaching in the University*. USA: Greenwood Publishing Group, Inc.
- Wyatt-Beynon, J. (1985). *Teacher preparation for the multi-ethnic classroom: Reflective writing and attitude change*. *Canadian Ethnic Studies*, XVII (1), 34-50.