

**MULTICULTURALISM AND TEACHER TRAINING IN
MONTREAL ENGLISH UNIVERSITIES**

by

Theo Jones

Department of Administration and Policy Studies in Education
McGill University, Montreal

July, 1990

A Thesis submitted to the Faculty of Graduate Studies and Research
in partial fulfillment of the requirements for the degree of Master of Arts (M.A.)

© Theo Jones, 1990

Abstract

Multiculturalism and Teacher Training in Montreal's English Universities

The contemporary discussion on the topic of multicultural education in the Canadian literature relates questions of race, ethnicity or culture to public schooling, with little attention given to the area of teacher preparation. In this study we review the political and social background of multicultural education. This study notably presents the results of a 42 item survey of pre-service teachers' perceptions of:

- a) the concept of multiculturalism and;
- b) the adequacy of their training for multicultural classrooms.

The pre-service teachers also examine their curriculum for multicultural content. This is followed up by a content analysis of the respective programs by the researcher.

The implications of this exploratory study are especially valuable for teacher training institutions. As multiculturalism is a fact of Canadian society, it is logical to educate our future citizens in accordance with this reality. Institutions are failing to prepare teachers for today's society if they are not providing courses in multicultural education.

Résumé

Le multiculturalisme et la formation des professeurs dans les universités de langue anglaise à Montréal

Dans la littérature canadienne on aborde généralement la question du multiculturalisme dans l'éducation en s'intéressant aux questions de race, d'ethnicité ou de culture dans le système scolaire public, mais on n'accorde que peu d'attention à préparer les professeurs à cette réalité.

Dans cette étude nous passons en revue le contexte politique et social de l'éducation multiculturelle au Canada.

Plus particulièrement, cette étude présente les résultats d'un sondage en 42 points effectué auprès des étudiants en sciences de l'éducation sur leurs perceptions:

- a) du concept du multiculturalisme;
- b) de l'adéquation de leur formation à l'enseignement.

Ces professeurs examinent aussi leur curriculum académique et disent comment ils perçoivent le multiculturalisme. Suit une analyse de contenu des programmes universitaires respectifs. Les implications de cette étude exploratoire sont particulièrement importantes pour les institutions qui préparent les professeurs à l'enseignement.

Le multiculturalisme est un fait de société au Canada, aussi est-il logique que l'éduquer les futurs citoyens en tenant compte de cette réalité.

Les institutions qui n'offrent pas de cours en éducation multiculturelle, manquent à leur tâche de préparer les professeurs à l'enseignement dans la société actuelle.

Acknowledgements

iii

Those who continue to share their insights on multicultural/multiracial education recognize the importance of "dialogue" as key to building bridges. These individuals struggle to provide an education which is liberating for us and for our students.

I wish to express my thanks to these and other professionals who offered their support and direction. Special thanks to Associate Dean Jacques Rebuffot, Professor Ratna Ghosh, Professor Christopher Milligan, Professor Geoff Isherwood (McGill University), Barbara Barkley (Concordia University), Professor Gajendra Verma (University of Manchester), Professor Barry Troyna (University of Warwick), Professor Peter Figueroa (Southampton University) and Professor Louis Cohen (Loughborough University).

Special thanks for the secretarial, computer and editing assistance of Mary-Lynn Keenan, Laurie Keenan, James Trainor and Sharron Wall. Without your services this study might still be in progress.

My eternal gratitude to family and friends for the safety net provided by your kind words and deeds: Mrs. Erma Vinson, Mr. and Mrs. H. L. Jones, Ms. Bernice Price, Kathleen Roebber, Paul Roebber and Grace Sealey.

Special thanks to the students and staff of the respective universities for your cooperation. You have been instrumental in making this project a reality.

But most of all Thank You Lord...the words are in my heart.

TABLE OF CONTENTS

iv

<u>Chapter</u>		<u>Page</u>
	ABSTRACT.....	i
	RESUME.....	ii
	ACKNOWLEDGEMENTS.....	iii
	TABLE OF CONTENTS.....	iv
1	1.0 INTRODUCTION.....	1
	1.1 <u>Objectives</u>	2
	1.2 <u>Research Questions</u>	3
	1.3 <u>Significance</u>	3
	1.4 <u>Sample</u>	3
	1.5 <u>Definition of Terms</u>	4
2	2.0 LITERATURE REVIEW.....	7
	2.1 <u>Multiculturalism</u>	7
	2.1.1 Concept of multiculturalism.....	7
	2.1.1.1 public opinion.....	8
	2.1.2 History of multiculturalism.....	11
	2.2 <u>Teacher Education</u>	14
	2.2.1 Need for multicultural education..	19
	2.3 <u>Conclusion</u>	24
3	3.0 STUDY DESIGN.....	26
	3.1 <u>Introduction</u>	26
	3.2 <u>Methodology</u>	26
	3.2.1 Sample.....	26
	3.2.2 Instrument.....	28
	3.2.3 Administering of questionnaire....	31
	3.2.4 Analysis of data.....	33
	3.2.5 Limitations of the study.....	33
4	4.0 PRESENTATION OF DATA AND ANALYSIS.....	34
	4.1 <u>Demographic Data</u>	34
	4.1.1 Ethnic profile of university A sample.....	35
	4.1.2 Ethnic profile of university B sample.....	37
	4.1.3 Classification by age--Univ. A....	39
	4.1.4 Classification by age--Univ. B....	39
	4.1.5 Classification by gender.....	41

<u>Chapter</u>		<u>Page</u>
4		
4.2	<u>Multicultural Content of B.Ed Programs...</u>	42
4.3	<u>Addressing Multiculturalism in Teacher Training.....</u>	51
4.4	<u>The Concept of Multiculturalism.....</u>	52
4.5	<u>Teacher Training and Multiculturalism....</u>	57
4.6	<u>Teaching in Multicultural Classrooms.....</u>	62
4.7	<u>Multicultural Readiness and Personal Biases.....</u>	70
4.8	<u>Summary of Information.....</u>	78
5		
5.0	<u>DISCUSSION, CONCLUSION AND RECOMMENDATIONS.....</u>	82
5.1	<u>Discussion.....</u>	82
5.1.1	Multicultural program content.....	82
5.1.2	The concept of multiculturalism...	85
5.1.3	Adequacy of training.....	86
5.2	<u>Conclusion.....</u>	88
5.3	<u>Recommendations.....</u>	91

Appendices

A)	ETHNIC PROFILE IN MONTREAL BASED UPON ANCESTRAL ORIGIN.....	93
B)	REQUEST LETTER TO PROFESSORS.....	94
C)	COVER LETTER TO STUDENTS.....	95
D)	ETHICS COMMITTEE FORM.....	96
E)	SUBJECT CONSENT FORM.....	97
F)	STUDENT INSTRUCTION SHEET.....	98
G)	LETTER OF APPRECIATION.....	99
H)	MULTICULTURAL SURVEY.....	100
	REFERENCES.....	106

List of Figures

4.1	Specific Ethnic Categories--University A.....	35
4.2	Major Ethnic Categories--University A.....	36
4.3	Specific Ethnic Categories--University B.....	37
4.4	Major Ethnic Categories--University B.....	38
4.5	Age of Pre-Service Teachers--University A.....	39
4.6	Age of Pre-Service Teachers--University B.....	40
4.7	Classification by Sex--University A.....	41
4.8	Classification by Sex--University B.....	41

PageList of Tables

4.1	Courses Where Cultural Differences are Discussed..	42
4.2	Strategy by Which Multiculturalism is Taught.....	51
4.3	Defining and Applying Multiculturalism as a Concept.....	53
4.4	Multiculturalism in Teacher Training Curriculum...	58
4.5	Education for a Multicultural Society.....	61
4.6	Preparation for Teaching in Multicultural Classrooms.....	63
4.7	Multicultural Readiness and Personal Biases.....	72

CHAPTER 1

1.0 Introduction

Ethnicity in Canada had historically reflected both majority group (English and French) views which have traditionally been based on the assumption that Canadian society was homogenous. Several attempts had been made to assimilate immigrants into the majority culture. However, the present ethnic reality indicates that Canadian society is becoming more diverse. According to the 1981 census data those other than of British or French origin formed 33% of the Canadian population. The non-French formed 24% of predominantly French Quebec, and as illustrated in Appendix A, 23% of Montreal's population. The 1986 Federal census indicates that 30% of Montreal's population belongs to ethnic groups other than those of British or French descent.

The 1971 policy of multiculturalism enunciated by the federal government was a clear indication that it recognized the multicultural reality of Canadian society and accepted responsibility for protecting and promoting cultural diversity. Initiatives in the intervening years to implement this policy have concentrated primarily on the provision of legal safeguards such as the Canadian Bill of Rights (1960), Canadian Human Rights Act (1977), entrenchment of the Charter of Rights and Freedoms in the Constitution (1982), Bill C-93 (first Multicultural Act, 1988) and provincial human rights charters such as the Quebec Charter of Rights and Freedoms (1984).

When multiculturalism was adopted as a touchstone for Canadian society, the goal was to encourage and develop sensitivity for equality and justice for all. This was to be an image that would set Canada's cultural "mosaic" strikingly apart from the American "melting pot" to the south, and many Canadians embraced it wholeheartedly.

However, the Canadian reality has clearly fallen short of the ideal. In fact, a growing number of Canadians express intolerance not only to identifiable minorities but towards the idea of ethnic diversity itself (Equality Now, 1984).

The increase in Canadian society of identifiable minorities has led to more overt incidents of racism. The human dimensions of racial discrimination indicate a "resurgence of organized, calculated violence against visible minority people" (Cultures Canada, 1982, p.3).

In an attempt to work towards the reduction of the impact of racism on students it stands to reason that teachers, as disseminators of knowledge, be sensitized to the inherent tension that exists in a pluralistic society so as to assist all children towards better understanding and respecting of cultural differences. However, in the past, teachers and teacher training institutions paid scant attention to preparing teachers for a society whose cultural composition was undergoing considerable change. As a result, teachers were ill-prepared to cope. In this light, one is left questioning how pre-service teachers are currently being prepared to work in multicultural school environments and what systematic provisions are in place for familiarizing candidates with sources of information, cross-cultural communication and an adequate understanding of the psycho-sociological realities of cultural integration.

1.1 Objectives

The objectives of this study were to: a) document the multicultural content of two English university Bachelor of Education programs in Montreal; b) examine pre-service teachers' understanding of the concept of multiculturalism; and c) examine the perceptions of pre-service teachers towards the adequacy of their training for multicultural classrooms.

1.2 Research Questions

The following research questions were used to guide this study in examining:

1. What is the multicultural content of the two English university Bachelor of Education programs?
2. Is there multicultural content in the program; if so, is it a separate subject or does it permeate course content?
3. What is the perception of pre-service teachers of the concept of multiculturalism?
4. How should multiculturalism be addressed in the teacher training curriculum?
5. Are pre-service teachers sufficiently prepared to teach in multicultural classrooms?
6. Are pre-service teachers ready to accept multicultural education; if so, are they prepared to deal with their personal biases?

1.3 Significance

The intent was to gain valuable insight into how Montreal's English university Bachelor of Education programs have addressed and adapted to the needs of a changing society. Furthermore, the results may yield valuable insight into teacher training and multiculturalism, contributing to the increasing need for a body of knowledge that is presently lacking in Canadian literature.

1.4 Sample

Selection of the sample was based on third year pre-service teachers attending the only two English university Bachelor of Education programs in the Montreal area. Of all potential participants, the sample size from University A totalled 154 and 27 from University B. This study was carried out by a forty-two item questionnaire with five of the forty-two items specifically addressing demographics.

Thirty-seven of the questionnaire items were later analyzed by a frequency distribution on a percentage scale.

1.5 Definition of Terms

A few relevant terms are used in this document in the following way:

ASSIMILATION: "A process, clearly distinct from integration, of eliminating distinctive group characteristics (ie. American "melting pot")" (Equality Now, 1984, p.143).

CULTURAL PLURALISM: "A state of society in which members of diverse ethnic, racial, religious, or social groups maintain an autonomous participation in and development of their traditional culture or special interest within the confines of a common civilization" (Webster's New Collegiate Dictionary, 1981, p.878).

DISCRIMINATION: "The conscious act of dealing with a person or persons on the basis of prejudicial attitudes and beliefs (rather than on the basis of individual merit). This prejudice is a state of mind, while discrimination is an action" (Equality Now, 1984, p.143).

ETHNIC OR CULTURAL GROUP: Refers to the "roots" or ancestral origin of the population (Statistics Canada, 93-154, 1989).

ETHNOCENTRISM: "Belief in the superiority of one's own ethnic group" (Webster's 11, 1984, p.445).

INTEGRATION: "A process, clearly distinct from assimilation, by which groups and/or individuals become able to participate fully in the political, economic, social and cultural life of the country" (Equality Now, 1984, p.143).

MULTICULTURAL EDUCATION: "A perspective that recognizes (a) the political, social and economic realities that individuals experience in culturally diverse and complex human encounters; and (b) the importance of culture, race, sexuality and gender, ethnicity, religion, socio-economic

status and exceptionalities in the educational process" (Hernandez, 1989, p.4).

MULTICULTURALISM POLICY: "One which promotes the integration, not the assimilation, of minority groups into society while at the same time assisting those who so wish to maintain their distinctive cultural identities (ie. Canadian "cultural mosaic")" (Equality Now, 1984, p.143).

PRE-SERVICE TEACHERS: Will be used interchangeably with the term "students" to describe student teachers within the sample population.

PLURALISTIC SOCIETY: "One which is comprised of persons belonging to several different ethnic, racial, linguistic or religious groups; some may result from historical demographics (ie. Switzerland, Yugoslavia, many African States) while others result primarily from immigration (ie. Canada, United States and Australia)" (Equality Now, 1984, p.144).

PREJUDICE: "Literally to pre-judge; a mental state in which an individual passes judgment (generally unfavourable) on a person he or she does not know, usually attributing to that person a variety of characteristics which are attributed to a group of which the person is a member" (Equality Now, 1984, p.144).

RACISM: "Discrimination on the basis of racial/national/ethnic origin or colour" (Equality Now, 1984, p.144).

SEXISM: "Prejudice or discrimination based on sex, especially against women" (Webster's 11, 1984, p.1069).

STEREOTYPE: "A fixed image attributing certain characteristics or habits to a special racial or ethnic group" (Equality Now, 1984, p.144).

VISIBLE MINORITIES: "Refers to those groups of people who are, because of their race or colour, in a visible minority in Canada" (Employment and Immigration Canada, Visible Minorities, nd).

What follows will be a review of the literature relevant to multiculturalism and teacher training. The third chapter will present the study design implemented to achieve answers to the above mentioned research questions and objectives. The presentation and analysis of the data will follow. The final chapter will present a section on the discussion, conclusion and recommendations based upon the overall research findings.

CHAPTER 2

2.0 Literature Review

2.1 Multiculturalism

The purpose of this section is to examine the concept of multiculturalism as well as to address some public responses to this issue. In addition we will examine the history of multiculturalism both as a phenomenon and a social concern and conclude with an examination of teacher education and the need for multicultural education.

2.1.1 Concept of multiculturalism

Canadianism is often equated to multiculturalism. But what does multiculturalism mean, and how does one translate it into a workable definition for teacher training?

The intent of multiculturalism is equality of opportunity and status. While it includes the right of groups to return to their heritage and develop their language and culture, the purpose is to alleviate prejudice on the basis of race, creed, culture or belief (Multiculturalism With a Bilingual Framework, 1971; Multiculturalism Bill C-93 (July 12, 1988); entrenchment of the Charter of Rights and Freedoms in the Constitution, 1982; Quebec Charter, 1984). Multiculturalism is said to embrace the best of Canada, "fairness, compassion and freedom," and reject the worst of humankind, "prejudice, discrimination and selfishness" (Secretary of State, 1987, p.23-24).

The person regarded as truly committed to a multicultural society would be one who has connected intellectually and emotionally to a belief in the fundamental unity of all human beings, while recognizing, appreciating, accepting and legitimizing fundamental

differences of cultural groups (Grande, 1981). Moreover, multiculturalism can be approached through the fostering of tolerance and good will. Through recognition of changes in peoples' attitudes towards themselves and others, as well as changes in societal structure, all individuals and groups can expect to participate and be rewarded equally in society (Maseman, 1984; Young, 1987).

According to some scholars multiculturalism should reflect the importance that ethnicity has acquired, as documented in human rights codes. The ideology of human rights implies equal opportunity to participate in the political, social and economic spheres of life, the elimination of discrimination and respect for pluralism and equality. One is accused of de-politicizing the issue if multiculturalism is used solely to emphasize culture and language at the expense of human rights and equity (Mallea and Young, 1984; Kallen, 1982; Moodley, 1983; Samuda and Kong, 1984/1986; Ray, 1985; Ghosh, 1984; 1990).

Because the concept of multiculturalism implies a just society for all, the aim of such a society must include equality of opportunity in education in terms of access, treatment and achievements. Multiculturalism is to be understood as an affirmation of the democratic belief in the fundamental equality of human beings regardless of cultural and racial differences and mutual respect. Within this context multiculturalism means "recognition of the diverse cultures of a plural society based on the three principles of equality, dignity and official support from community" (House of Commons, 1987, p.87).

2.1.1.1 public opinion

Visible minorities find out what society thinks of them, in part, by the way they are portrayed in the media, particularly newspaper stories and television. The concept of multiculturalism as an enlightened political policy and

an evident social reality has not always been met with support by many Canadians. In fact, startling discoveries were reported in a special issue of Macleans (July 3, 1989) on Canadian and U.S. attitudes. It showed that 61% of Canadian respondents, including a majority of every income and education level, said that immigrants should change their culture in order to "blend with the larger society." The vision of Canada as a country where people of different ethnic backgrounds could live in harmony without losing their cultural distinctiveness appears to have fallen short of the ideal. Far from living up to the principle of ethnic harmony, a growing number of Canadians express intolerance not only of visible minorities but toward the idea of ethnic diversity itself.

Reflection of this new intolerance can be felt through the following views expressed by Canadians and those of visible minority membership:

It is deeply troubling and dispiriting for a young black to grow up in a place like Toronto. They have no identity. All of the values of success are white values. All beauty is white beauty. The future is a dead end when day-after-day you receive the implicit message that your skin colour will prevent you from acceptance and respect, no matter how hard you try (Equality Now, 1984, p.92).

If there is just one of you, you are cute... Too many of you causes fear (Macleans, July 10, 1989, p.15).

I am not a racist... Rather, I'm trying to protect the Canada I've known for myself and for my children (Macleans, July 10, 1989, p.15).

The greatest destroyer of the hope of a good education for children is the perception by teachers that they (visible minorities) are unable to succeed, thus starting a vicious circle of low achievement and alienation from school. Research findings by Rosenthal and Jacobson (1968) report entitled Pygmalion in the Classroom showed evidence

of the complex relationship between student achievement and teacher expectations and attitudes. Studies by Rist, 1970, and Cooper, 1979 further support the self-fulfilling prophecy.

According to a study conducted by Ann Laperriere (1984) which addresses the socio-educational integration of immigrant children into Montreal schools, several ethnic respondents contend that:

teachers, are not very concerned about the children's academic achievement; they simply lower the standards when there is a problem, without delving deeper into the issue. How could they come to terms with the problem when they know nothing of what it is like to experience immigration and are unaware of cultural values other than their own? (p.35-36)

Our schools need to address the challenge of adjusting to differences of race, language, traditions and background. Some who share or have shared this belief reportedly contend that legislation cannot change the mindset of people, and that educators and parents must be vigilant against prejudice in the classroom and the home (Multiculturalism and Citizenship Canada, nd; Editorial, Guelph Daily Mercury, 1988). Some also feel that racism is an uncomfortable topic for many Canadians and that the more we talk about such an issue the worse it becomes. However, refusal to recognize racism is part and parcel of the wilful blindness which isolates individuals and continues to promote a rather tunnel visioned perspective. What is called for is a critical assessment of attitude, behavior and institutional practices, both individual and collective, in matters pertaining to such a sensitive topic (Lee, 1985; Thornhill, 1989).

In Quebec, eyes are so nailed to the issue of language (Bills 101 and 178) that people are failing to address the issues and concerns raised by educators as the result of the growth of the numbers of pupils from ethnic minorities in

their classrooms. There are some who contend that even with over one hundred different ethnic groups in a single Montreal school the government has failed to provide teachers not only with adequate resources but have also shown a singular lack of imagination in using the resources that they do have. With the growing influx of immigrants it is becoming clear that rough roads lie ahead and that teachers are definitely not prepared for the future (Franco, 1989, Newman, 1989; and Maniatis, 1989).

2.1.2 History of multiculturalism

As a nation, Canada contains over 100 different ethnic and cultural communities. The foundation of Canada's policy of multiculturalism has been built on this basis. Canada's ethnic communities have had a long history in Canada, but even prior to European contact, indigenous native people constituted some fifty distinct segments and spoke over a dozen languages. From the Sixteenth and Seventeenth centuries, up until 1760, there was an influx of French traders and colonizers. This French-Aboriginal contact gave rise to the distinctive Metis population. Following the French came the British, in the Eighteenth century. Subsequent phases of migration, at first by the United Empire loyalists after the American Declaration of Independence in 1776, and then by other immigrants from Britain, marked the beginnings of a firm British presence. The need to settle the prairie provinces led to a call for other immigrants who were recruited from Europe and parts of Asia (Katz, 1974; Palmer, 1975; Moodley, 1986).

Successive waves of immigration have increased the population of Canada and significantly changed its ethnic composition. In 1986, of the total immigrant population, 63% came from Europe, 18% from Asia, 7% from the United States, and the remaining 14% originated from the Caribbean,

Central and South America, Africa and Oceania (Statistics Canada, #98-132, 1986).

In the quest for the ever-elusive Canadian identity, the view that Canada values the cultural mosaic, unlike the assimilationist United States as viewed by Gibbons (1938) and Massey (1948), has held prominence. In 1971 the Canadian government introduced a policy of multiculturalism within a bilingual framework. It was initiated in response to the Report of the Royal Commission on Bilingualism and Biculturalism in the mid-1960s. A decade later, the Constitution Act was passed. Article 27 of the 1981 Constitution Act reads:

This charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

Of course, the entrenchment of such a principle in the Constitution is really only the beginning. Establishing an official government policy of multiculturalism and giving cultural diversity constitutional status has meant the breaking of new ground. When the policy was first announced the government had a very explicit rationale for its initiation. The Prime Minister outlined three stages for the promotion of multiculturalism. The policy's joint goals were to "break down discriminatory attitudes and cultural jealousies" in an attempt to assure "the cultural freedom of Canadians" (Prime Minister's Statement, October 1971, p.2). It was also asserted that such cultural group freedom "must be founded on confidence in one's own individual identity; out of this can grow respect for that of others and a willingness to share ideas, attitudes and assumptions" (ibid). It was also proposed that "a vigorous policy of multiculturalism will help create this initial confidence" (ibid).

The Canadian Human Rights Act (1977) and the Charter of Rights and Freedoms (1982) recognize and protect the

fundamental rights and freedoms of all Canadians. Multiculturalism Bill C-93 affirms the pluralistic vision of Canada and aims to inspire Canadian people to strive towards a society where diversity is acknowledged to be a strength, and where freedom, tolerance, fairness, compassion and courtesy are overriding characteristics.

Provincially, while Quebec society affirmed itself as a French-speaking community and insisted on the importance of a majority culture, it also became aware of intercultural exchange and pluralism as essential means of promoting a cultural development reflecting its true diversity (*La politique du developpement culturel au Quebec*, 1978). In a speech given by Claude Ryan (1972), then editor and publisher of *Le Devoir*, "biculturalism" was thought to be the most solid and durable basis of an acceptance policy towards other cultural values, as it "marks an opening for other cultural values and not only those of the two leading communities" (Palmer, 1975, p.150). However, the principles behind the multicultural policy were met with misgivings for they were said to contradict the mandate of the Royal Commission on Bilingualism and Biculturalism (1969) by dissociating culture from language. Furthermore, the Government of Quebec rejects the concept of multiculturalism and feel their responsibility is to promote the French culture (*Le Devoir*, November 17, 1971; and Sheridan, 1988). The Quebec Charter of Human Rights (1984) is said to defend the dignity and value of all human beings, with citizens having equal access to rights and freedoms without discrimination (Quebec Charter, 1984). This concept of equality for all cultures appears to contradict Quebec's focus on promoting the French culture.

2.2 Teacher Education

Multiculturalism in the school and in Canadian society is quickly rising to the top of the educators' concerns today. Evidence from compiled research suggests that many teachers currently in the field were trained before the schools took on a multicultural character. As a result, there is a need for new programs. The challenge in responding to any call for reform can be painful, but, according to some scholars, the time has come to change pre-service teacher education and take positive steps to improve teachers' effectiveness in working with culturally diverse students. Now more than ever, teacher training institutions are encouraged to respond to the new reality of a culturally diverse student population by preparing teachers to work in multicultural school environments (Coelho, 1979; Mallea and Young, 1980; Ray, 1980; Equality Now, 1984; Ghosh, 1984/1989; Lang and Schaller, 1986; Melnicer, 1987; Young, 1987; PSBGM, 1988; Henley and Young, 1989). While no Canadian faculty or college of education has rejected the increased calls for multicultural education in the classroom, very few (York University, the University of British Columbia and the University of Alberta) appear to have given it prominence in their programs.

What appears to be happening in Canada is that individual school boards and commissions are taking the initiative in developing and implementing multicultural policies for their staff and children. In Quebec, the Protestant School Board of Greater Montreal (PSBGM) published a detailed report on multicultural/multiracial education (January, 1988). It was recommended to the Ministry of Education (Quebec) that "curriculum in teacher training colleges be designed to prepare teachers for working in a multicultural/multiracial school environment by including mandatory studies of the various cultures which

compose Quebec society" (PSBGM, 1988, p.156, recommendation 8.8).

In November (1988) Quebec opened its first Multicultural Teacher Resource Centre through the South Shore Protestant Regional School Board (Johnson, 1988). A similar project was initiated by a consortium of Quebec professional teachers to establish and manage for a three year period, a Teachers' Centre dedicated to sensitizing teachers with educational materials for those concerned with international understanding and intercultural education (CEQ, 1989).

In endorsing school action which demonstrates a commitment to multicultural education, a strong correlation between bilingual-bicultural education and "equal opportunity" is postulated by Casso (1976):

...the essential role of public education is the development of a responsive citizenry for the twenty-first century. The bilingual/bicultural education renaissance is important because it is founded on notions of (a) equality of educational opportunity and (b) accountability in public education. The notions of equal educational opportunity and accountability have had a significant impact on the growth of bilingual/bicultural education; and it must be added that bilingual/bicultural education is a direct response to current public admission of the failure of public schools to educate children (p.7).

In an attempt to survey nationally the work of Canadian faculties of education in the area of multiculturalism and teacher education Masemann and Mock (1986) conclude their survey with the following observation:

...While several key institutions have some well developed programs in multicultural teacher education in place, generally speaking there is a lack of well-entrenched programs across the country. It is quite

possible for students in several provinces never to encounter the concepts of multiculturalism at all in their teacher training. It is possible for almost all teachers in training in Canada to avoid taking an elective course in multiculturalism...The most significant finding is this...how little multicultural teacher education really exists in Canada (p.9).

In an attempt to work towards accommodating general education for teachers to diversity Ray (1980) suggests that "perhaps there is a need for some suggestions about what might be part of the core of teacher education (not just of the social foundations)." He goes on to list ten essentials for multiculturalism in teacher education which include:

A general knowledge of the cultural diversity of Canadian society... A general knowledge of global migration... A demonstrated familiarity with current important scholars... A general knowledge of the relationship of school organization to cultural differences... A demonstrated critical perspective of one example of confrontation between the typical school organization and a particular cultural interest. A general knowledge of bias, prejudice and stereotyping. A demonstrated ability to choose curricular materials to avoid or to compensate for a designated bias. A demonstrated ability to identify pupil behavior that reflects cultural pressures... A demonstrated ability to communicate with a minimum of culturally demeaning, racist, or sexist remarks (p.84).

Essential elements for effective teacher education programs in a multicultural society have been further described by Mallea and Young, 1980; DES, 1985; Masemann and Mock, 1986; Locke, 1988; Ghosh, 1989; Henley, 1989; and Harvey, 1989. The strategies offered impact positively on the cognitive, psychomotor and affective domains of pre-service teachers.

According to Mallea and Young (1980) teachers and teachers-in-training should be:

afforded the opportunity to rigorously study their own ethno-cultural heritage, or that of a local community, in order to develop appropriate themes, organizing principles, conceptual knowledge and relevant theories. In much the same way, they could observe and analyze various manifestations of racism, prejudice and

discrimination... to reinforce that cultural diversity, not homogeneity, is the chief characteristic of human settlement...(p.34).

Since the early 1970's, increasing pressures have been placed on teacher training institutions by the Department of Education and Science (DES) in Britain to undertake a fundamental reappraisal of their courses at the initial level and specifically, to incorporate a pluralist perspective. It was argued that teachers in training must be given:

the appropriate knowledge and skills to offer their pupils a full and balanced education which not only incorporates a global perspective and reflects the realities of life in today's Britain but, in addition, acknowledges and seeks to challenge manifestations of racism at both individual and institutional level... (DES, 1985, p.551).

Several authors have proposed elements for effective teacher preparation in a multicultural society which should include an introduction to alternative analyses of Canadian society both historically and contemporarily, an analysis of the significance of race, ethnicity and culture to the development of society, an examination of global interdependence in terms of resources, lack of political decisions, economic policies and human relations, and teaching students to detect parallelism, factual inaccuracies, stereotyping and bias in teaching materials and resources (Masemann and Mock, 1986; Henley, 1989; and Ghosh, 1990).

In order to develop an attitude and worldview consistent with the ideals of multiculturalism and social democracy, Don Locke (1986) designed the Cross-Cultural Awareness Continuum to help identify levels of awareness likely to enhance cultural sensitivity for teaching effectiveness. The continuum was designed so that teaching effectiveness developed only after passing through a series of awareness levels (Self-Awareness - Awareness of One's Own

Culture - Awareness of Racism, Sexism, Poverty - Awareness of Individual Differences - Awareness of Other Culture(s) - Awareness of Diversity - Teaching Effectiveness). These levels were designed to be developmental, each level building upon the previous level(s). The continuum is best understood:

as a lifelong process... As the teacher encounters a culturally-different student where some cultural awareness is lacking, the teacher must return to an earlier awareness level, explore the awareness at that level, and then proceed along the continuum to teaching effectiveness (p.131).

Such knowledge may be used to help teachers advance towards more effective understanding of the values and/or lifestyles of culturally-different students. Moreover, Locke suggests that effective cross-cultural teaching encourages teachers towards developing "both a clear sense of personal worth and general competence as a teacher... a good knowledge of theories of learning and their accompanying techniques..." (Locke, 1988, p.133).

A longtime adversary of multiculturalism from the Quebec perspective, father Julian Harvey, promotes an alternative to multiculturalism which he refers to as "cultural convergence." Such an alternative seeks to introduce new people or groups to the already existing group in a way that they can adapt. The concept of a multicultural society is seen as a "cold society" and a "society of aliens" that live together at the level of human rights, but no more than that. For Harvey, teaching education must rest on the premise that:

the teacher in a multicultural / multiethnic society must have a stronger knowledge of his own or her own culture. The knowledge of the different cultural groups in the school must be focused on the group here

(in Montreal) rather than the group abroad... The teacher must work towards the acceptance of the differences, respect the unity, accept also the cultural convergence, and make the human law (the Charter of Human Rights) the rule of the school (Jones, 1989, pp.6-7).

2.2.1 Need for multicultural education

The changing societal composition of Canada is reflected in the schools today. The non-French formed 24% of the Quebec population in 1986 as compared to 20% in 1981 (Census Canada, 1986). It is estimated according to Henchey and Burgess (1987) that by the beginning of the twenty-first century ethnic minorities who already make up 25% of the Montreal school population will increase to 50%.

Traditionally, teacher education aimed at assimilating students into the majority culture. The reluctance to respond to the changing societal composition resulted in a "colour blind" policy by faculties of education, departments of education, school boards and schools. This is due to several factors: multiculturalism being a politically volatile issue; the avoidance of controversial issues and realities embedded in the concept of multiculturalism such as racism, prejudice, discrimination and unequal opportunity and treatment. This avoidance has prevented discussion and study, resulting in a lack of understanding of the real thrust of the concept of multiculturalism (Ghosh, 1990).

To better understand the differences in our cultural mosaic Maniatis (1989) suggests that how teachers treat students who are different either in race, creed or colour may depend on their own background. The key elements of success or failure in multicultural classrooms are moving away from assimilation, the influence on aspirations, teacher expectations, environmental conditions, socio-economic status and learning styles.

For example, Hale (1982) characterized the emphasis of traditional education as assimilationist, having "been upon molding and shaping Black children so they can be fit into an educational process designed for Anglo-Saxon middle-class children" (p.154). Sewell and Hauser (1972) reported that aspirations have the strongest relationship to educational attainment, mediating much of the impact of family background and other variables. Studies by Braun (1976) and Cooper (1979) presented evidence that teachers' expectations have a major influence on the performance of students. Such expectations may be of either higher or lower performance. Edler (1981) concluded that minority students are overrepresented in lower ability classes. Teachers in these classes are said to spend more of their time on discipline and classroom management than on academic work. These conditions produce marginalized individuals, alienated from themselves, alienated from their own heritage, and alienated from the majority culture.

Parsons (1959) described the school as an institution that selectively processes differential student performance which has been linked to social class, racial and ethnic membership. Classroom activities are structured as a contest, argues Parsons, with a common set of tasks on "ostensibly" equal competition which results in winners and losers. The curriculum is said to assume knowledge and skills inconsistent with those of minority children; this inevitably results in the over-representation of the latter among the losers.

Rist (1970) observed a group of children for almost three years, kindergarten through grade two. It was noted that the kindergarten teacher after the first eight days of school, assigned the children to "ability groups" at three tables. More children from low-income large families were grouped in higher number at table three (the lowest ability table). Despite the fact that the teacher was black, there

were said to be more children with very dark skin at table three as well. It was further reported that children from table three internalized their inferior status. Students at table one (higher ability group) proceeded to insult the others by using childish language and terms such as "dumb-dumb." The teacher's early judgement had become a self-fulfilling prophecy which resulted in these students' failure and inferior self-concept.

Pedersen and Faucher (1978) conducted a study which further demonstrates how teachers influence the academic achievement of their children by linking their appraisal of pupils' academic potential to their socio-economic status and racial affiliations. The more effective instruction (as evident by the teacher's superior job of teaching reading and other subjects, as well as treating pupils in ways that had developed in them good work habits and self respect) was directed to those they expected to succeed.

The findings of many classroom studies suggest that the academic stratification that emerges tends to reflect the stratification of the society in which the schools are embedded. Bourdieu (1977) calls it reproduction, suggesting that it may be the result of biased contests that so often seem to take place.

Sharp and Green (1975) observed classrooms in a "progressive" English primary school. The teachers were said to caution against classifying and labelling children early in their schooling. It was noted that despite the ideology of individual achievement, the school is held accountable to teach literacy and numeracy. Furthermore, whatever the organization or social structure of the classroom, the need to maintain control tends to give rise to certain patterns of teacher behavior. Understanding the social interaction processes, according to Sharp and Green, must involve that teachers take into account the larger

social structure of which students are a part. As had been observed in the classroom:

the social advancement of the few depends upon a denial of the same for the many, as pupils' careers are socially structured through the activities of educators who are themselves enclosed within a wider structure of constraints over which they have little control (p.224).

Anyon (1981) argues that schools also reproduce the tensions and conflicts of the larger society, and that such conflicts contain the seeds of transformation. She concludes by stating that "...perhaps the most important implication...is that for those of us who are working to transform society, there is much to do, at all levels, in education" (p.39).

Studies have further shown that learning styles, motivators, behaviour patterns and aspirations vary between cultural groups (Parsons, 1959; Rist, 1970; Sharp and Green, 1975; Bourdieu, 1977; Pedersen and Faucher, 1978; and Anyon, 1981). What teachers believe and do in the classroom has enormous potential for influencing the quality of life of their students.

Evidence in the literature is such that we cannot be indifferent to the importance of schooling and of teachers in the process. Not to recognize this is to perpetuate a system of inequalities in educational opportunities.

In heterogenous societies teachers often work with children whose cultural, linguistic, ethnic, religious and intellectual situations are diverse, and whose situation they may only partially understand. It is reasonable to assume that, as prime agents of socialization, schools would have to perform new functions in an effort to prepare all students to participate fully and effectively in a multicultural society. It should follow then, that teachers, if they are to be important agents of change, should be prepared to move beyond the traditional ethnocentric

assimilationist system. Teacher education institutions must realize their responsibility in training potential teachers towards seeing that all children receive equal opportunity despite their linguistic, cultural and ethnic differences.

A McGill survey of faculty of education programs for multicultural content focussing on teacher education showed that the majority of the Faculty thought of both multicultural and intercultural education in terms of "culture and not equality." Over sixty percent of the respondents indicated that they presently have a multicultural component in their course(s). However, almost thirty percent said they did not and a small percentage did not respond to the question. Conclusive findings had shown that of those who responded positively to a multicultural component in their course(s), in excess of thirty percent reported to having included it as a "topic(s)" or "issue(s)." There were 33% who indicated that they have "no specific content" even though they attest to including multiculturalism in their courses. Others suggested that it was evident more through discussions, assigned readings and interaction between different ethnic groups of students (Milligan, 1990).

If multicultural education were the goal of our schools, such a goal should require that no individual or group be denied equal access to opportunities to learn. The goal would not be for "standard" education but for education which recognizes the uniqueness of individuals and groups and responds to those needs (Locke, 1988; Ghosh, 1990). Such an education would encourage individuals to learn about themselves, their heritage, and the options available to them for interacting with the majority culture.

The slowness to respond by teacher training institutions emerges, according to Contreras (1988), from a perception that pre-service teachers will secure the necessary multicultural knowledge, skills and attitudes to

teach classes of socioculturally diverse students somewhere beyond their direct instruction. But Mukherjee (1981) has noted that "by totally ignoring the presence of minority children in its content, method, curriculum, resources, staffing and organization, is racist by omission and that it is damaging to both white and black", growing up with "distorted notions of their own self-worth, identity, and eventual position and status in society." He maintains that until very recently, the educational world had remained "totally silent on racism, and on its devastating and dehumanising effects on our psychological world and our institutions" (p.122).

2.3 Conclusion

The introduction of the term multiculturalism first came into vogue in the 1960s to counter "biculturalism", a term popularized by the Royal Commission on Bilingualism and Biculturalism. This term has been important in calling attention to an important type of diversity within Canadian society and in engendering political recognition of it, evident by the passing of Bill C-93 (July 12, 1988), an act for the preservation and enhancement of multiculturalism in Canada.

Although we may think of Canada as a fair and caring nation, we have not yet succeeded in creating a society which can always deal with race, colour and cultural differences. A fact of life in Canada is that racism and racial discrimination do exist. They exist privately and in the fears, prejudices and stereotypes held by many people, and in plain ignorance. And they exist in our institutions.

Although multicultural teacher education is not a well developed component of the literature on multicultural / multiracial education in general, several authors both in Canada and elsewhere have attempted to spell out some of the elements of curriculum content that might be considered

necessary and appropriate to all teachers planning to work in a multicultural / multiracial society (Mallea and Young, 1980; Ray, 1980; Masemann and Mock, 1986; Locke, 1988; Ghosh, 1990). Common to these positions is a call for faculty programs to incorporate issues of race, ethnicity and culture into a broader consideration of the diverse nature of Canadian society.

CHAPTER 3

3.0 Study Design

3.1 Introduction

Given the multicultural nature of contemporary society, faculties of education must examine both their concepts of education and the educational needs of their pre-service teachers. The presence of diversity in cultural as well as intellectual terms necessitates specific training needs. Faculties of education should develop and provide opportunities for pre-service teachers to enhance their ability to function sensitively and knowledgeably in relation to individual differences of children including children with different cultural and racial origins.

3.2 Methodology

Included in the methodology will be a discussion on the following: sample, instrument, administering of questionnaire, analysis of data and limitations of the study.

3.2.1 Sample

Selection of the sample was based on third year pre-service teachers attending the only two English university Bachelor of Education programs in the Montreal area. Of all potential participants, the sample size from University A totalled 154 and 27 from University B. The Faculty of Education through University A offers a Bachelor of Education program with specialization in the following areas: Elementary Education, Secondary Education, Vocational Education, Education in the Arts, Physical Education, Religion (Catholic, Protestant and/or Jewish) and Education in Second Languages. The programs consist of three years of full-time study requiring the completion of

ninety credits which are divided accordingly: academic courses (30 credits), professional courses (45 credits) and elective courses (15 credits). Academic courses are those which provide content material related to the subjects taught; professional courses deal with educational theory and practice; and electives are courses of interest which are usually chosen in consultation between student and advisor and may extend to any department within the university (Course Calendar, 1989/90).

The Department of Education through University B offers their Bachelor of Education program via the Centre for the Teaching of English as a Second Language, otherwise known as TESL. This three year program has a very specialized nature and normally requires ninety credit to complete. Students must complete forty-eight credits in TESL (within this forty-eight credits there are six that may be taken from linguistically oriented programs), eighteen credits in either Education, Psychology, or Adult Education, twelve credits in English and twelve in Electives. On average, most (97%) of the students who enter the B.Ed TESL program are inexperienced teachers, with later exposure to classroom teaching through their practicum (Course Calendar, 1989/90).

In Quebec, teacher certification is the responsibility of the Ministry of Education (MEQ). Students who successfully complete the requirements of their respective B.Ed programs will be recommended for certification (Course Calendars, 1989/90).

The target population for University A was based upon a computerized listing obtained through the student teaching office. This list included student names and program years only. The associate dean permitted access to the office computer from which student identification numbers were retrieved, followed by the subdivisions of subjects of specialization and options. By excluding 182 1G students (those already holding a university degree, requiring only

one year of teacher training), the B.Ed sample of year three students (elementary-45, secondary-82 and elementary/secondary combination-52) were selected by virtue of their being in the final stage of the three year undergraduate program.

Given the exploratory nature of the study, the researcher was able to make contact with the total (179) undergraduate year three Bachelor of Education student population. From this sample 63 (35%) of the secondary population completed the questionnaire, 39 (22%) of the elementary population completed the questionnaire and 52 (29%) of the elementary/secondary combined completed the questionnaire. Based upon the total population of 179 students the overall response rate was 154 (86%) of the total population. The remaining 25 (14%) of the population chose not to participate. Reasons behind the decisions for not participating could be attributed to the sensitivity of the research topic, lack of interest, or to a lesser extent due to the length of the questionnaire.

The Centre for the Teaching of English as a Second Language offered University B's only Degree of Bachelor of Education (TESL). The sample consisted of 45 students enrolled in the third year (advanced internship) of the Bachelor of Education TESL program, all were chosen to participate in the study. From this sample 27 or 60% responded to the questionnaire. The remaining 18 or 40% of the population chose not to participate, which could potentially be attributed to reasons noted in case of University A.

3.2.2 Instrument

A questionnaire was constructed in order to gauge pre-service teacher perceptions on a number of issues related to schooling in a multicultural society. In its final form the questionnaire consisted of thirty-seven items together with

five demographic questions (asking for information about the student's gender, age, program specialism, program year and ethnic origin). The statements were directly culled or otherwise derived from a variety of published materials and students were encouraged to comment further upon any of the issues raised.

The following six research questions and three objectives have been brought together to illustrate the framework for later analysis:

OBJECTIVE 1: To document the multicultural content of the two English University Bachelor of Education programs.

(1) Data on the multicultural content of the two English University Bachelor of Education programs is obtained by responses to questionnaire Item 37 (Appendix H) which lists seventeen titles of courses nationally surveyed by Douglas Ray (1980) where cultural differences are discussed. This is followed up with an analysis of these and other courses which reportedly discuss cultural differences and the implications for education of such differences.

(2) Multiculturalism as a separate subject or permeating course content will be examined by interpreting responses to questionnaire Item 36 which asks students to identify by what strategy multiculturalism is taught in their program. This question was designed by the researcher and has not been pilot tested. A McGill University survey of Faculty of Education programs for multicultural content will be examined here as well (Milligan, 1990).

OBJECTIVE 2: To examine pre-service teachers' understanding of the concept of multiculturalism.

(3) The perception of pre-service teachers to the concept of multiculturalism will be largely dealt with by examining responses to questionnaire Items 1-10. The first two items were derived from definitions extracted from the report "Building the Canadian Mosaic" (House of Commons, 1987).

Item 3 was taken from the dissertation entitled "Cultural Concepts in Nursing Education: Perceptions of Nursing Program Administrators and Faculty in Selected National League for Nursing" wherein Glynn (1984) examined the perceptions of nurse administrators to cultural concepts.

Items 4, 5 and 9 were taken from a pilot study conducted by Carrington, Millward and Short (1986). These questions were part of a seventeen-item Likert scale which surveyed elementary and secondary student teachers' perceptions of the role of the school in a multicultural society.

Items 6-8, which deal with student teacher perceptions of multicultural/multiracial education, were extracted from a study conducted in Great Britain by Peter Figueroa (May, 1984). The questionnaire entitled "Education for a Multicultural Society" (coded-32050) lists Likert and open-ended statements. Item 10 is from a study by Miriam Yu (1985) which briefly examined views among students in St. John's, Nfld., to the concept of multiculturalism.

(4) How should multiculturalism be addressed in the teacher training curriculum? This is examined through questionnaire Items 11-14. Items 11 and 14 were extracted from the previously cited study by Carrington et al. (1986) and Items 12-13 were from a study by Figueroa, May 1984.

OBJECTIVE 3: To examine the perceptions of pre-service teachers to the adequacy of their training for multicultural classrooms.

(5) Do pre-service teachers feel sufficiently prepared to teach in multicultural classrooms? This is covered in some detail through questionnaire Items 15-24. In this list of objectives Douglas Ray (1980) has captured what are classified as "essentials for multiculturalism in teacher education" (p.84). This claim and its curriculum

implications are more fully developed in a study conducted by Ray in 1977 which further argues for promoting global education.

(6) Are pre-service teachers prepared to deal with personal biases? This is thought to be a critical question in light of social change. As the seeds of racial disharmony emerge in society so does the potential for immense cultural and human enrichment. This is the situation facing teacher training institutions who act to "responsibly recruit concerned and dedicated students" and "help improve teacher attitudes" (Johnson, 1974, p.195). Items 26-34 were chosen in an attempt to capture positions held by pre-service teachers on this most essential question. Item 26 is from the 1986 study conducted by Carrington, Millward and Short; Items 27, 29 and 30 are from Figueroa (May, 1984). Items 28 and 31-34 are from a study by Don Locke (1988).

The complete data gathering tool for the study can be seen in (Appendix H) Multiculturalism and Bachelor of Education Student Survey. In its complete form the instrument tool is comprised of six pages or forty-two questions.

3.2.3 Administering of questionnaire

In the case of University A arrangements were made with the instructors to meet with the students during class time to conduct the survey (Appendix B). On each of these days the pre-service teachers were asked to participate in a research project (Appendix C) concerned with Multiculturalism, Teacher training and Bachelor of Education programs. They were told that the study had been passed through Ethics Committee from the Faculty of Education (Appendix D), that the questionnaire was based on a Likert-type scale giving four choices (strongly agree, agree, disagree and strongly disagree). When the question arose as

to why there was no neutral response the researcher stated that it was felt that the time had come for people to take a stand with regard to this topic but that if they had strong objections they could leave a blank, indicating a neutral position (all groups were given the same message).

After agreement to participate in the study was reached (this took approximately ten minutes), the pre-service teachers were directed to complete the subject consent form (Appendix E). The student teachers were reminded to read the form carefully for it indicated the right either to refuse to answer any questions which were regarded to be an invasion of privacy or to terminate the completion of the questionnaire should they feel uncomfortable with any of the questions. Completion of the instrument by the pre-service teachers took from fifteen to twenty minutes.

In the case of University B contact was made with the Administrative Assistant of the TESL program who volunteered to oversee the distribution of the research instrument. An instruction sheet (Appendix F) to be read aloud in class accompanied the instrument package. In the absence of the researcher, the instruction sheet clearly indicated the purpose of the study, the scale response with the option to leave blanks if choosing to state a neutral position, and the necessity for completion of the subject consent form.

The completion of the instrument by the pre-service teachers from University B did not take place during class time. They were instructed to return the completed questionnaire to the designated box in the office of the assistant administrator. Follow-up telephone contact was made two weeks later with the course instructor. The students were reminded about the survey instrument and encouraged to complete and return them to the instructor within the week. The pattern of responses was more favorable after the follow-up contact was made.

Both University A and B course instructors were issued formal letters of thanks (Appendix G) which also included a message to the students that was read aloud in class.

3.2.4 Analysis of data

The data collected from the Multiculturalism and Bachelor of Education Student Survey (Appendix H) was the instrument used to investigate the perceptions of third year B.Ed students towards the relevance of multiculturalism in teacher education. The responses were tabulated to show the frequency distribution and mean scores of each of the itemized statements. Because the objective was to examine the general understanding and perception of multicultural content in training, and the scores clustered between extremes, a central tendency score was thought to be sufficiently accurate in describing the cluster of scores.

Demographic data were compiled to determine a profile of the student samples in relation to classification by gender, age, program year, program specialism and ethnic origin. The only descriptive feedback received was through comments provided by students in the section allocated within the questionnaire. This was optional and will be dealt with in the discussion of Chapter Five where deemed appropriate.

3.2.5 Limitations of the study

The results from this study cannot be generalized beyond the samples of the two institutions that participated. It is also limited by the subjective nature of the data obtained.

CHAPTER 4

4.0 Presentation of Data and Analysis

4.1 Demographic Data

What follows is an illustration and discussion of pre-service teacher responses based upon classification by ethnic origin, gender, and age. Students were provided with the following list of categories and were asked to check off those which applied, many chose more than one which included: British, French, Aboriginal, German, Italian, Ukrainian, Chinese, Dutch, South Asian (specify), Jewish, Black (specify), and Other (specify). These categories were taken from Census Canada, 1986. Many of the students chose more than one category, so to simplify the analysis of the data, results from the above mentioned categories were re-grouped into divisions provided by Statistics Canada (1988), see for examples Figures 4.1 and 4.2.

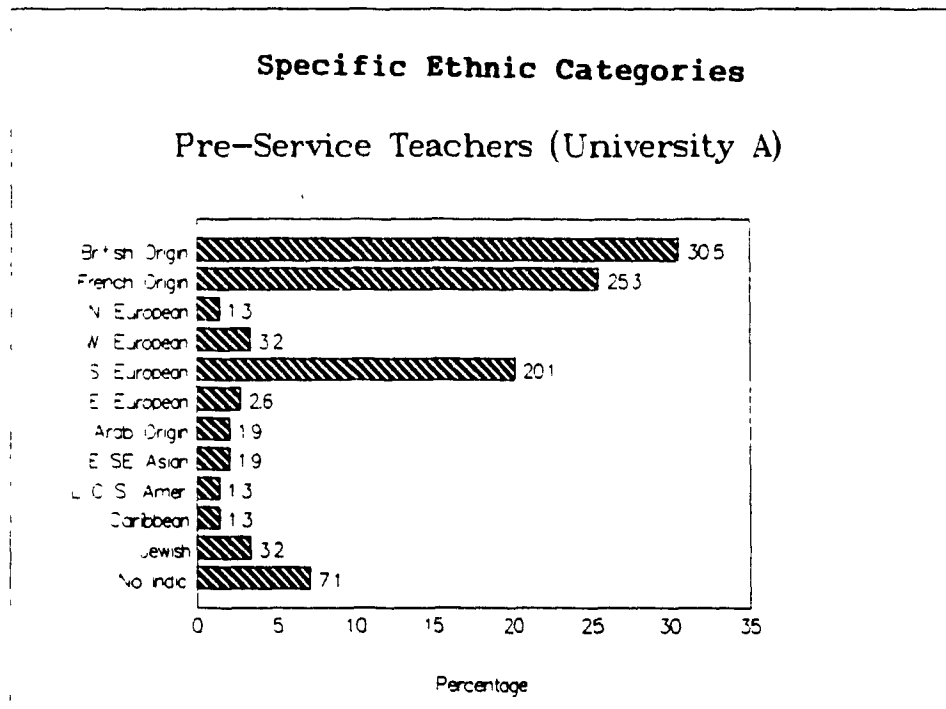
British origin includes British, Irish, Scottish, British-German, British-French, British-Irish, British-Scottish, British-Dutch, and British-Aboriginal. Those of French origin consisted of French, French-Ukrainian, French-Irish, French-German, French-Greek, French-Italian, and French-Dutch. Those of Northern European origin consisted of Finnish and Danish. Western European category consisted of German, Dutch, German-Ukrainian, Dutch-Danish, and Dutch-Irish. Those of Southern European origin consisted of Italian, Greek, Spanish, Croatian, Portuguese, German-Ukrainian, Italian-Polish, and Italian-Irish. Those of Eastern European origin consisted of Czechoslovakian, Ukrainian, Hungarian, and Polish. Those of Arab origin included Arab, Egyptian, and Lebanese. Those of East/South East Asian origin consisted of Chinese, Japanese, and East Indian. The Lower/Central South American category consisted of a Chilean. Those of Black origin consisted of Jamaican

and Haitian. Those of Jewish origin consisted of Jewish, and Jewish-Russian. The words students and pre-service teachers will be used interchangeably throughout chapters four and five.

4.1.1 Ethnic profile of university A sample

Out of a total of 154 respondents the following Figure 4.1 presents the responses of pre-service teachers to the question pertaining to their ethnic origin.

Figure 4.1



As shown in Figure 4.1 there were a substantial number of pre-service teachers who perceived themselves to be of either British, French, and Southern European origin. There were also 7% of the pre-service sample who chose to give no indication at all. There are several possible reasons why they chose not to respond to the question which could include: a) finding fault with the way in which the question was phrased and/or presented; or, b) viewing the

question as an invasion of their right to privacy (Appendix E).

Figure 4.2

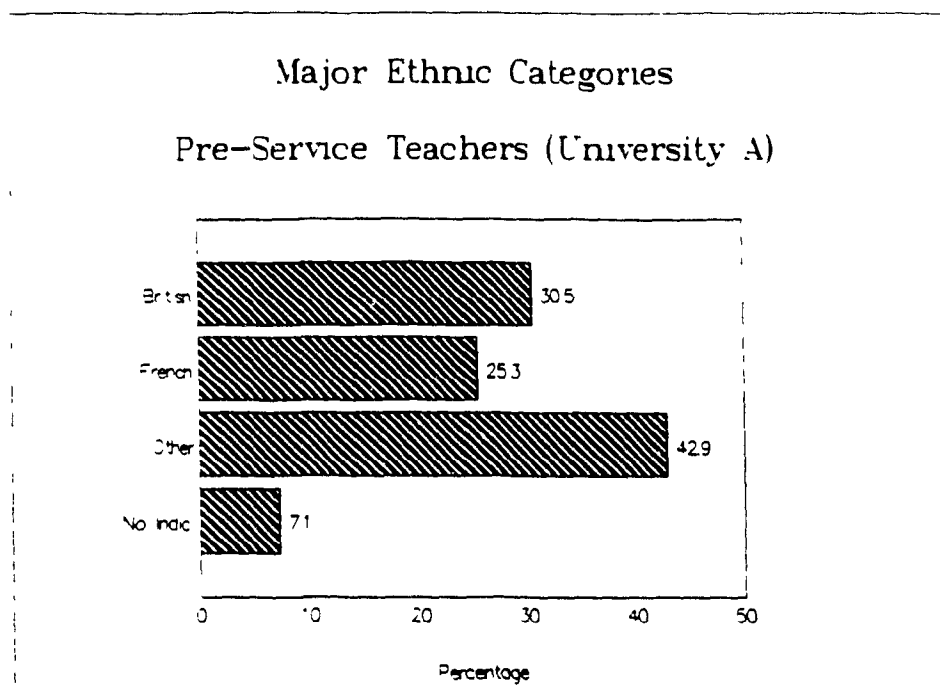
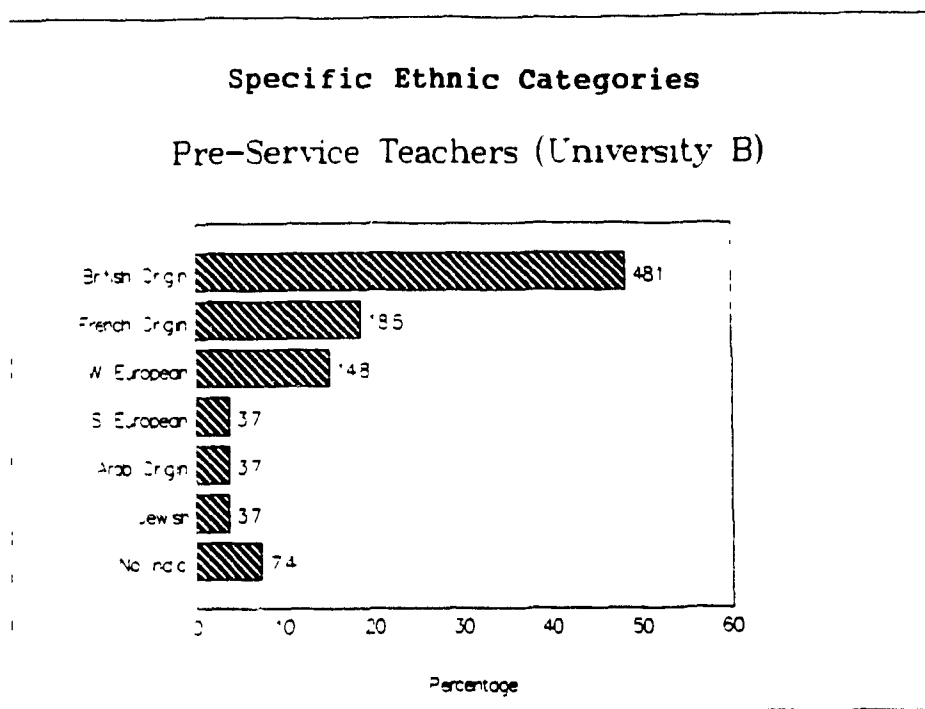


Figure 4.2 illustrates most clearly the significant representation by students other than of British or French Origin. When brought together the "Others" who were part of University A's sample population represented almost half of their sample group. Together they were 12.4% more in number when compared with their British counterpart and 18% higher than those of French Origin.

4.1.2 Ethnic profile of university B sample

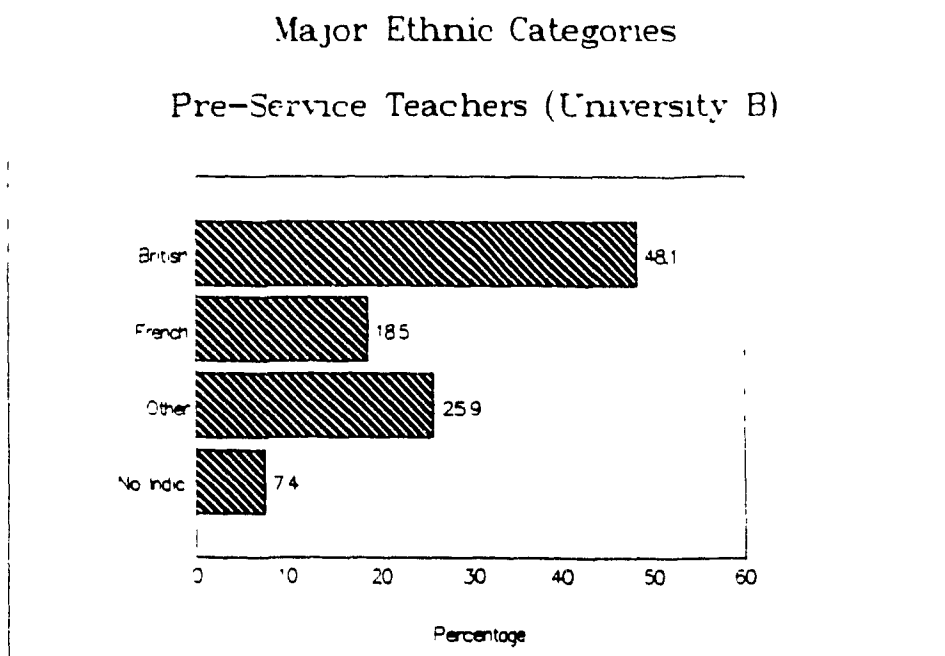
The following Figure 4.3 depicts the specific ethnic breakdown for pre-service sample from University B.

Figure 4.3



Out of a total of 27 respondents the ethnic composition as illustrated in Figure 4.3 also shows a substantial proportion of students as perceiving themselves to be either of British, French, and in this case, Western European origin. Almost eight percent chose to leave the question blank, thus being accounted for under the "no indication" category. The same reasons as indicated for Figure 4.1 could be applied here and include: a) finding fault with the way in which the question was phrased and/or presented; or, b) viewing the question as an invasion of their right to privacy (Appendix E).

Figure 4.4



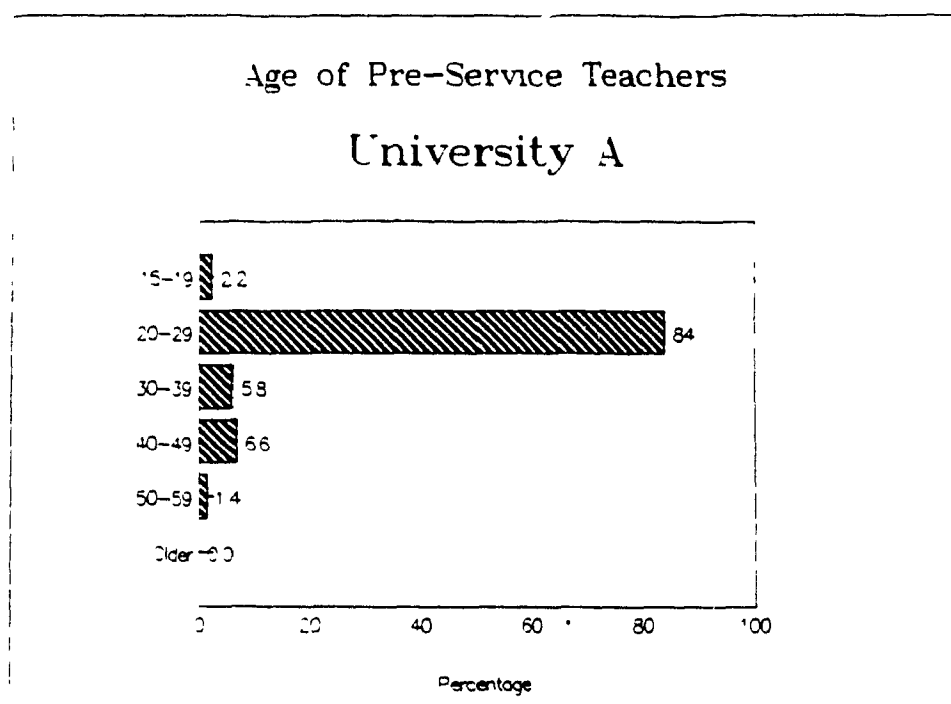
As is illustrated by Figure 4.4, the pre-service sample population of British Origin from University B far surpassed the "Others" by 22.2%. However, the "Others" are in greater number when compared with those of French Origin by almost eight percent.

What follows in Figure 4.5 is the distribution based upon age of pre-service sample population from University A.

4.1.3 Classification by age: university A

The following Figure 4.5 depicts the specific age breakdown for pre-service sample from University A.

Figure 4.5

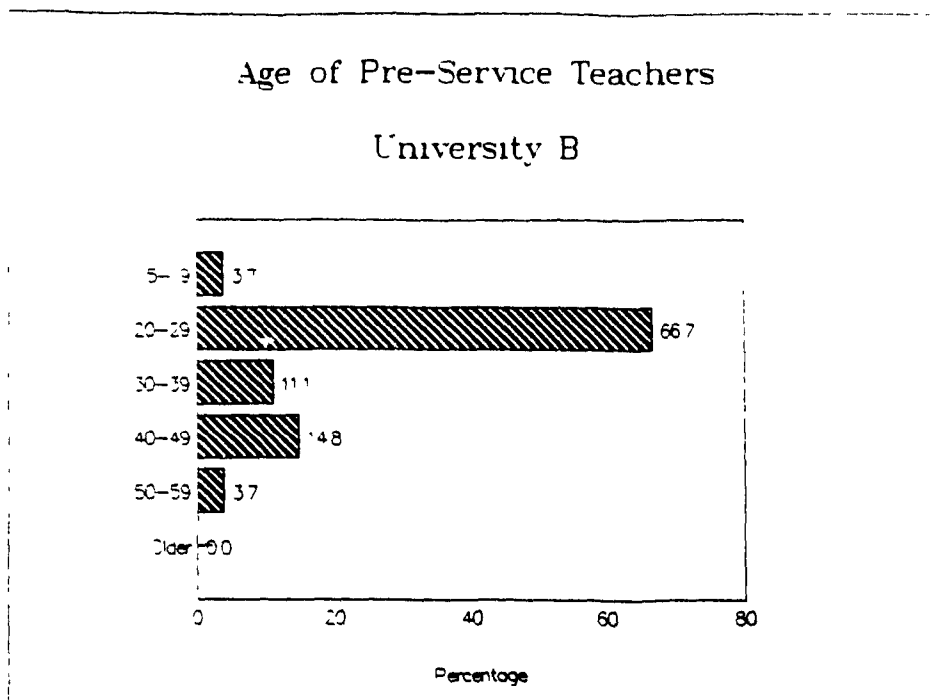


The majority of University A's pre-service sample population (84%) were between the ages of twenty to twenty-nine, followed by those between the ages of forty to forty-nine at 7%. The third largest age group (6%) were between the ages of thirty to thirty-nine. Only one person represented the fifty to fifty-nine year age group.

4.1.4 Classification by age: university B

The following Figure 4.6 depicts the specific age breakdown for pre-service teachers from University B.

Figure 4.6



The majority of the pre-service sample population (67%) from University B were also between the ages of twenty to twenty-nine. However, pre-service teachers representing the forty to forty-nine age group were much higher at 15%. The thirty to thirty-nine age group were also more highly represented at 11%. Overall, the pre-service sample population from University B had a higher percentage of mature students.

What follows in Figures 4.7 and 4.8 will be an illustration of respective university samples based upon gender and a brief discussion of each.

4.1.5 Classification by gender

The following Figures 4.7 and 4.8 present the data regarding gender classification of the respective samples.

Figure 4.7

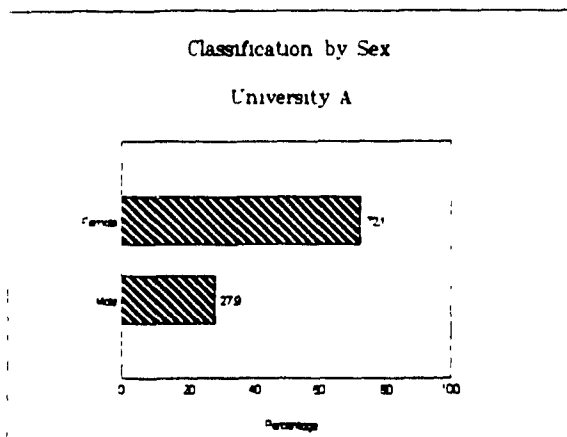
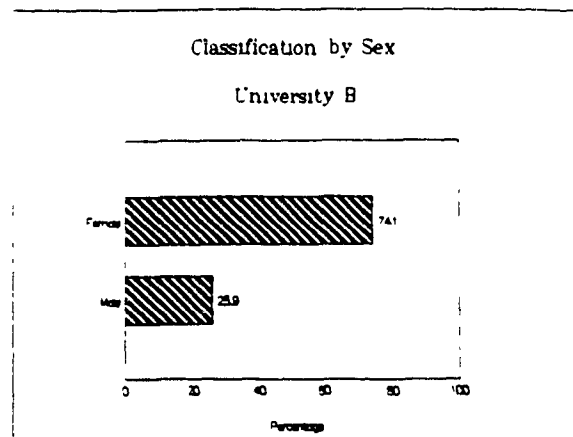


Figure 4.8



There were significantly more females in the respective university samples with the males from University A accounting for only 28% of the sample population. The male representation from the University B sample accounted were accounted for at 26%. The females continue to exceed the males in representation by respective university samples at over forty percent.

In summary, the ethnic composition of the respective university samples showed those other than of British or French origin in the majority at close to fifty percent at University A with the "others" surpassing those of French origin at University B by eight percent. There were considerably more females in both samples with males represented at slightly under thirty percent. The majority of pre-service teachers from University A were between the ages of twenty to twenty-nine. The majority of the sample from University B were between the ages of twenty to twenty-nine; however, they also had a higher number of "mature" students (thirty and older) who represent thirty percent of their sample.

4.2 Multicultural Content of Bachelor of Education Programs

This section is in two parts, the first of which involve responses to a provided outline with areas of study based on the survey by Ray (1980); secondly, a detailed course description from each university based on course calendars and syllabi.

The data for "areas of study" presented in Table 4.1 are based upon research by Douglas Ray (1980) and depict a breakdown of respective University sample responses.

TABLE 4.1 COURSES WHERE CULTURAL DIFFERENCES ARE DISCUSSED

AREAS OF STUDY	Univ. A		Univ. B	
	n	%	n	%
Adult Education	5	3	9	33
Comparative Education	0	0	0	0
Comparative Studies in Educ.	4	3	0	0
Contemporary Trends in Educ.	2	1	0	0
Developmental Psych (varieties)	74	48	5	19
Education and New Canadians	2	1	1	4
Future Trends in Education	4	3	0	0
History of Education (varieties)	85	55	4	15
Human Rights in Education	0	0	1	4
Intercultural Education	0	0	0	0
International Education	1	.6	0	0
Minority Education	1	.6	0	0
Multicultural Society and/or Educ.	1	.6	0	0
Philosophy of Education (varieties)	117	76	5	19
Psychology of Education (varieties)	106	69	20	74
Social Issues in Canadian Education	5	3	0	0
Sociology of Education (varieties)	13	8	0	0
None of the Above	7	5	5	19
Other	9	6	0	0

($n_{\text{total A}}=154$) ($n_{\text{total B}}=27$)

According to the numbers indicated in Table 4.1 a large percentage (76%) of University A students reported to have taken Philosophy of Education followed by Psychology of Education at (69%). The larger percentage (74%) is credited to University B's Psychology of Education followed by Adult

Education at (33%). History of Education accounted for (55%) of University A's pre-service student response for a marked third position, and fourth position at (15%) for those at University B.

Courses identified in Tables 4.1 are used as headings to further identify and illustrate courses from respective University calendars and syllabi (1989/90) which may discuss cultural differences.

What follows is the analysis of courses from University A with respect to their cultural content.

ADULT EDUCATION

416-320B Adult Learning and Teaching is a three credit course that speaks to theories of learning as applied to adult learners. Special characteristics of adult learners are addressed, effective teaching strategies and learning systems are examined as well.

DEVELOPMENTAL PSYCHOLOGY

416-306B The Psychological Bases of Values and Moral Education examines the psychological foundations of values, moral development and moral education. It focuses primarily on theory and research relating to how a child's sense of morality is achieved, and the dimensions of moral education. Cognitive developmental psychology is the primary focus, but various other theories are also explored.

416-377A,B Adolescence and the Process of Education aims to link theory and research to practice as students examine the development of personality and social behaviour in adolescence. Attention is given to problems related to self-concept, academic achievement, peer relations and their influence, psychological disturbances in adolescence, as well as development of values in a changing society. Some attention is given to current criticisms of the school as an agency involved in adolescent development.

HISTORY OF EDUCATION

411-204A Introduction to Quebec Education examines policies, structures, and issues in education in Quebec. These issues are viewed from both an historical and sociological perspective. The lecture schedule devotes a session to "Ethnic Minorities and Education". This course is restricted to students in the Bachelor of Education program.

411-404D Quebec Education examines the organization of education in Quebec including an overview of Quebec school law from both an historical and sociological perspective. Issues pertaining to cultural differences are discussed in sessions on "Demography, Language and Education" and "Catholic and Protestant Education: The Challenge of Minorities". This course is restricted to diploma in education students only.

PHILOSOPHY OF EDUCATION

415-398A,B,C Philosophy of Catholic Education explores the philosophy of Catholic education and its relevance to present world conditions.

421-231 Protestant Philosophy of Education was not being offered in the 1989/90 calendar year.

421-372D Human and Religious Values in the Secondary School offers an enquiry into teaching methods in two areas:
 (1) Religion (as a phenomenon of human experience) with topics pertaining to many areas including world religions.
 (2) The development of moral judgment in personal and social issues.

422-400B Teaching Customs and Ceremonies exposes students to all facets of Jewish practices (life cycle, prayer, etc.) and methods for application of this material to the Jewish classroom. This course is offered in Hebrew only.

422-400A,B,C Philosophical Foundations of Education aims to introduce and encourage reflection on several

philosophies of education; to foster a greater sensitivity to and engagement with philosophical questions and issues related specifically to education; as well as to encourage the competency of each educator as a cultural worker thinking critically about the context and practices of his or her work.

PSYCHOLOGY OF EDUCATION

416-260B Introduction to Educational Psychology (Secondary Level) examines how concepts and principles from research and theory may be applied in the classroom. This course offers a social-psychological orientation to education and deals with the following topics: Measurement; classroom discipline; societal context of human interactions; schools, classrooms, and socialization; the role of the teacher in the classroom; etc.

SOCIOLOGY OF EDUCATION

431-304 Sociolinguistics and Second Language Teaching examines the local sociocultural scene and institutions. The course requires that students plan and monitor a cultural activity with school children.

411-205B Sociology of Education was not being offered in the 1989/90 calendar year.

The following areas of study were not being offered in the 1989/90 calendar year:

- * **COMPARATIVE EDUCATION:** 411-406 Introduction to Comparative Education.
- * **EDUCATION AND NEW CANADIANS:** 411-639A Education and Development.
- * **INTERCULTURAL EDUCATION:** 411-464B Intercultural Education.
- * **MINORITY CANADIANS:** 411-403 Education of Minority Groups.

The following areas of study were without mention:

- * COMPARATIVE STUDIES OF CHILDHOOD
- * CONTEMPORARY TRENDS IN EDUCATION
- * FUTURE TRENDS IN EDUCATION
- * HUMAN RIGHTS IN EDUCATION
- * INTERNATIONAL EDUCATION
- * MULTICULTURAL SOCIETY AND EDUCATION
- * SOCIAL ISSUES IN CANADIAN EDUCATION

In addition, University A offered a course entitled Issues in Educational Policy (411-470C). In addition to issues in learning theory, philosophy of education, and teaching methods, students are directed to critically examine current policy issues in education. Some of these issues are: major educational developments in Canada and elsewhere, social problems, trends affecting the evolution of schools, ethnic diversity, rights, intercultural education, and the future of education in our society.

OTHERS:

Other courses outside the parameter of those surveyed by Ray (1980), identified by 6% of the students from University A as speaking to cultural differences include English, Exceptional Children, Geography, Geographical Foundations of Canada, Sociology of the Family, and Sociology of Women.

In summary, the program content for University A appears to link any discussion of cultural differences at present with their "foundational" courses in the following areas of study: Adult Education, Developmental Psychology, History of Education, Philosophy and Psychology of Education, and Sociology of Education. Moreover, the courses under the following areas of study were either not being offered in the 1989/90 calendar year or were not made available at all: Comparative Education, Education and New Canadians, Minority Canadians, Human Rights in Education,

Social Issues in Canadian Education, Multicultural Society and Education, etc.

There appears to be a slow trend towards acceptance of the changing multicultural reality of Canadian society as is evident in what is being offered through the "foundational" areas of study at University A. Moreover, attempts to replace such "bandaid" solutions with a real commitment through a "multicultural" course have yet to be realized.

What follows is the analysis of courses from University B with respect to their cultural content.

ADULT EDUCATION

ADED 201/2 Concepts and Principles of Adult Education consists of an overview of the field of adult education with emphasis on the philosophy, objectives, historical development and nature of the adult learner.

ADED 202/4 The Scope and Nature of Adult Education Programmes is designed to help students towards understanding the scope and nature of programming for adult education. Emphasis is on existing programmes, institutions and agencies.

ADED 220/4 Adults as Learners examines the sociological, psychological and physiological uniqueness of adult learners. Attention is given to changes which occur at various stages of the adult life cycle and the affect on learners' orientation to learning, motivations, needs, interests, and self-concept.

ADED 333/2 Methods and Techniques for Facilitating Adult Learning gives adult educators an opportunity to practice and improve their skills in facilitating adult learning. Attention is given to promoting different models of educational processes for large group methods as well as individual learning formats.

COMPARATIVE EDUCATION

426 Comparative Education introduces students to the theory, concepts and methods of Comparative Education. A region or country focus is also used in an attempt to help students to understand the theoretical application. Special emphasis is placed on education in non-Western parts of the world: China, Africa, India, Japan and Latin America.

426/1 Introduction to Comparative Education introduces students to the role of the school in a social context. A comparative approach is used by examining educational systems in developed and developing countries as reflecting different political systems. It also aims at determining the international link in educational change in these societies.

426/DA Comparative Education 1 examines historical and contemporary factors in the development of public education. Current educational issues are discussed from a cross-national perspective which includes Western and Eastern Europe, North America, and Japan. The objective is to view Canadian education within an international context.

DEVELOPMENTAL PSYCHOLOGY

EDUC 211/2 and 211/4 entitled Child Growth and Development permits students to study the physical, cognitive, affective, and social development of the young child. Further examination is given to genetic and environmental factors that influence a young child's development.

HISTORY OF EDUCATION

EDUC 445/2 Education in Quebec gives a historical, contemporary and structural account of Quebec education. It is a required course for all individuals enrolled in a Quebec program of teacher training. The historical section covers the period from 1608 to present. The Ministry of Education is examined in terms of legislation, regulations, rules and directives. The school, school boards, teachers,

parents and the students in Quebec's educational system are also addressed.

MULTICULTURAL SOCIETY AND EDUCATION

EDUC 398C/4 Multicultural Education is a new course offered for the first time in the Winter (1990) session. The purpose of this course is to introduce students to issues associated with the pluralistic nature of our society. The focus is primarily on multiculturalism within the school setting. The overall objective is for students to develop an awareness of the problems facing new Canadians as well as to learn about the different cultures which make up the Canadian mosaic.

PHILOSOPHY OF EDUCATION

EDUC 260/501 History and Philosophy of Early Childhood Education provides students with a foundation of knowledge regarding ideas and practices about the care and schooling of young children from a historical and cultural perspective.

EDUC 230/2 Introduction to the Philosophy of Education encourages students to critically assess some of the answers pertaining to the aims, content/method, and reception of education. The objectives include providing students with a basic understanding of the philosophies of education; acquainting the student with the analytical approach to the philosophy of education; and, encouraging students to think critically.

EDUC 428/4 Philosophy of Education: Concepts and Issues encourages students to consider philosophical method to aspects of educational theory or practice. Such examples might include educational aims, teaching methods and concepts which occur in educational discourse or educational controversies.

PSYCHOLOGY OF EDUCATION

EDUC 210/3 Psychology of Education introduces students to a broad range of content in educational psychology which

includes scope and methods, learning, motivation, growth and development, adjustment, individual differences, guidance and self-concept.

SOCIAL ISSUES IN CANADIAN EDUCATION

EDUC 321/4 under the heading Sex Role Socialization in the School concentrates on how children at the elementary and secondary school level are socialized for different work roles. This process is further examined in terms of the role of schools and curriculum in relation to cultural changes in social roles.

SOCIOLOGY OF EDUCATION

EDUC 422/2 Sociology of Education uses a sociological perspective to examine current educational issues. The objective is for students to understand educational issues in their social and political context. Although the focus is on Canadian education, cross-cultural comparisons are also made.

EDUC 423/4 Sociology of Education 11 undertakes to teach students how a particular sociological viewpoint contributes to our understanding of school life. Topics include family, socialization patterns, teacher and pupil perspectives and how these are interrelated.

In addition, University B offered a course entitled Promoting Moral and Spiritual Values in Education (EDUC 383/2). This course introduces the student to various issues and theories involving the development of moral judgement in the young child. Cultural, social, cognitive, and emotional factors influencing the growth of moral and spiritual attitudes are discussed.

The following areas of study were without mention:

- * COMPARATIVE STUDIES OF CHILDHOOD
- * CONTEMPORARY TRENDS IN EDUCATION
- * EDUCATION AND NEW CANADIANS
- * FUTURE TRENDS IN EDUCATION

- * HUMAN RIGHTS IN EDUCATION
- * INTERCULTURAL EDUCATION
- * MINORITY CANADIANS

In summary, the program content from University B appears to link any discussion of cultural differences with foundational courses as for University A (ie. History of Education, Psychology of Education, Philosophy of Education, Sociology of Education, etc.). However, recognition of the importance that needs to be placed on training teachers for cultural diversity and tolerance is evident in the adoption of the following areas of study: **Social Issues in Canadian Education and Multicultural Education** (January, 1990).

4.3 Addressing Multiculturalism in Teacher Training

The following section analyzes by what strategy pre-service teachers perceived multiculturalism to be addressed in their respective teacher training programs (Table 4.2).

TABLE 4.2 STRATEGY BY WHICH MULTICULTURALISM IS TAUGHT

RESPONSE	Univ. A		Univ. B	
	n	%	n	%
Electives	47	31	10	37
Specific Core Course(s)	17	11	1	4
Integrated Throughout	64	42	9	33
None of the Above	26	17	7	26

($n_{\text{total A}}=154$) ($n_{\text{total B}}=27$)

The data from University A suggests that the largest proportion (42%) perceive multiculturalism to be integrated throughout the curriculum; whereas those in University B (37%) perceive multiculturalism to be evident more through electives. There were also a large proportion from University A (31%) who perceive multiculturalism to be evident more through electives, while University B also has a substantial proportion (33%) who perceive multiculturalism

as being integrated throughout the curriculum. There were also some from both universities who do not see multiculturalism as being evident through any of the choices given.

There appears to be a division within both university samples regarding how they perceive multiculturalism in their curriculum. University A was divided between those seeing multiculturalism integrated throughout the curriculum (42%) and another group who saw it integrated through electives (31%). Those from University B see multiculturalism taught through electives (37%) and to a lesser extent integrated throughout the curriculum (33%). There was a considerable proportion from both universities who did not see multiculturalism as being evident at all (University A at 17% and University B at 26%).

4.4 The Concept of Multiculturalism

In the following section, data are presented on the perceptions of pre-service teachers of the concept of multiculturalism. The first ten questionnaire items (Appendix H) are illustrated in tabular form (Table 4.3) to examine the frequency distribution and mean scores of respective institutions. The discussion that follows each table is based upon the frequency responses to each statement. Data for particular statement is brought together and discussed as agree (agree and strongly agree) and disagree (disagree and strongly disagree) when deemed appropriate.

Table 4.3

Defining and Applying Multiculturalism as a Concept

Questions	N	Percentage				Mean
		1	2	3	4	
1. Multiculturalism is the recognition of diverse cultures of a plural society, based upon equality, dignity, and support of community.						
University A	151	1.3	2.0	36.4	60.3	3.55
University B	26	0	0	23.1	76.9	3.76
2. The concept of cultural pluralism requires recognition of cultural diversity.						
University A	147	.7	3.4	34.7	61.2	3.56
University B	27	0	0	18.5	81.5	3.81
3. Understanding one's own culture does not guarantee understanding another's.						
University A	154	0	3.2	33.1	63.6	3.60
University B	27	3.7	0	33.3	63.0	3.55
4. All schools should have as one of their aims the promotion of racial tolerance.						
University A	150	1.3	4.7	32.0	62.0	3.54
University B	27	3.7	3.7	7.4	85.2	3.74
5. Schools should play an active role in combatting racism.						
University A	153	0	1.3	22.9	75.8	3.74
University B	27	0	0	22.2	77.8	3.77

Questions	N	Percentage				Mean
		1	2	3	4	
6. Multicultural education is education which is open to, reflects and makes good use of the rich cultural diversity in Canada and the world.						
University A	150	.7	2.0	38.7	58.7	3.55
University B	26	0	0	19.2	80.8	3.80
7. One of the main tasks of multicultural education is to help all pupils to be open to different cultures.						
University A	152	0	.7	30.9	68.4	3.67
University B	26	0	0	15.4	84.6	3.84
8. One of the main tasks for multicultural education is to inform pupils from majority populations about ethnic minority cultures.						
University A	149	1.3	12.1	45.6	40.9	3.26
University B	26	0	15.4	50.0	34.6	3.19
9. Directing people's attention to cultural diversity increases a sense of separateness and racial conflict.						
University A	147	34.7	48.3	14.3	2.7	1.85
University B	27	33.3	59.3	7.4	0	1.74

Questions	N	Percentage				Mean
		1	2	3	4	
10. The existing educational materials and teaching methods adequately reflect the multicultural nature of Canadian society.						
University A	142	18.3	59.9	19.7	2.1	2.05
University B	25	28.0	60.0	12.0	0	1.84

($n_{\text{total A}}=154$) ($n_{\text{total B}}=27$)

Note: 1= Strongly Disagree; 2= Disagree; 3= Agree; 4= Strongly Agree.

With regard to perceptions of pre-service teachers towards the concept of multiculturalism the data showed that for statement #1 there was overwhelming support from both Universities for a definition of multiculturalism as being the recognition of diverse cultures of a plural society, based upon equality, dignity, and support of community. However, a small number from University A disagreed with this statement.

The majority from both Universities strongly agreed with statement #2 where the concept of cultural pluralism does require the recognition of cultural diversity. There were students from University A who disagreed with this statement as compared to unanimous agreement from University B.

The percentages were similar to statement #3 where the overall majority (63%) believe that understanding of one's own culture does not guarantee understanding another's. However; a small number (3.2%) from University A disagreed with this statement, as well as some from University B strongly disagreeing at 3.7%.

The majority from both Universities strongly agreed that schools should aim to promote racial tolerance; this was significantly so from University B at 85%.

The overall frequency distribution was very similar to that of statement #5 in that 75% from University A compared to 77%

from University B were in overwhelming support for schools playing an active role in combatting racism. A very small percentage (1.3%) from University A disagreed with this statement.

The data favoured statement #6 where multicultural education was thought to be education which is open to, reflects and makes good use of the rich cultural diversity in Canada and the world. By bringing the data together (agree/disagree) illustrates overwhelmingly that 97% from University A agreed with this statement as well as 100% of the respondents from University B. There were also a minority at 2.7% from University A who disagreed with this statement.

There was majority support for statement #7 where 68% from University A strongly agreed that one of the main tasks of multicultural education is to help all pupils to be open to different cultures. The sample population from University B strongly agreed to this statement at 84%. A minutely small number from University A disagreed with this statement.

The results were brought together (agree/disagree) to illustrate the overwhelming support to statement #8. The data show that 87% from University A as well as 85% from University B agree that one of the main tasks for multicultural education is to inform pupils from majority populations about ethnic minority cultures. There were 13% of the sample population who disagreed with this statement compared with 15% from University B. The total sample population responding to this statement from University A dropped 3.25%.

Respondents at University A felt (83%) that directing people's attention to cultural diversity was a good thing and in fact would not increase a sense of separateness and racial conflict (statement #9). The respondents from University B expressed the same view with the statement even more

overwhelmingly (93%). There were also some who agreed with this statement at 17% from University A and 7.4% from University B.

The results were brought together to illustrate the significance placed upon disagreeing to statement #10. University A respondents felt (78%) that the existing educational materials and teaching methods did not adequately reflect the multicultural nature of Canadian society. University B students even more overwhelming disagreed with the statement at 88%. Twenty-two percent (22%) from University A and 12% from University B respectively agreed with the statement.

Students from both samples were in firm agreement with statements one through seven, but somewhat less so with statement #8. Although there appears to be unanimous disagreement with statement numbers nine and ten, the frequency distribution and the relatively low mean scores suggests that there is insufficient consensus among the respondents toward these statements to draw any conclusions.

4.5 Teacher Training and Multiculturalism

This section addresses students' perceptions on how multiculturalism should be addressed in their teacher training curriculum. The following tables (Table 4.4 and 4.5) were designed to illustrate the frequency distribution and mean scores for questionnaire items 11-14 and item 35. Unlike the items preceding it, there will be a brief departure in Table 4.5 from the question and scoring format and interpreting of mean scores. Rather than seeking information on "Disagreement-Agreement" dimension we will discuss data according to the "Too Much-No" dimension. The discussion that follows each table will be based upon the frequency responses to each statement by respective student populations. Data for particular statements will be brought

together and discussed as agree (agree and strongly agree) and disagree (disagree and strongly disagree) when deemed appropriate.

Table 4.4

Multiculturalism in Teacher-Training Curriculum

Questions	N	Percentage				Mean
		1	2	3	4	
11. The teacher education curriculum should reflect the multicultural nature of Canadian society.						
University A	150	1.3	9.3	48.0	41.3	3.29
University B	27	0	0	44.4	55.6	3.55
12. Issues in multicultural education should be part of all education course content.						
University A	146	3.4	24.7	43.8	28.1	2.96
University B	26	0	34.6	46.2	19.2	2.84
13. One good way of dealing with multicultural education is to offer a separate course.						
University A	146	6.2	32.9	42.5	18.5	2.73
University B	25	4.0	72.0	20.0	4.0	2.24

Questions	N	Percentage				Mean
		1	2	3	4	
14. There are too many other things to be included in initial teacher-training courses for there to be room for multicultural/multiracial education						
University A	149	28.2	59.7	9.4	2.7	1.86
University B	26	38.5	53.8	3.8	3.8	1.73

(N_{total A}=154) (N_{total B}=27).

Note: 1= Strongly Disagree; 2= Disagree; 3= Agree; 4= Strongly Agree.

With regard to how multiculturalism should be addressed in teacher-training curriculum the data show that for statement #11, when brought together (agree/disagree), the majority agree at 89% from University A that teacher education should reflect the multicultural nature of Canadian society. There was overwhelming support for this statement from University B at 100%. However, 11% of sample population from University A disagreed with the statement.

By bringing together (agree/disagree) the data for question #12 showed that the majority of both University samples agreed that issues in multicultural education should be part of all education course content (University A at 72% and University B at 65%). Students disagreeing with this statement from Universities A and B accounted for 28% and 35% of the sample population respectively. Students responding to this statement from University A dropped by 5%.

There was a marked division between respective University respondents to statement #13. By bringing the data together (agree/disagree) University A was shown at 60% to agree that one good way of dealing with multicultural education would be to offer a separate course, with 39% disagreeing with the statement.

By comparison, 76% of the sample population from University B disagreed with this statement.

In statement #14, eighty-eight percent (88%) of pre-service teachers at University A disagreed with the statement that "there were too many other things to be included in initial teacher-training courses for there to be room for multicultural / multiracial education", and only 12% were in agreement with it. At University B respondents expressed a level of disagreement even higher (92%) than that expressed at University A.

Table 4.5

Education for a Multicultural Society

Question	N	Percentage				Mean
		1	2	3	4	
35. Would you say that your main subject groups give too much, about the right, not enough or no attention to education for a multicultural society.						
University A	154	2.6	24.0	72.1	1.3	2.72
University B	27	0	22.2	70.4	7.4	2.85

(n_{total A}=154) (n_{total B}=27)

Note: 1= Too Much; 2= About the Right; 3= Not Enough;
4= No.

The data from Table 4.5 clearly illustrated how an overwhelming majority, from both Universities, contend that their main subject groups do not give enough attention to education for a multicultural society (University A at 72% and University B at 70%). However, almost one-quarter of University A respondents felt that about the right amount of attention was being given to education for a multicultural society, while 2.6% felt that too much attention was already being given. A very small minority from University A contended that no attention was being given to education for a multicultural society. As the data further illustrated for University B, 22% of the sample population felt that about the right amount of attention was being given to education for a multicultural society, while no one felt that too much attention was being given. There were 7.4% who felt that no attention was being given to education for a multicultural society.

In summary, although University A agreed with statement #11, University B were more strongly in agreement. There was a high degree of agreement with statements 12 and 13; however, there was a considerable percentage who disagreed as well. Students disagreeing with statement #14 from Universities A and B accounted for 88% and 92% of the sample population respectively. Both University samples expressed a level of agreement to it as well. The mean scores from both universities firmly support the position expressed in question #35 whereby the majority contend that "not enough attention is being given to education for a multicultural society".

4.6 Teaching in Multicultural Classrooms

In this section, the students' responses to their preparedness for teaching in multicultural classrooms are presented. The following questionnaire items (15-25) will be illustrated in tabular form (Table 4.6) to examine the frequency distribution and mean scores of respective institutions. The discussion following the table will be based upon the frequency responses to each statement. Data for particular statements will be brought together and discussed as agree (agree and strongly agree) and disagree (disagree and strongly disagree) when deemed appropriate.

Table 4.6

Preparation for Teaching in Multicultural Classrooms

Statement: Sufficient preparation for teaching in multicultural classrooms should include...

Questions	N	Percentage				Mean
		1	2	3	4	
15. A general knowledge of the cultural diversity of Canadian society, including language, race, religion, wealth, social class, and regional interests.						
University A	153	0	.7	47.7	51.6	3.51
University B	27	0	7.4	44.4	48.1	3.40
16. A general knowledge of global migration and its significance to Canada.						
University A	150	0	10.0	64.7	25.3	3.15
University B	26	0	15.4	53.8	30.8	3.15
17. A demonstrated familiarity with current important scholars on at least two of the Canadian or global topics.						
University A	128	.8	32.8	51.6	14.8	2.80
University B	22	0	36.4	59.1	4.5	2.68
18. A general knowledge of the relationship of school organization to cultural differences.						
University A	151	1.3	7.9	62.9	27.8	3.17
University B	25	0	12.0	68.0	20.0	3.08

Questions	N	Percentage				Mean
		1	2	3	4	
19. A demonstrated critical perspective of one example of confrontation between the typical school organization and a particular cultural interest.						
University A	128	1.6	21.9	60.9	27.8	2.90
University B	23	0	12.0	68.0	20.0	3.17
20. A general knowledge of bias, prejudice, and stereotyping.						
University A	153	0	5.9	50.3	43.8	3.37
University B	26	0	3.8	42.3	53.8	3.50
21. A demonstrated ability to choose curricular materials to avoid or to compensate for a designated bias.						
University A	152	0	9.2	50.0	40.8	3.31
University B	26	0	0	57.7	42.3	3.42
22. A demonstrated ability to design and conduct a lesson (or series of lessons) which avoid or compensate for a designated bias.						
University A	152	2.0	9.9	48.0	40.1	3.26
University B	27	0	3.7	63.0	33.3	3.29

Questions	N	Percentage				Mean
		1	2	3	4	
23 A demonstrated ability to identify pupil behavior that reflects cultural pressures likely to be present in the school.						
University A	151	0	2.0	57.0	41.1	3.39
University B	26	0	7.7	53.8	38.5	3.30
24 A demonstrated ability to communicate with a minimum of culturally demeaning, racist, or sexist remarks						
University A	152	1.3	4.6	36.2	57.9	3.50
University B	27	0	3.7	37.0	59.3	3.55
25. I feel sufficiently prepared to teach in a multicultural classroom.						
University A	150	5.3	26.7	48.7	19.3	2.82
University B	26	3.8	26.9	50.0	19.2	2.84

(n_{total A}=154) (n_{total B}=27)

Note: 1= Strongly Disagree; 2= Disagree; 3= Agree; 4= Strongly Agree.

With regard to preparation for teaching in multicultural classrooms the data showed that for statement #15 the sample populations were divided between the agree and strongly agree categories. The data for University A showed that 52% strongly agreed that sufficient preparation for teaching in multicultural classrooms should include a general knowledge of the cultural diversity of Canadian society; including language, race, religion, wealth, social class and regional interests. There were also a large proportion at 48% who agreed with this statement and a minute percentage (.7%) who disagreed, with no one strongly

disagreeing. The data for University B was similar in its division in that 48% strongly agreed with the statement with 44% in the agreed category. There were 7% who disagreed with the statement, with no one strongly disagreeing. By bringing the data together (agree/disagree) illustrates more strikingly the percentage who agreed from University A at 99% and from University B at 93%, with no recorded change for those disagreeing at either University.

The data from question #16 showed that from University A the majority agreed (65%) that sufficient preparation for teaching in multicultural classrooms should include a general knowledge of global migration and its significance to Canada. Within that same spectrum one-quarter of the sample population strongly agreed with the statement; however, on the opposite end of the spectrum 10% disagreed with the statement. The data from University B showed that 54% of the sample population agreed with the statement and almost one-third strongly agreed. Those who disagreed with the statement were represented at 15%.

The data from statement #17 showed a marked decrease in the number of people who responded from both samples. At University A twenty-six (17%) of the pre-service teachers did not respond to this question; at University B five (19%) were unresponsive. What was evident from those responding from University A was that one-third of the sample from both Universities disagreed that "sufficient preparation for teaching in multicultural classrooms should include a demonstrated familiarity with current important scholars on at least two of the Canadian or global topics". Although not an overwhelming majority, both University samples agreed with the statement (University A at 52% and University B at 59%). There were also 15% from University A who strongly

agreed with the statement and 5% from University B who strongly agreed. A microscopic .8% from University A strongly disagreed with the statement.

The data from statement #18 showed the greater majority from both Universities in agreement that "sufficient preparation for teaching in multicultural classrooms should include a general knowledge of the relationship of school organization to cultural differences" (University A at 63% and University B at 68%). To elaborate further is to show that University A also felt very strongly in favour of this statement at 28%. However, there were some at University A who also disagreed at 8% and a very small percentage (1.3%) who strongly disagreed with the statement. The data from University B also showed the vast majority agreeing with the statement as well as 20% who felt very strongly. The opposite end of this spectrum showed some disagreeing (12%) but no one strongly disagreeing.

Statement #19 marked a decrease in responsiveness of both samples (University A at 10% and University B at 15%). Although the numbers dropped the data were no less significant in that for University A 61% agreed that "sufficient preparation for teaching in multicultural classrooms should include a demonstrated critical perspective of one example of confrontation between the typical organization and a particular cultural interest". There were also 28% who strongly agreed with this statement. Those who disagreed with this statement from University A were represented by 22% of the sample population with 2% strongly disagreeing. The data from University B showed that 68% also agreed with the statement with 20% in strong agreement. There were 12% who disagreed with the statement but no one in strong disagreement.

The data from statement #20 which stated that "sufficient preparation for teaching in multicultural classrooms should include a general knowledge of bias, prejudice, and stereotyping" showed half of the University A sample population in agreement with an additional 44% strongly agreeing. The remaining 6% were shown to disagree with the statement. The majority from University B rather strongly agreed with this statement at 54% and 42% remained in agreement. The remaining 4% reportedly were in disagreement with the statement.

The data from statement #21 showed that fifty percent of the University A sample population agreed that "sufficient preparation for teaching in multicultural classrooms should include a demonstrated ability to choose curricular materials to avoid or to compensate for a designated bias". There were also 41% who strongly agreed with the statement and the remaining 9% in disagreement. University B were 58% in agreement with the statement and the remaining 42% were strongly agreeing. The impact of agreeing to this statement is further illustrated by bringing the data together (agree/disagree) which showed that for University A an overwhelming 91% were in agreement with those at University B in complete (100%) agreement.

The percentages from statement #22 showed University A almost equally divided between agree and strongly agree but when brought together, 88% agreed that sufficient preparation for teaching in multicultural classrooms should include a demonstrated ability to design a lesson (or series of lessons) which avoid or compensate for a designated bias. There were also ten percent who disagreed with the statement and two percent who strongly disagreed. When brought together 12% of the sample from University A were in

disagreement with the statement. The data from University B showed that the larger portion of the sample (63%) agreed with the statement with thirty-three percent strongly agreeing. When brought together 96% of the University B sample were agreeing with the statement with the remaining 4% disagreeing.

The respondents favored the agree category for statement #23. University A were 57% in agreement that "sufficient preparation for teaching in multicultural classrooms should include a demonstrated ability to identify pupil behaviour that reflects cultural pressures likely to be present in the school". There were also forty-one percent of the same sample who strongly agreed with the statement with the remaining two percent in disagreement. When brought together 98% from University A agreed with the statement. The University B sample were also in agreement with the statement but when brought together the impact is felt at 92%. The remaining 8% were in disagreement with the statement.

The data from both Universities weighed heavily in favor of strongly agreeing with statement #24 (University A and B at 60%). Bringing the data together (agree/disagree) illustrated more impactfully that for University A 94% agreed that "sufficient preparation for teaching in multicultural classrooms should include a demonstrated ability to communicate with a minimum of culturally demeaning, racist, or sexist remarks". There were also 6% (4.6% disagreeing and 1.3% strongly disagreeing) with the statement. From University B 96% were brought together under the agreement category with the remaining 4% disagreeing with the statement.

There was an appreciable difference in sample responses to statement #25. Bringing the data together (agree/disagree) illustrated that a large portion of both University samples agreed with the statement that they feel sufficiently prepared to teach in multicultural classrooms (University A at 68% and University B at 69%); however, only 19% of both samples strongly agreed with the statement. The data further illustrated that at the other extreme a substantial percentage (32%) from both samples did not feel sufficiently prepared to teach in multicultural classrooms. From that percentage a notable 5.3% from University A and 3.8% from University B disagreed strongly with the statement.

In summary, students from respective university samples were of unanimous view with statement numbers sixteen through nineteen and twenty-one through twenty-three. However, the mean scores of item #17, and to a lesser degree #19, suggests a noticeably low degree of agreement. When brought together (agree/disagree) as with scores for items #15 and #24, there was a significant number in agreement. Where the majority from University B strongly agreed with statement number twenty, only half from University A agreed with many others (44%) strongly agreeing. The mean score and frequency distribution on item #25 indicate that while in both universities a substantial number of respondents tend to disagree and strongly disagree the average, however, tend to agree or strongly agree that they were "sufficiently prepared to teach in multicultural classrooms".

4.7 Multicultural Readiness and Personal Biases

This section presents the students' perceptions of their readiness to accept multicultural education as well as their preparedness for dealing with their personal biases.

The following table (Table 4.7) was designed to illustrate the frequency distribution and mean scores for questionnaire items 26-34. The discussion following the table will be based upon the frequency responses to each statement by the respective student populations. Data for particular statements will be brought together and discussed as agree (agree and strongly agree) and disagree (disagree and strongly disagree) when deemed appropriate.

Table 4.7

Multicultural Readiness and Personal Biases.

Questions	N	Percentage				Mean
		1	2	3	4	
26. Multicultural education should form a compulsory part of all courses of initial teacher-training.						
University A	148	2.0	18.9	45.9	33.1	3.10
University B	26	0	19.2	46.2	34.6	3.15
27. Teacher education should include aspects of multicultural education						
University A	151	.7	6.0	52.3	41.1	3.33
University B	26	0	0	50.0	50.0	3.50
28. Pre-service teachers should be taught to have a clear sense of old world practices that have been altered, discarded, or maintained.						
University A	141	3.5	23.4	58.2	14.9	2.84
University B	22	4.5	27.3	36.4	31.8	2.95
29. The continued presence of several distinctive cultural identities and communities in Canada provides a positive richness in the society.						
University A	149	0	4.7	45.0	50.3	3.45
University B	27	0	0	37.0	63.0	3.63

Questions	N	Percentage				Mean
		1	2	3	4	
30. One of the main challenges in multicultural education is for teachers to become aware of their own stereotypes and prejudices.						
University A	153	.7	3.3	38.6	57.5	3.52
University B	25	0	4.0	32.0	64.0	3.60
31. Pre-service teachers should explore their values, opinions, attitudes, and beliefs, in terms of their cultural origin.						
University A	148	.7	9.5	48.0	41.9	3.31
University B	26	0	3.8	34.6	61.5	3.57
32. It is important that pre-service teachers be aware that racist and sexist attitudes within themselves can affect the way in which they perceive others.						
University A	154	0	.6	38.3	61.0	3.60
University B	27	0	0	29.6	70.4	3.70
33. Pre-service teachers should be sensitive to words which are unique to a particular culture and to body language which may be characteristic of a particular group.						
University A	149	1.3	6.7	49.0	43.0	3.33
University B	26	0	7.7	53.8	38.5	3.30

Questions	N	Percentage				Mean
		1	2	3	4	
34. It is important to treat all students as individuals; as well as, respect the cultural heritage the child brings to the classroom.						
University A	154	0	0	17.5	82.5	3.82
University B	27	0	0	33.3	66.7	3.66

(n_{total A}=154) (n_{total B}=27)

Note: 1= Strongly Disagree; 2= Disagree; 3= Agree; 4= Strongly Agree.

With regard to multicultural readiness and personal biases the data showed that for statement #26, when brought together, 79% from University A and 81% from University B agreed overwhelmingly that "multicultural education should form a compulsory part of all initial teacher-training" (one-third of both University samples strongly agreed). There were also under one-quarter of both sample populations who disagreed with the statement. University A showed a marked decline (4%) of responsiveness to this statement.

Bringing the data together (agree/disagree) illustrated overwhelming agreement from both samples that "teacher education should include aspects of multicultural education" (University A at 93% and University B at 100%). The data further illustrated that 7% of pre-service teachers from University A sample disagreed with the statement.

The percentages varied across the scale with half from University A and over one-third from University B agreeing with statement #28 that pre-service teachers should be taught to have "a clear sense of old world practices that have been altered, discarded, or maintained". A significant proportion from respective universities (University A at 73% and University B at 68%) agreed with the statement. Respondents expressed a level of

disagreement with the statement as well (27% from University A and 32% from University B). The number responding to this statement from both University samples dropped substantially (8.4% from University A and 19% from University B).

When brought together (agree/disagree) the data for statement #29 showed that all from University B and 95% from University A agreed overwhelmingly that "the continued presence of several distinctive cultural identities and communities in Canada provides a positive richness in the society". A very small percentage (4.7%) from University A disagreed with this statement. There were also 3% from University A sample who did not respond to this statement.

When brought together (agree/disagree) the data showed that 96% from both University samples agreed with statement #30 in that pre-service teachers overwhelmingly agreed that "one of the main challenges in multicultural education is for teachers to become aware of their own stereotypes and prejudices". There were also 4% from both samples who disagreed with the statement.

There was a 4% difference in the number responding to statement #31 from University A. Bringing the data together (agree/disagree) illustrates the majority overwhelmingly agreeing (University A at 90% and University B at 96%) that pre-service teachers' "should explore their values, opinions, attitudes and beliefs, in terms of their cultural origin". Although University A was more closely divided between agree and disagree, University B showed a large percentage at 62% strongly agreeing with this statement. There were a small number at 4% from University B who disagreed with this statement, with a considerable portion at 10% disagreeing from University A.

The majority of pre-service teachers from both University samples strongly agreed with statement #32. They felt that it was important that pre-service teachers "be aware that racist and

sexist attitudes within themselves can affect the way in which they perceive others" (University A at 61% and University B at 70%). When brought together (agree/disagree) there was overwhelming agreement expressed from University A at 99% and University B at 100%. A very small percentage from University A disagreed with the statement.

The respondents from University A declined in number by 3% for statement #33 with slightly under fifty percent agreeing, compared to 54% from University B that "pre-service teachers should be sensitive to words which are unique to a particular culture and to body language which may be characteristic of a particular group". When the data was brought together (agree/disagree) there was overwhelming agreement (University A and B at 92%) with the statement. There were also 8% from both Universities who disagreed with the statement.

Pre-service teachers from both University samples very strongly agreed that it was important to treat all students as individuals; as well as respect the cultural heritage the child brings to the classroom (University A at 83% and University B at 67%). There was no one from either sample who disagreed with this statement (#34).

In summary, students from respective university samples strongly agreed with statement numbers twenty-nine through thirty-two and number thirty-four. Students from University B sample more strongly agreed with statement number thirty-one than University A who remained divided between agreeing and strongly agreeing, with a slight percentage in disagreement from both samples. Pre-service teachers from their respective universities were found in unanimous agreement with statement numbers twenty-six and twenty-seven. They agree that multicultural education should form a compulsory part of all courses of initial teacher

training but should however be included only through aspects of those courses rather than being offered separately.

4.8 Summary of Information

This chapter described the sample by ethnic origin, gender, and age. Further to this, an analysis of the respective university course content was presented. The course references were all based upon respective university calendars and syllabi when available. A frequency distribution and mean score analysis was used on particular questionnaire statements requiring information on the following: strategy by which multiculturalism was thought to be addressed in their programs, how students perceived multiculturalism as a concept, if multiculturalism should be addressed at all in teacher training curriculum, pre-service teachers preparedness for teaching in multicultural classrooms, readiness towards acceptance of multicultural education as well as dealing with personal biases.

The demographic data showed that the ethnic composition of pre-service teachers from University A is comprised largely of those other than of British or French Origin. Those of British Origin far surpass the "Other" ethnic category at University B; however, they exceeded those of French Origin by eight percent. In University A the majority of students were between the ages of twenty to twenty-nine with a considerably higher percentage of females. Pre-service teachers from University B were between the ages of twenty to twenty-nine, although, about thirty percent were over the age of thirty. There was a considerably higher percentage of females in University B.

The program content has shown University A to offer "foundational courses" such as History of Quebec Education, Psychology, Philosophy, Sociology and History of Education as the most prevalent areas of study which recognize and speak to cultural differences. There were also a considerable number of courses under particular areas of study in the course calendar that also spoke to cultural differences (ie. Introduction to

Comparative Education, Education and Development, Intercultural Education and Education of Minority Groups) but were not being offered in the 1989/90 calendar year. Content analysis of the courses from University B indicate several "foundational courses" such as History of Quebec Education, Psychology, Philosophy and Sociology of Education. In addition, they also offer a course entitled "multicultural education" which is a clear indication that they recognize the importance of students being presented with the opportunity to learn more about Canada's diverse reality.

Multiculturalism was perceived by the majority as being offered in the respective universities (Table 4.2) both as electives, as well as being integrated throughout the curriculum. However, there were also students from both universities who did not see multiculturalism as being evident at all.

As is illustrated in Table 4.3 the majority of pre-service students from respective university samples support the concept of multiculturalism in that they recognize diverse cultures of a plural society as deserving of equal treatment, deserving of dignity and support of community. They also believe that understanding of one's own culture does not guarantee understanding another's. In terms of the classroom setting they also support the belief that schools should aim to combat racism and by doing so they do not fear that this in turn will spark racial intolerance. They believe that multicultural education should be used to help pupils to become more aware and open-minded about cultural differences. They believe that multicultural education can be used to the benefit of all, which at present, is thought to be lacking in terms of existing educational materials and teaching methods.

There was no consensus as to how multiculturalism should be addressed in their teacher training curriculum (Tables 4.4 and

4.5) However, there was unanimous agreement that teacher education should reflect the multicultural nature of Canadian society. It was also thought that there was room in teacher training curriculum to include multicultural education. The majority of students from both universities were of the position that not enough attention is being given to education for a multicultural society.

In Table 4.6 students were asked to examine what could be thought of as sufficient preparation for teaching in multicultural classrooms. The majority of the students from respective university programs believed that preparation for teaching in multicultural classrooms should include: a general knowledge of cultural diversity; a general knowledge of global migration; a familiarity with at least two important scholars who have written on the subject; a general knowledge of bias, stereotyping, and prejudice; a demonstrated ability to choose curricular materials which may compensate for a designated bias; and, a demonstrated ability to design and conduct a series of lessons which avoid or compensate for a designated bias. They also believe that such preparation should include an ability to identify pupil behavior that may reflect cultural pressures likely to be present in school. When asked to examine whether they felt sufficiently prepared to teach in multicultural classrooms the majority from the respective universities samples saw themselves as being ready. However, close to a third of the students thought themselves insufficiently prepared to teach in a multicultural classroom setting at this time.

The data presented in Table 4.7 which concludes this chapter addressed multicultural readiness and personal biases. The students from respective university samples recognize the importance multicultural education plays in their training. They believe that teacher education should include aspects of

multicultural education; and a considerable proportion (79% from University A and 81% from University B) believe that multicultural education should form a **compulsory** part of all initial teacher training. The continued presence of the several distinct cultural identities and communities in Canada were thought to provide a richness to Canadians. They recognize that one of the main challenges in multicultural education is for teachers to become aware of their own stereotypes and prejudices and are willing, at present, to explore their values, opinions, attitudes and beliefs in terms of their own cultural origin. Moreover, they believe very strongly in the importance of teachers being trained to be aware of how racist and sexist attitudes within themselves can affect the way in which they perceive others, which ultimately results in how they might treat the children in their classroom. Their goal is to treat all students as individuals, as well as, respect the cultural heritage the child brings to the classroom.

CHAPTER 5

5.0 Discussion, Conclusion and Recommendations

What follows will be a discussion of the findings which will be supported by literature references as well as comments given by students. The objectives of this study were to: a) document the multicultural content of two English university Bachelor of Education programs in Montreal; b) examine pre-service teachers' understanding of the concept of multiculturalism; and c) examine the perceptions of pre-service teachers towards the adequacy of their training for multicultural classrooms.

5.1 Discussion

Included in this section will be a discussion of the findings based upon the three objectives.

5.1.1 Multicultural program content

There was no consensus, either in the literature or in the student opinions, as to how multiculturalism should be incorporated into the programs; however, there is evidence of a preference for integrating multicultural content throughout the curriculum. There are two issues here; one is that all courses, as a matter of routine, should deal with issues of multiculturalism. But in addition, there should be one or two courses that deal with the theoretical basis of multiculturalism.

In the courses looked at, there is no evidence of inclusion of multicultural content in the courses designated for this purpose, courses such as "History and Philosophy of Early Childhood Education", "Philosophy of Education: Concepts and Issues", "Adolescence and the Process of Education", etc. A number of areas of study understood to contain multicultural content, upon examination, was not so

identified by the students (Table 4.1). However, such areas of study as Psychology of Education, Sociology of Education, Philosophy of Education, Adult Education and History of Quebec Education were indicated by the students to have some multicultural content, which was later discovered to not be their key focus. Many courses were presented in calendars and supported by syllabi as focusing more directly on issues pertaining to cultural diversity (ie. Introduction to Comparative Education, Intercultural Education, Human Rights in Education and Education of Minority Groups). Although these courses were in the calendar, they were not being offered in the 1989/90 calendar year. Therefore, it was not surprising that students did not mention them. It has been suggested that very little in the way of multicultural education has been made available to students through teacher training curriculum in previous years.

How multiculturalism is incorporated into teacher training curriculum, as in the case of University B, may be dependent upon the feasibility from within the institution. It is apparent that the courses which are cut are those which have content important for multiculturalism. The decision makers should be cautioned as to how far improvements can be gained in one direction without unduly sacrificing others. The workings of curriculum committees should include preparing teaching materials that more openly provide pre-service teachers with a growing sensitivity towards the nature of multiculturalism. Meeting such an enlightened task must also include being able to call upon professors to provide students with a complete and well-informed list of curriculum choices. However, the findings from the McGill survey of faculty of education programs for multicultural content focussing on teacher education have shown that multicultural or intercultural education were "thought of in terms of culture and not equality." Furthermore, of those who responded positively to having a

multicultural component in their courses, the findings suggested that "there does not appear to be much awareness among Faculty members concerning different teaching styles and sensitivity to culturally different populations" (Milligan, 1990, p.11). As suggested by Ghosh (1990), the reluctance to respond to the concept of multiculturalism in teacher training may be due in part to the "avoidance of controversial issues embedded in the concept such as racism, prejudice, discrimination and unequal opportunity and treatment." This in turn reinforces the position by Masemann and Mock (1986) in terms of "how little multicultural teacher education really exists in Canada."

The following comments from respondents' further support the importance given to addressing multiculturalism in teacher training:

More awareness toward other cultural groups is definitely needed and should be included in B.Ed programmes, especially in TESL (Male, University B).

It is important to know about multicultural societies and teachers should know about this (Female, University A).

Need more in education as most courses are electives that we don't know about (Female, University B).

Students from University A expressed very little faith in their institution's capability to adapt their programs to better train teachers to meet the needs of the heterogenous makeup of the classrooms:

I don't think that the education faculty is prepared or equipped to deal with issues pertaining to multiculturalism in a sufficiently sophisticated manner (Female, University A).

It is the attitude of many teachers concerning multiculturalism that should be the main focus before any attempt is made to improve or implement multiculturalism in our training. I don't think teachers will let this happen (Female, University A).

5.1.2 The concept of multiculturalism

With respect to multiculturalism as applied to the classroom setting, the respective university samples unanimously agree with the definition of multiculturalism as taken from the House of Commons Report entitled "Building the Canadian Mosaic" (1987). They acknowledge multiculturalism as the recognition of diverse cultures of a plural society based upon equality, dignity and support of community. Furthermore, all agreed that schools should play an active role in combatting racism. They do not believe that multicultural education should be used in the schools to inform pupils of majority populations about minority cultures; but rather, to help all pupils to be open to different cultures. This position is strongly supported in the literature by Mallea et al. (1980), Lang et al. (1986) and Ghosh (1990). Such opinions rest upon the vision of a school system that reflects the multicultural reality of all its members and is shared by all. The majority of pre-service teachers from respective samples acknowledge the importance of a multicultural education that reflects and makes good use of the rich cultural diversity in Canada and the world. They do not believe that directing people's attention to cultural diversity will increase a sense of racial conflict and separation, and this is supported in the literature by Casso (1976), Equality Now (1984) and Henley et al. (1989). They also feel that the existing educational materials and teaching methods do not adequately reflect the multicultural nature of Canadian society. This concern was shared by Casso (1976) when he discussed the need for bilingual/bicultural education to counteract public admission "of the failure of public schools to educate children" (p.7).

The perceptions of the university samples to the question of how multiculturalism should be addressed in the teacher training curriculum indicates that teacher education

curriculum should reflect the multicultural nature of Canadian society. They contend that room exists for courses which address multicultural/multiracial education in initial teacher training. Students from University B would rather see issues in multicultural education being offered in all education course content rather than as a separate course. However, a substantial number from University A see the advantage to offering multiculturalism as a separate course, but are more inclined to support multicultural education being integrated throughout their program.

In response to the question of how much attention they perceive their main subject groups give to multicultural education, both samples felt that their main subject groups do not give enough attention to education for a multicultural society. As in the literature (Masemann, 1986), students are of the opinion that multicultural education should form a "compulsory" part of all courses of initial teacher training, and acknowledge the lack of well-entrenched multicultural programming through main subject groups. Several authors would argue that multicultural education is a necessity in teacher training and should not be avoided any longer (Ray, 1980; Ghosh, 1984; 1990; P.S.B.G.M., 1988; Henley, 1989). Teacher training institutions should be responding to the new reality of the pluralistic student population by preparing teachers to work in multicultural school environments.

5.1.3 Adequacy of training

The students were of the opinion that preparation for teaching in multicultural classrooms required a broad knowledge base of issues pertaining to multiculturalism such as diversity of Canadian society and knowledge of global migration and its significance to Canada. As in the relevant literature (Ray, 1980; Mallea et al., 1984; Ghosh, 1984; 1990; Locke, 1988; Henley, 1989; Maniatis, 1989; and

Thornhill, 1989), students also believe that such preparation should include a general knowledge of bias, prejudice and stereotyping and a demonstrated ability to communicate with a minimum of culturally demeaning, racist or sexist remarks.

Although not quite certain as to the strategy by which multiculturalism is taught in their programs, students do not believe that the existing educational materials and teaching methods adequately reflect the multicultural nature of Canadian society (item #10). They are also of the opinion that their main subject groups do not give enough attention to education for a multicultural society (item #35).

In summary, pre-service teachers support an education which prepares them to recognize the uniqueness of individuals and groups as well as, respect the cultural heritage the child brings to the classroom. They agree that there is room in their curriculum to enhance multicultural content in their learning environment (item #14). The cross-cultural awareness continuum as designed by Locke (1986) could be used as a typology or model structure for assisting teachers who wish to improve their effectiveness in working with culturally different students. Faculties of education are encouraged to undertake a fundamental reappraisal of their courses at the initial level and specifically, to incorporate a pluralistic perspective to teacher training. Concern is further expressed by students who convey the following feelings:

It is important that schools start giving courses of this kind for all our benefit (Female, University A).

There is a desperate need for some swift action in this area of our teacher education and out there in our schools (Female, University B).

There were many students who thought themselves to be less than adequately prepared for teaching in a multicultural society and especially in multicultural classrooms. Whilst the majority of the respective sample populations formally endorsed a pluralist philosophy towards education and showed an appreciation of the dangers of stereotyping and ethnocentrism, some seemed to view the presence of ethnic minorities in schools as, in some sense, "a problem."

Pre-service teachers support the need to deal with issues pertaining to racism at both the institutional and individual level and are prepared to examine their own stereotypes and prejudices. The Protestant School Board of Greater Montreal endorses this position under policy two of its Task Force Report (1988) which condemns and refuses to tolerate any practice or expression of disrespect and will act further to conscientiously address other component parts of racism, such as stereotyping and prejudice. To meet this challenge, pre-service sensitivity training for all is thought of prime necessity and the report insists it is "incumbent on teacher training institutions to assist teachers-in-training to develop an increased capacity to discharge their future responsibilities as educators in the context of a pluralistic society" (p.19).

5.2 Conclusion

Some scholars assume that "multicultural education" refers only to what needs to be done to meet special needs, especially in language, that many bilingual children have in learning English or French as a second language. Some amplify this to include ways of getting to know ethnic minority pupils as individuals in terms of their different family and community cultures, both as a basis for supporting their sense of self-esteem and identity, and as a basis for bringing such cultures into what is taught in the

classroom. Others take a wider view again, seeing multicultural education as something for all children in all schools, laying emphasis on ways of revising the curriculum in all subjects to reflect a global perspective broader than traditional assumptions.

The fundamental change seen as necessary is the recognition that the problem facing education for a pluralist society is not only how to educate children of ethnic minorities, but how to educate all children. The issue is how to live and contribute to society and, therefore, to teach children to understand and appreciate what it means to be part of a multicultural society. This requires more than the reinforcement of the beliefs, values and identity which each child brings to the school. It is necessary to combat racism, to attack inherited myths and stereotypes, and the ways in which they are embodied in institutional practices so that all students have educational experiences and opportunities without barriers.

All schools have a responsibility to offer their pupils an education which reflects the realities of life in what is a multicultural Canada. All teachers should, therefore, be equipped to carry out this responsibility.

There is a recognition among the students of the importance of building into the pre-service experience formal attempts to assist and encourage the exposure of any negative attitudes towards ethnic minorities and the development of a culturally plural society. The need to demonstrate the "ability to identify pupil behavior that reflects cultural pressures likely to be present in the classroom" (item #23), as well as "the ability to communicate with a minimum of racist, or sexist remarks" (item #24) is strongly supported by the students.

Meeting the educational needs of pupils in a multicultural society is seen as a question of institutional management. Teacher education institutions should serve to

sensitize teachers to their responsibility in seeing that all children are educated to develop their full potential because that will ultimately affect their life chances. Studies presented through the literature (Parsons, 1959; Rosenthal et al., 1968; Rist, 1979; Pedersen et al., 1978; Anyon, 1981) have shown that motivations, learning styles, behavior patterns and aspirations, vary between groups. Not to recognize this is to perpetuate a system of inequalities in educational opportunity.

Our teacher education institutions should be encouraged to respond to the legitimate multicultural reality of Canadian society. The avoidance of controversial and volatile issues embedded in the concept of multiculturalism such as racism, prejudice and discrimination can be avoided no longer. It is only through challenging such issues that we can hope to move closer to a resolution of the conflict between unity and diversity. There is a special onus on teachers, as agents of change, to become aware of their overwhelming influence on children. It is incumbent upon teachers to become sensitive to their roles in creating a classroom and a school environment in which there is understanding, awareness and mutual respect for socio-cultural differences, and to take great care to avoid statements or actions which might be interpreted as intolerant or ethnocentric.

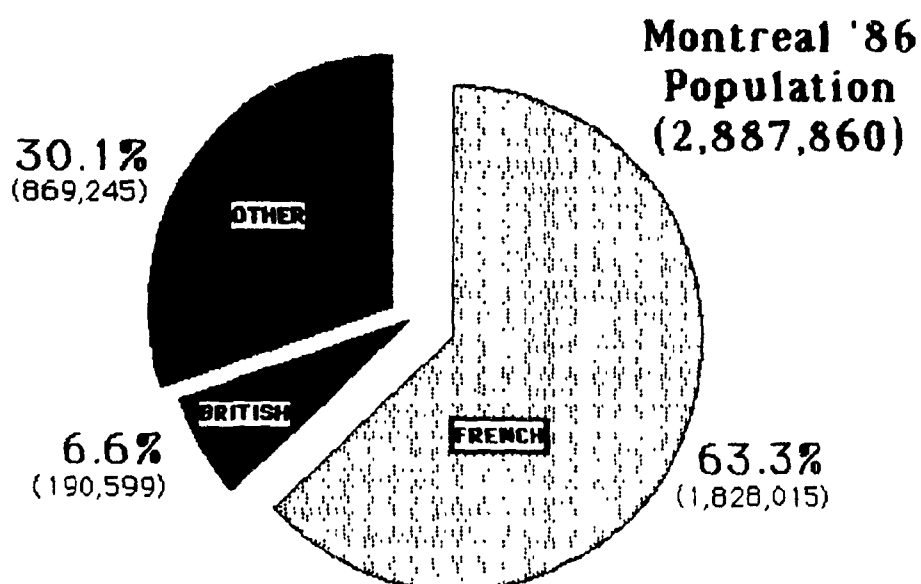
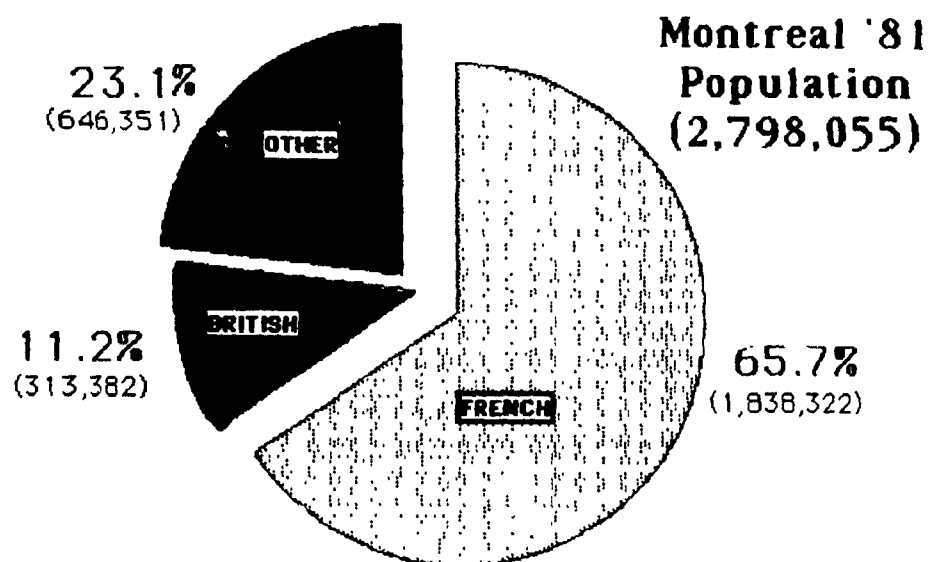
5.3 Recommendations

The results of this survey are, at best, tentative. However, it is hoped that this study will inform policy and point to areas of further research based on the concerns raised from this study.

1. That the Faculty ensure their commitment towards the implementation of multicultural content in teacher education by addressing issues related to cultural diversity, in theory and in practice.
2. That a commitment to multiculturalism in teacher education incorporate an intense examination of pre-service teachers' perceptions of issues embedded in the concept of multiculturalism such as racism, sexism, prejudice, discrimination and equality of opportunity.
3. That Faculty undergo a needs assessment concerning their competence and sensitivity towards issues just referred to above.
4. That in-service training to trainers be provided to address the areas related to multicultural concepts that were deemed necessary by the Faculty responses.
5. An evaluation of the multicultural course provided by University B should be done so as to ascertain whether this method of implementation has proven to be effective not only in theory but in practice.
6. An evaluation of the most appropriate method to incorporate multicultural content into methods courses in University programs which should ensure a linkage between theory and practice.

7. A survey similar to this study is recommended with a randomly selected sample of pre-service teachers in Bachelor of Education programs of French institutions in Montreal so that the results may be compared with those of this study to ascertain whether significant differences exist.

Appendix A

**ETHNIC PROFILE IN MONTREAL
BASED UPON ANCESTRAL ORIGIN**

Developed by Theo Jones and Kathleen Marciniak
Based on Statistics Canada 93-154, 93-929 and 94-128

Appendix B

December 20, 1989

Dear Professor (Name),

This is my formal request for your cooperation in the data gathering stage of my thesis. As you are aware it will be necessary to have access, during class time if possible, to your students registered in 431-372D.

I would be prepared at your convenience to present my study to your class and ask for their cooperation in completing a six page questionnaire. I anticipate the following breakdown in terms of time:

Ten minutes to briefly explain what I am researching, address any questions, have students complete the subject consent form and distribute the questionnaire.

Ten minutes to complete the questionnaire.

I shall contact you early in the new year to follow up this correspondence, at which time I will address any questions regarding the study and instrument tool (attached). If any questions should arise in the interim please feel free to contact me at McGill extension (6746) or Home(number).

Sincerely,

Theo D. Jones (Graduate Student)

Appendix C
MULTICULTURALISM AND BACHELOR OF EDUCATION SURVEY
(COVER LETTER)

The following questionnaire is for a study concerned with examining pre-service teachers' understanding of the concept of multiculturalism. It also looks at the perceptions of pre-service teachers' towards the adequacy of their training for multicultural classrooms. By participating you will be contributing to the development of a body of knowledge that is currently lacking in teacher education.

Please read the following statements carefully, then, in the spaces provided at the right, place a check mark under the column that best approximates your response to each statement. The four choices are:

SA= Strongly Agree
A= Agree
D= Disagree
SD= Strongly Disagree

The following definitions may prove helpful in the understanding of some statements:

CULTURAL PLURALISM: "A state of society in which members of diverse ethnic, racial, religious, or cultural groups maintain an autonomous participation in and development of their traditional culture or special interest within the confines of a common civilization" (Webster's New Collegiate Dictionary, 1981, p.878).

PRE-SERVICE TEACHER: Is used for the purpose of this study to describe student teachers.

THANK YOU FOR YOUR COOPERATION

THEO D. JONES

Appendix E**SUBJECT CONSENT FORM**

I hereby consent to complete a questionnaire for Mr. Theo D. Jones, graduate student in Administration and Policy Studies at McGill University.

The nature of the questionnaire and the objectives of the study have been explained to me and I have had a chance to raise questions about the study.

I reserve the right:

- (1) to refuse to answer any questions which I regard to be an invasion of my right to privacy of information; and
- (2) to terminate the completion of the questionnaire at any time should I feel uncomfortable with any of the questions.

I understand that all information obtained from me through the questionnaire will be kept strictly confidential and that my name or address will not be mentioned in any written or oral report that is developed as a part of the study.

I voluntarily consent to complete the questionnaire.

Signature _____

Name _____

Appendix F

MULTICULTURALISM AND BACHELOR OF EDUCATION SURVEY

INTRODUCTION

Thank-you for helping with this research project on multiculturalism and pre-service teacher perceptions. I hope you will find it stimulating and helpful as you consider some of the issues involved in teaching in multicultural classrooms.

INSTRUCTIONS

The questionnaire requires you to record in the spaces provided a check mark that best approximates your response to each statement. It is rarely possible to provide sufficient choices in a survey to allow for all the variations. Some kind of compromise has to be made. It is important to be aware that this is the case. If you strongly object to the four choices given and wish to state a neutral position please leave the question blank. If the statement is not clear please indicate by leaving a question mark or comment beside the question.

A subject consent form will also be distributed for your signature. I suggest you read it through carefully for it includes options you may wish to exercise. Please note that all information therein shall be held in the strictest confidence and will be used only for the completion of this research.

By completing this questionnaire you will be contributing to the development of a body of literature that is presently lacking in teacher education.

YOUR COOPERATION IS MOST APPRECIATED

THEO D. JONES

Appendix G

February 19, 1990

Dear Professor (Name),

Please accept my sincere appreciation for the support given in the data gathering stage of my thesis. Permitting me valuable classroom time to conduct the survey has made accessing the sample population most convenient.

If I can repay the courtesy extended please feel free to contact me at McGill (extension 6746) or Home (number).

In closing, please extend my thanks, if you will, to the students for consenting to participate in what is considered a controversial and highly sensitive subject area. I trust the exercise was found to be educationally stimulating and in no way offensive.

Sincerely,

Theo D. Jones (Graduate Student)

Appendix H

MULTICULTURALISM AND BACHELOR OF EDUCATION STUDENT SURVEY

To what extent do you DISAGREE or AGREE with the statements below:

	SA	A	D	SD
1. Multiculturalism is the recognition of diverse cultures of a plural society, based upon equality, dignity, and support of community.	_____	_____	_____	_____
2. The concept of cultural pluralism requires recognition of cultural diversity.	_____	_____	_____	_____
3. Understanding one's own culture does not guarantee understanding another's.	_____	_____	_____	_____
4. All schools should have as one of their aims the promotion of racial tolerance.	_____	_____	_____	_____
5. Schools should play an active role in combating racism.	_____	_____	_____	_____
6. Multicultural education is education which is open to, reflects and makes good use of the rich cultural diversity in Canada and the world.	_____	_____	_____	_____
7. One of the main tasks of multicultural education is to help all pupils to be open to different cultures.	_____	_____	_____	_____
8. One of the main tasks for multicultural education is to inform pupils from majority populations about ethnic minority cultures.	_____	_____	_____	_____
9. Directing people's attention to cultural diversity increases a sense of separateness and racial conflict.	_____	_____	_____	_____

	SA	A	D	SD
10. The existing educational materials and teaching methods adequately reflect the multicultural nature of Canadian society.	—	—	—	—
11. The teacher education curriculum should reflect the multicultural nature of Canadian society.	—	—	—	—
12. Issues in multicultural education should be part of all education course content.	—	—	—	—
13. One good way of dealing with multicultural education is to offer a separate course.	—	—	—	—
14. There are too many other things to be included in initial teacher-training courses for there to be room for multicultural/multiracial education.	—	—	—	—

SUFFICIENT PREPARATION FOR TEACHING
IN MULTICULTURAL CLASSROOMS SHOULD
INCLUDE:

15. A general knowledge of the cultural diversity of Canadian society; including language, race, religion, wealth, social class, and regional interests.	—	—	—	—
16. A general knowledge of global migration and its significance to Canada.	—	—	—	—
17. A demonstrated familiarity with current important scholars on at least two of the Canadian or global topics.	—	—	—	—
18. A general knowledge of the relationship of school organization to cultural differences.	—	—	—	—

	SA	A	D	SD
19. A demonstrated critical perspective of one example of confrontation between the typical school organization and a particular cultural interest.	—	—	—	—
20. A general knowledge of bias, prejudice, and stereotyping.	—	—	—	—
21. A demonstrated ability to choose curricular materials to avoid or to compensate for a designated bias.	—	—	—	—
22. A demonstrated ability to design and conduct a lesson (or series of lessons) which avoid or compensate for a designated bias.	—	—	—	—
23. A demonstrated ability to identify pupil behavior that reflects cultural pressures likely to be present in the school.	—	—	—	—
24. A demonstrated ability to communicate with a minimum of culturally demeaning, racist, or sexist remarks.	—	—	—	—
TO WHAT EXTENT DO YOU AGREE/DISAGREE WITH THE FOLLOWING STATEMENTS:				
25. I feel sufficiently prepared to teach in a multicultural classroom.	—	—	—	—
26. Multicultural education should form a compulsory part of all courses of initial teacher-training.	—	—	—	—
27. Teacher education should include aspects of multicultural education.	—	—	—	—

SA A D SD

- | | | | | | |
|-----|--|---|---|---|---|
| 28. | Pre-service teachers should be taught to have a clear sense of old world practices that have been altered, discarded, or maintained (e.g. groups that have been encouraged to give up their cultural practices and to adopt the values, beliefs, attitudes, and opinions of the host country). | — | — | — | — |
| 29. | The continued presence of several distinctive cultural identities and communities in Canada provides a positive richness in the society. | — | — | — | — |
| 30. | One of the main challenges in multicultural education is for teachers to become aware of their own stereotypes and prejudices. | — | — | — | — |
| 31. | Pre-service teachers should explore their values, opinions, attitudes, and beliefs, in terms of their cultural origin. | — | — | — | — |
| 32. | It is important that pre-service teachers be aware that racist and sexist attitudes within themselves can affect the way in which they perceive others. | — | — | — | — |
| 33. | Pre-service teachers should be sensitive to words which are unique to a particular culture and to body language which may be characteristic of a particular group. | — | — | — | — |
| 34. | It is important to treat all students as individuals; as well as, respect the cultural heritage the child brings to the classroom. | — | — | — | — |

35. Would you say that your main subject groups give
 Too much _____
 About the right _____
 Not enough _____
 No _____
 attention to education for a multicultural society?

36. By what strategy is multiculturalism taught in your program?

Electives _____
 Specific core course(s) _____
 Integrated throughout the curriculum _____
 None of the above _____

37. Please check the course(s) which you have taken.

Adult Education _____
 Comparative Education _____
 Comparative Studies in Childhood _____
 Contemporary Trends in Education _____
 Developmental Psychology _____
 Education and New Canadians _____
 Future Trends in Education _____
 History of Education _____
 Human Rights in Education _____
 Intercultural Education _____
 International Education _____
 Minority Education _____
 Multicultural Society and/or Education _____
 Philosophy of Education _____
 Psychology of Education _____
 Social Issues in Canadian Education _____
 Sociology of Education _____
 None of the Above _____
 Other (please specify) _____

38. To what age group do you belong?

15-19 Years _____
 20-29 Years _____
 30-39 Years _____
 40-49 Years _____
 50-59 Years _____
 Older _____

39. What gender are you?

Female _____
 Male _____

40. What program are you in?

Bachelor of Education Elementary _____
 Bachelor of Education Secondary _____
 Bachelor of Education Elem/Sec _____
 Bachelor of Education TESL _____

41. What stage of the program are you in?

Year Three _____
 Advanced Internship _____

42. By definition "ethnic origin" refers to the roots or ancestral origin of a population (Census Canada, 1986).

To which ethnic or cultural group do you belong?

British	_____	Chinese	_____
French	_____	Dutch	_____
Aboriginal	_____	South Asian(please specify)	_____
German	_____	Jewish	_____
Italian	_____	Black(please specify)	_____
Ukrainian	_____	Other(please specify)	_____

43. Additional Comments _____

Thank you for your cooperation.

References

- Anyon, J. (1981). Social class and school knowledge. Curriculum Inquiry, 11, 3-42.
- Bill C-93, as passed by the House of Commons July 12, 1988.
- Bourdieu, P. and J. C. Passeron. (1977). Reproduction in education, society and culture. London: Sage Publishing.
- Braun, C. (1976). Teacher expectations: Sociopsychological dynamics. Review of Educational Research, 46, 185-213.
- Canadian Bill of Rights, 1960.
- Canadian Charter of Rights and Freedoms entrenched within the Constitution Act, 1981-82.
- Canadian Human Rights Act, 1977.
- Carrington, Bruce, et al. (1986). Schooling in a multiracial society: Contrasting perspectives of primary and secondary teachers in training. Educational Studies, 12 (01), 17-35.
- Casso, H. (1976). Bilingual/bicultural education and teacher training. Washington, D.C.: National Education Association.
- Census of Canada. (1981). Population. Minister of Supply and Services Canada. Ottawa: 1984.
- Census of Canada. (1986). Profiles: part two. Minister of Supply and Services Canada. Ottawa: 1988.
- CEQ. (1989). Project for sensitizing the educators of Quebec to the problems of development of international understanding and intercultural education. Montreal: Centrale de l'enseignement Quebec.
- Coelho, E. (1979). Curriculum change for a multicultural society. Teacher Education, 10 (15), 75-80.
- Concordia University. (1989-90). Course guide: Education.
- Concordia University. (1989-90). TESL information package, Bachelor of Education and TESL certificate-sequence two.

- Contreras, A. R. (1988). Multicultural attitude and knowledge of education students at Indiana University. Paper presented at the annual meeting of AERA, New Orleans.
- Cooper, H. M. (1979). Pygmalion grown up: A model for teacher expectation communication and performance influence. Review of Educational Research, 49, 389-410.
- Council of Europe. (1989). Collection of recommendations, resolutions and declarations of the committee of ministers concerning human rights 1949-87. Strasbourg: the Council of Europe.
- Cultures Canada. Volume 3, Number 5, 1982.
- Department of Educational Foundations, Faculty of Education. Master's and Ph.D Programs in International and Intercultural Education. Edmonton: University of Alberta, n.d.
- Department of Education and Science (DES). (1985). Education for all: Swann Report. London: HMSO.
- Editorial, Guelph Daily Mercury, 1988.
- Employment and Immigration Canada. Visible minorities. Ottawa: WH-3-677/7/88.
- Eder, D. (1981). Ability grouping as a self-fulfilling prophecy: A micro-analysis of teacher-student interaction. Sociology of Education, 54, 151-162.
- Figuerola, Peter. (May/June 1984). Questionnaire: education for a multicultural society. Code(s): 31122/32050.
- Franco, W. (March, 1989). Canada: unprepared for the future. Sentinel, 5 (01), 16-18.
- Figuerola, Peter. (1989). Student-teachers' images of ethnic minorities: A British case study. International Perspectives on Education and Society, 1, 213-231.
- Ghosh, R. (1984). Education, gender and the immigrant experience. In Samuda et al. (eds.), Multiculturalism in Canada: Social and educational perspectives. Toronto: Allyn and Bacon.
- Ghosh, R. (in press, 1989). L'education des maitres en vue d'une societe multiculturelle.

- Gibbons, J. (1938). Canadian ethnic mosaic: The making of a northern nation. Toronto: McClelland and Stewart.
- Glynn, N. J. (1984). Cultural concepts in nursing education: Perceptions of nursing program administrators and faculty in selected national league for nursing. (Doctoral dissertation, University of Alabama, 1984). Dissertation Abstracts International, 45, 3558-A. (University Microfilm, No. DA8502Q).
- The Royal Commission on Bilingualism and Biculturalism. (Book 1). Ottawa: Queen's Printer, 1967.
- Government du Quebec, (1978). La politique du developpement culturel au Quebec. Quebec: Editeur Officiel.
- Grande, Gregory. (1981). Multiculturalism and racial issues. Multiculturalism, 3-4, 18-22.
- Hale, J. E. (1982). Black children, their roots, culture, and learning styles. Provo, UT: Brigham Young University Press.
- Henchey, N. and Burgess, D. (1987). Between past and future: Quebec education in transition. Calgary, Alberta: Detselig Enterprises Ltd.
- Henley, R. (1989). Multicultural teacher education: Part three, curriculum content and curriculum structure. Multiculturalism, 12 (01), 24-27.
- Henley, R. and Young, J. (1986-87). Faculties of education and state policies of multiculturalism. Multiculturalism, 10 (01), 17-19.
- Hernandez, H. (1989). Multicultural education a teacher's guide to content and process. Columbus, Ohio: Merrill Publishing Company.
- House of Commons. (1984). Equality now. Ottawa: Queen's Printer for Canada.
- Johnson, F., et al. (1974). Teachers' attitudes affect their work with minorities. Educational Leadership, 32 (03), 193-198.

- Johnson, W. (1988). Invitation to Assoc. Dean Jacques Rebuffot concerning the official opening of the Multicultural in Education section of the Regional Teachers Resource Centre of the South Shore Protestant School Board.
- Jones, T. (December, 1989). Father Julian Harvey: perspective on multiculturalism. Interview for Professor Ratna Ghosh. McGill University.
- Kallen, E. (1982). Ethnicity and human rights in Canada. Toronto: Gage Publishing.
- Katz, J. (1974). Education in Canada. Vancouver: Douglas, David and Charles Publishing.
- Lang, H. and Schaller, J. (1986). Secondary education, university of Regina: Responding to the call for reform. Teacher Education, 28, 72-98.
- Laperriere, A. (1984). The socio-educational integration of immigrant children in schools located in economically disadvantaged areas. Montreal: Conseil scolaire de l'ile de Montreal.
- Lee, E. (1985). Letters to Marcia. Toronto: Cross Cultural Communication Centre.
- Le Devoir. Robert Bourassa: Objectives to multiculturalism. November 17, 1971.
- Locke, D. (1986). Cross-cultural counseling issues. In A.J. Palmo and W.J. Weikel (Eds.). Foundations of mental health counseling. Springfield, IL: Charles Thomas.
- Locke, D. (1988). Teaching culturally-different students: Growing pine trees or bonsai trees. Journal of Contemporary Education, 59 (03), 130-133.
- Maclean's Magazine. An angry racial backlash. July 10, 1989.
- Maclean's Magazine. Canadian and U.S. attitudes. July 8, 1989.
- Mallea, J. and Young, J. (1984). Cultural diversity and Canadian education. Ottawa: Carlton University Press.
- Maniatis, E. (March, 1989). Multicultural education: reflections on a decade of experience. Sentinel, 5 (01), 10-12.

- Masemann, V. and Mock, K. Multicultural Teacher Education. Paper presented at the CSSE Conference, Winnipeg, June 1986.
- Massey, Vincent. (1948). On being Canadian. Toronto: J. M. Dent and Sons.
- McGill University. (1989-90). Course calender: General information and regulations.
- Melnicer, R. (1987). How one school division multiculturalized. Multiculturalism, 9 (02), 5-10.
- Milligan, C. S. (1990). Education and interculturalism in the future (REQ-1600736). Unpublished report on behalf of the Inter-cultural, Inter-racial Committee, McGill University, Montreal, Quebec.
- Moodley, K. (1983). Canadian multiculturalism as ideology. Ethnic and Racial Studies, 6 (03), 320-333.
- Moodley, K. (1986). Canadian multicultural education: Promises and practices. In J. Banks and J. Lynch (eds.), Multicultural education in western societies. Toronto: Holt, Rinehart and Winston Ltd.
- Mukherjee, T. (1981). Views from teacher education: inservice training. In M. Craft (Ed.), Teaching in a multicultural society: A task for teacher education. Sussex: Falmer Press.
- Multiculturalism and Citizenship Canada. (1989). Eliminating racial discrimination in Canada. Ottawa: Secretary of State.
- Newman, J. (March, 1989). Attitudes towards immigration are reflected at school. Sentinal, 5 (01), 7-8.
- Palmer, H. (1975). Immigration and the rise of multiculturalism. Toronto: Copp Clark.
- Parsons, T. (1959). The school class as a social system: Some of its functions in American society. Harvard Educational Review, 29, 297-318.
- Pedersen, E. and T. A. Faucher. (1978). A new perspective on the effects of first-grade teachers on children's subsequent adult status. Harvard Educational Review, 48:1, 1-31.

- Pedersen, F. and T. A. Faucher. (1978). A new perspective on the effects of first-grade teachers on children's subsequent adult status. Harvard Educational Review, 48:1, 1-31.
- Protestant School Board of Greater Montreal. (1988). A multicultural/multiracial approach to education in the schools of the P.S.B.G.M. Montreal: P.S.B.G.M.
- Quebec Charter of Human Rights and Freedoms. Chapter C-12. January 1, 1984. Editeur officiel du Quebec, 1989.
- Ray, D. (1980). Multiculturalism in teacher education. In K. McLeod (Ed.), Intercultural education and community development. Toronto: Guidance Centre, Faculty of Education.
- Rist, R. C. (1970). Student social class and teacher expectations: The self-fulfilling prophecy in ghetto education. Harvard Educational Review, 40, 411-451.
- Rosenthal, R. and Jacobson, L. (1968). Pygmalion in the classroom. New York: Holt, Reinhart and Winston.
- Royal Commission of Bilingualism and Biculturalism. (1970). Report of the royal commission on bilingualism and biculturalism book IV: The cultural contributions of the other ethnic groups. Ottawa: Queen's Printer.
- Ryan, C. (1975). Canada: bicultural or multicultural. In Howard Palmer (Ed.), Immigration and the rise to multiculturalism. Vancouver: Copp Clark Publishing.
- Samuda, R. et al. (1984). Multiculturalism in Canada: Social and educational perspectives. Toronto: Allyn and Bacon, Inc.
- Samuda, R. and Kong, S. (1986). Multicultural education: Programmes and methods. Kingston: Intercultural Social Sciences Publication, Inc.
- Secretary of State. (1987). Multiculturalism...being Canadian. Ottawa: Minister of Supply and Services Canada.
- Sewell, W. H. and Hauser, R. M. (1972). Causes and consequences of higher education: Models of the status attainment process. American Journal of Agricultural Economics, 54, 851-861.

- Sheridan, W. (1988). Canadian multiculturalism: Issues and Trends. Ottawa: Ministry of Supply and Services Canada.
- Sharp, R. and A. Green. (1975). Education and social control: A study in progressive primary education. London: Routledge and Kegan Paul.
- Special Committee on the Participation of Visible Minorities in Canadian Society. (1984). Equality now! Ottawa: House of Commons.
- Thornhill, E. (March, 1989). Fight racism: starting with school. Sentinel, 5 (01), 13-15.
- University of British Columbia. (1989). Multicultural Teacher Education Program. Program highlights.
- Webster's New Collegiate Dictionary. (1981). Springfield, MA: G. C. Merriam
- Webster's 11. (1981). Boston, MA: Riverside Publishing Company.
- Young, J. (1987). Breaking the mosaic: Ethnic identities in Canadian schooling. Toronto: Garmamond Press.
- York University and Board of Education for the City of York. (1989-90). Effective teaching in multicultural / multiracial / multilingual school: fall/winter course outline.
- Yu, Miriam. (1985). The concept of multiculturalism among students in St. John's. Morning Watch, 12 (3-4), 37-47.