

MULTICULTURAL EDUCATION
A CRITICAL ANALYSIS OF
POLICY AND CURRICULUM

CENTRE FOR NEWFOUNDLAND STUDIES

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MARGO CONNORS-STACK



MULTICULTURAL EDUCATION

A CRITICAL ANALYSIS OF POLICY AND CURRICULUM

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ABSTRACT

This study is a critical analysis of the Government of Newfoundland and Labrador *Multicultural Education Policy: Responding to Societal Needs* (1992). It is also a critical examination of the materials prescribed for the current Grade Nine English literature curriculum in the Province of Newfoundland and Labrador in relation to the *Multicultural Education Policy* and multicultural education in general.

The Multicultural Education Policy is analyzed to determine whether it presents a clear understanding of multiculturalism; a clear vision of multicultural education; a framework and philosophy for curriculum revision; as well as a recognition of the challenge geographic isolation and ethnic homogeneity present to multicultural education.

The literature materials are examined to determine the extent of multicultural spirit or representation contained therein. The potential for the literature materials to foster an understanding of multiculturalism, to be used in a multicultural education curriculum, and to bridge geographic isolation and ethnic homogeneity is presented.

The *Multicultural Education Policy* is found to present a superficial understanding of both multiculturalism and multicultural education. The sampled literature materials are found to be generally inadequate for use in a school curriculum dedicated to multicultural education.

The analysis of the Multicultural Education Policy and the sample literature materials provide implications for the future implementation and effectiveness of

multicultural education in Newfoundland and Labrador. Recommendations for the implementation of multicultural education in the Province are provided, as well as specific recommendations concerning the Grade Nine literature curriculum materials in relation to multicultural education. Finally, critical questions are raised as possibilities for future research in the area of multicultural education in Newfoundland and Labrador.

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CHAPTER ONE

INTRODUCTION

ORIGINS OF THIS STUDY

I am an English literature teacher who took a detour into the field of English Second Language (ESL) teaching. My interest in issues pertaining to multicultural education arose from interaction with my students. Working with students from all over the world, from different religions, cultures, and language backgrounds, has made me question my own values and assumptions. From my students I have learned that there are many perspectives through which our world can be observed. In the course of getting to know my students, I have come to appreciate and value those perspectives. At the same time I observed that I was undergoing a transformation; my detour into ESL had set me on the road to becoming a multicultural person.

As I have worked with my students through the regular curriculum, I have become aware of a world view which ignores them. I have also become aware of a reticence on the part of Newfoundland students to interact with these students. I have encountered teachers who have exhibited an attitude of intolerance, setting up a "we/they" division when discussing refugee, immigrant and visa students. The ESL students are not always viewed as individuals but as "the foreign" students or as "the Chinese" or "the Russians". In the eyes of some people I have met, they are all the same. There are Newfoundland born students who have never spoken to an ESL student and are nervous about doing so. Calls to participate in cross-cultural experiences, peer

tutoring and host activities have in some cases elicited disappointing responses. Yet, despite these realities, multicultural education is not an issue discussed in staff rooms I have frequented.

In 1992, I attended the official launch of the Provincial *Multicultural Education Policy*. Silently, I wondered if the policy would have any real effect. Without having given the subject any serious thought or study at this point, I saw a need for a change of attitudes among teachers and students in regard to students from other countries. I also perceived a need for teachers and students to look critically at themselves in terms of their attitudes and presumptions. Prior to this, I had not examined the curriculum to determine, for example, if it could broaden attitudes. In the past I accepted the selections in the literature programs I had taught, not questioning the general view of the world contained therein; but the more I worked with students from diverse cultures, the greater my sense of unease with the current curriculum materials. I began to wonder if the curriculum materials did anything to bridge the gulf between the newcomers and the Canadian students. I even started to wonder whether they might actually widen it.

This study began as a personal analysis of the seeds of my discomfort with the school culture and the curriculum, and grew into a thesis, into a critical analysis of the Provincial *Multicultural Education Policy* and its implications for the literature curriculum materials. It is informed and influenced by my personal and ongoing experience using prescribed curriculum materials in the Newfoundland school system. It is also influenced by my interactions and discussions with students, colleagues, and

other educators.

The release of the Government of Newfoundland and Labrador document, *Multicultural Education: Responding to Societal Needs (1992) (Policy)*, places the province in the context of an international debate on multicultural education and provides a framework for curriculum review and change. The *Policy* states that "the spirit of multiculturalism should permeate the whole educational system - education policies, curriculum, teaching methods, resource materials and evaluation procedures" (Implementation Guidelines). To be effective, it will be necessary to analyze what it is we do now, as well as what we need to do in the future to ensure a multicultural curriculum. Newfoundland and Labrador faces the additional challenge of fostering a multicultural philosophy and focus in a curriculum that serves a largely ethnically homogenous, and geographically isolated, province. This policy can be the wellspring of much future research and thought, exploring many areas of society, curriculum and practice. The purpose of this thesis, however, is to focus on one area of study in relation to the *Policy*, that of the current literature curriculum materials prescribed for Grade Nine in the Province of Newfoundland and Labrador.

The *Policy* sets a challenge for education in Newfoundland and Labrador. It calls for "the spirit of multiculturalism" to pervade the whole educational system. Developing and compiling curriculum materials that are multicultural in spirit is a challenge for all curriculum areas, but it offers a special challenge to the area of literature. On the surface, infusing a multicultural spirit throughout the literature curriculum appears

simple; merely include more selections from cultures other than the dominant white Anglo culture. Yet, as will be explored in Chapter Two of this thesis, the issue becomes complicated as educators consider whose voices are included, and what these voices are allowed to say. Some critics argue that it is not enough to simply give representation to ethnic minority writers. These voices must not be marginalized within the curriculum. Conversely, there are critics who do not want to see the place of any traditional western literature disturbed. These issues are raised when educators attempt to open up or revise the traditional canons of literature. A debate ensues in academic circles and among parents, teachers and other interested parties. These questions indicate that revising curriculum materials in a field such as literature is not a simple process. The interests, attitudes, values and beliefs of people are at stake.

METHODOLOGY

This study provides a critical analysis not only of the *Multicultural Education Policy* in Newfoundland and Labrador but also of materials prescribed for the current Grade Nine English literature curriculum. In particular it examines the extent to which these materials conform to the Policy. Chapter Two contains a review of the pertinent literature on culture, multiculturalism, multicultural education and selected literature curriculum issues pertaining to these areas. At the end of Chapter Two a vision of multicultural education is articulated as a reference and foundation for the study. In

Chapter Three, the *Multicultural Education Policy* of Newfoundland and Labrador is examined to determine where it falls philosophically and practically in terms of the larger debate on multicultural education. Following this examination, the Grade Nine literature curriculum materials and guidelines of Newfoundland and Labrador will be critically examined to determine whether they are compatible with the goals and objectives of the *Policy*. These materials will also be examined in the context of the critical writing on multicultural education and literature curriculum materials.

Chapter Four of this critical analysis identifies implications for multicultural education and literature programs in the context of Newfoundland and Labrador. Recommendations are made with respect to the *Multicultural Education Policy*, to multicultural education in general, and to the Grade Nine literature curriculum. Critical questions and suggestions for further study are also outlined.

The data for the study include the Newfoundland and Labrador Government document *Multicultural Education Policy: Responding to Societal Needs* (see Appendix A), and the curriculum guidelines and materials for the Grade Nine literature curriculum which include novels, plays, and anthologies of poems, essays and short stories (see Appendix B). Two other policy documents, *Our Children Our Future: Royal Commission of Inquiry into the Delivery of Programs and Services in Primary, Elementary, Secondary Education* (1992) and *Adjusting the Course, Part Two* (1994), as well as literature course materials for Grades Seven, Eight, and Literary Heritage 2201 will also be considered (see Appendices C and D).

Lee Harvey (1990) categorizes analysis of data such as policies, texts and art forms as critical social research. He states:

Critical social research requires that empirical material is collected. It does not matter whether it is statistical material, anecdotes, directly observed behaviour, media content, interview responses, art works, or anything else. Whatever provides insights is suitable. But whatever it is, it must not be taken at face value. That does not mean that all data used must be subject to conventional "reliability" or "validity" checks. Data are meaningful only in terms of their theoretical context, reliability and validity are functions of the context and the epistemological presuppositions that the researcher brings to the enquiry. So, for critical social research, data are important in order to ground the enquiry but data must not be treated as independent of their socio-historic context. (pp. 7, 8)

The principal data in this study, comprising the *Multicultural Education Policy* and the Grade Nine literature materials and teacher's guides, can be analyzed in terms of their relation to each other and the socio-historic educational context from which they derive. Harvey (1990) states that at the heart of critical social research is the idea that existing sets of social relations structure knowledge. It follows from this that the knowledge we offer students in the curriculum materials is structured by social relations outside of the materials. However, Harvey argues that knowledge is also critique. A critique of the *Multicultural Education Policy* and the Grade Nine literature curriculum materials will provide insight into and knowledge of the forces and structures at play in curriculum development and cultural hegemony or reconstruction.

The critical analysis of the data examined in this study is compatible with the "discourse of textual forms" described and advocated by Giroux (1988). This mode of

critical textual analysis exposes the ideology behind the text, thus uncovering "layers of meanings, contradictions and differences inscribed in the form and content of classroom materials" (p. 97). Such analysis does not regard the text as neutral conveyor of ideas. Popkewitz (1990) similarly argues that "a critical science is concerned with ways in which social, cultural and economic conditions produce a certain selectivity in the processes of teaching and the organization of curriculum" (p. 49). A critical analysis of the *Policy* and literature materials may indicate a selectivity in the materials influenced by social and cultural conditions present in the province generally and the subject area specifically.

Harvey's view that knowledge is structured by social relationships is not unique. Cherryholmes (1988), after examining Habermas, Foucault and others, summarizes that meanings "are located in ongoing discourses" (p. 66). What is included and excluded are determined by rules which may be explicit or implicit. These rules are based on ideas, values, beliefs, concepts and power arrangements. The rules both transcend and ground what is done and said as well as change with shifts in events and power. The critical analysis of the data in this study will examine what is included and excluded in the literature materials from the point of view of the *Policy* which advocates that a multicultural spirit permeate all aspects of curriculum.

Guba (1990) suggests that if the aim of inquiry is to transform the world by raising consciousness and thus motivating change, then it is the process of critical analysis which may facilitate this transformation. In the process of critical analysis

"features of the real world are apprehended and judgements are made about which of them can be altered. The result of effective, concerted action is transformation" (p. 24). This analysis participates in the discourse of textual forms in examining the *Policy* and text materials only. It does not examine the application of these texts (i.e., the *Policy* and the literature materials) in the actual classrooms. The process of analyzing the *Policy* and the literature curriculum materials involves making judgements which, if acted upon, could lead to transformation in the materials and/or attitudes and practices of educators.

In part one of the data analysis, the *Policy* will be examined in the context of the following questions:

1. Does the *Policy* present a clear understanding of multiculturalism?
2. Does the *Policy* present a clear vision of multicultural education?
3. Does the *Policy* provide a framework and philosophy for curriculum review?
4. Does the *Policy* recognize and address the challenge in bringing multicultural education to geographically isolated and ethnically homogenous communities?

In part two of the data analysis, specific selections from the literature curriculum of Grade Nine will be examined to determine whether a multicultural spirit permeates the materials. Are the desired outcomes of multicultural education, as articulated in the *Provincial Policy*, compatible with the Grade Nine literature materials? If they are not, how can the outcomes be reconciled with the materials? How do the Grade Nine literature curriculum materials fare when viewed in the context of the critical thinking on multicultural education and the literature curriculum? Following this examination, the four questions which frame the examination of *the Policy* will be revisited, albeit in a modified form, and considered in relation to the sample literature materials:

1. Do the current literature materials foster an understanding of multiculturalism?
2. Are the current literature materials in keeping with visions of multicultural education?
3. Are the geographic isolation and limited exposure to diverse ethnic groups experienced by many students and teachers in the Province of Newfoundland and Labrador addressed in and balanced by the literature materials?
4. Is there a need for curriculum review and change?

A critical analysis of the Grade Nine literature curriculum will reveal a view of

the world which may or may not be consistent with the Provincial *Multicultural Education Policy* and/or the critical literature in the area. This perspective which will emerge from the examination of the data will provide the basis for future development of multicultural education and specific implications for literature curriculum materials. These will be outlined in Chapter Four.

MULTICULTURALISM AND THE PROVINCIAL CONTEXT

Canada is a multicultural country. This reality is recognized in its national public policy. The *Canadian Multicultural Act* (1988) states:

the Government of Canada recognizes the diversity of Canadians as regards race, national or ethnic origin, colour or religion as a fundamental characteristic of Canadian Society and is committed to a policy of multiculturalism designed to preserve and enhance the multicultural heritage of Canadians, while working to achieve the equality of all Canadians in the economic, social, cultural and political life of Canada.

Newfoundland and Labrador is in the dichotomous position of being part of a multicultural country from which it is physically isolated; its population is largely ethnically homogenous Anglo-Irish, with small but strong Francophone and aboriginal cultures. Of 568,474 people in the province, 442,805 claim ancestry solely from the British Isles. The province has a total immigrant population of 8,460. Only 3,705 of these immigrants were born in countries other than the United Kingdom or the United

States of America (Statistics Canada, 1994). Many residents, particularly those on the island, would not describe their province as multicultural even though there is much cultural diversity even within the three principal ethnic groups in the province. Labrador has a mixed population of French, English and Aboriginal peoples, but to many island Newfoundlanders I have encountered, the cross-cultural or multicultural issues raised there are as remote as the issues in Toronto and Vancouver. They are something to watch on the news.

Newfoundland is isolated from Canada, and many of its communities were, and still are, isolated from each other. There is a history of religious division manifesting itself even today in the debate over the restructuring of the denominational school system. Historically Newfoundland guarded its ethnic homogeneity as was evident in the official exclusionary attitude toward admitting Jewish and Chinese immigrants (Bassler, 1978; Yu, 1986). These policies made it very difficult for members of these groups to enter Newfoundland to live. Chinese men were not allowed to bring their wives prior to 1949 (Yu, 1986), and many applications by Jewish people for immigration were rejected prior to and during World War II (Bassler, 1978). These exclusionary immigration policies were characteristic of many countries of the time, including Canada.

Newfoundland and Labrador was the last province to enter the Canadian Confederation. It exists geographically apart from the remainder of the country, and boasts its own unique culture. Although people speak of Newfoundland culture, it is perhaps more accurate to speak of many cultures in this province; cultures shaped by

ethnic roots, by isolation, by the sea, and by the land. Emerging from these cultures are the literary traditions, both oral and written, of Newfoundland and Labrador. The literary tradition has been found in the telling of stories among family and friends, in print, in song and on stage. In the latter part of this century a few appreciative listeners have been transcribing the waning oral tradition so that no more will be lost as television continues to emerge as the storyteller of even remote communities. This act of transcribing the oral literary tradition will potentially enable people to share and enjoy the literary heritage of Newfoundland and Labrador at its fullest. Such transcribed material also facilitates bringing this heritage to students in the province's schools, to students who may not otherwise have heard these voices from the past.

The Newfoundland and Labrador literature curriculum materials are not very different from those in other provinces. They are variations upon a standard curriculum. Within this standard curriculum, however, is a recognition that the people of Newfoundland and Labrador have their own literary traditions. These should be recognized, valued and perpetuated. Hence, in each of the intermediate grades there is an anthology of local literature to supplement the standard text. Such a local anthology is a recognition that there is a literary tradition in the voices of the people, a literary tradition which must be valued if a culture is to survive and grow.

Finally, Newfoundland was, and is, economically depressed. Newfoundlanders have always left to find work elsewhere in Canada, the United States and abroad. Today, in addition to historically persistent economic problems, its main industry, the

fishery, is in crisis, threatening the survival of communities, of a people, of a culture. It is in this milieu that the Provincial Government has issued the document, *Multicultural Education Policy: Responding to Societies Needs* (1992). It is in this milieu that the challenge is presented to create a literature curriculum that is multicultural in spirit. It must be relevant to people who have never met people from another ethnic culture, yet whose own cultural survival is tenuous. It must also be a bridge to life in a multicultural country and a global community.

The very existence of a multicultural education policy should prompt educators to examine whose voices are heard and what they are saying in the prescribed literature materials. The *Policy* urges educators to ensure that the materials, as well as the whole curriculum and educational system, are multicultural in spirit in an ethnically homogeneous, but culturally diverse, province. This study examines the challenge set forth in the *Policy* in the context of the international debate on multicultural education, and the local reality. It examines the current Grade Nine literature curriculum materials as a sample to determine whether they are compatible with the *Policy* and whether curriculum revision is necessary.

In 1971, Pierre Elliot Trudeau stated that "cultural pluralism is the very essence of Canadian identity" and that "multiculturalism must be a policy for all Canadians" (House of Commons in McCleod, 1984, p. 31). The Provincial *Multicultural Education Policy* may be a channel by which the people of Newfoundland and Labrador can better understand and share in the Canadian identity of pluralism, an identity which includes

Newfoundlanders and Labradorians regardless of ethnic origin.

CHAPTER TWO

REVIEW OF THE LITERATURE

OVERVIEW

A review of the critical literature on multicultural education and related curriculum content issues in school literature programs must begin at root level. One must explore the concepts of "culture" and "education" with a view to considering their interconnectedness. Attitudes towards multicultural education and related curriculum content issues stem from particular notions of culture and education. From these broader contexts one moves to a consideration of selected specific components - multiculturalism, multicultural education, and more specifically, curriculum content issues in literature. This review of the critical literature will follow such a path of consideration from the general to the most specific of the issues being considered: culture; culture and education; multiculturalism; multicultural education; and finally, related curriculum content issues in the study of literature by students in schools.

CULTURE

An understanding of multicultural education must begin with an understanding of culture. Differing views of culture, the relative value of cultural attributes and knowledge within the school system, as well as the relationship of power to cultural groups, are all issues at the centre of the multicultural education debate. At the centre

of these issues is an understanding of culture.

Culture involves the tangible and the intangible. It eludes and defies definition. Many educators tend to organize culture into ideas, behaviours and products (Robinson, 1985). However, organizing culture into categories and lists demonstrates the breadth of culture, but still does not encapsulate the concept. These lists serve to state the obvious and easily articulated manifestations of culture.

For anthropologists culture is the "way of life of a people" (Hall, 1959, p. 43). It is more than "mere custom". It is the different ways of "organizing life, of thinking, and of conceiving the underlying assumptions about the family and the state, and of the economic system and of man himself" (Hall, 1959, p. 51). Culture is communication at a level beyond language and much of it beyond our level of awareness. Hall claims: "Culture hides more than it reveals, and strangely enough what it hides it hides most effectively from its participants" (p. 53). David Trend (1992) describes culture as something that we all "fashion in our daily lives as we communicate, consume, and build the world around us. We make it as it makes us" (p. 9).

A definition of culture is always spiralling outward ready to take in something it has left out. Culture permeates every aspect of life. We learn our culture, and with it we adopt conscious and unconscious rules for living. As we are shaped by our culture so does culture shape how we view the world (Damen, 1987).

Brian Bullivant (1989) cautions that people are not members of cultures. They are members of social groups which share a culture. This shared culture consists of

knowledge, values, and conceptions that are public and are embodied in behaviours, artifacts and organization. These groups, however, overlap. We are members of more than one cultural group. Sharing a culture entails a sharing of meaning, values and assumptions. This is similar to McLaren's (1994) view that people do not inhabit cultures or classes but live out class or cultural relations.

Bissoondath (1994), in a recently released popular book criticizing the Canadian multicultural policy and its application, attempts to define culture: "Culture is life. It is a living, breathing, multi-faceted entity in constant evolution. It alters every day, is never the same thing from one day to the next" (p. 81). Culture is not static; it changes through interaction with the forces around it. Bissoondath stresses the complexity of culture, emphasizing that everything, even the most insignificant behaviour or preference must be counted. He is opposed to views of culture which trivialize it, reducing it to stereotype. He cautions against "culture as a commodity: a thing that can be displayed, performed, admired, bought, sold or forgotten" (p. 83).

Apple also resists the treatment of culture as commodity, preferring instead to treat it as a process that is varied, complex and constantly changing (1991). It is "the constant and complex process by which meanings are made and shared" (1993, p. 45). He states that culture grows out of society's divisions, working at any unity it constructs.

McLaren (1994) uses the term culture "to signify the particular ways in which a social group lives out and makes sense of its 'given' circumstances and conditions of

practices that express culture through music, dress, dance, food, religion and education are described by McLaren as cultural forms. These have developed as groups have shaped their lives out of the surrounding physical and political environments.

McLaren (1994) is concerned with the link between culture and power. He consolidates three insights from the critical literature on culture and power:

First, culture is intimately connected with the structure of social relations within class, gender, and age formations that produce forms of oppression and dependency. Second, culture is analyzed not simply as a way of life, but as a form of production through which different groups in either dominant or subordinate social relations define and realize their aspirations through unequal relations of power. Third, culture is viewed as a field of struggle in which the production, legitimation, and circulation of particular forms of knowledge and experience are central areas of conflict. (p. 180)

This consideration of culture in relation to power highlights culture as process and production. Each of the three insights articulated by McLaren (1994) involves culture as part of a structure or force which is engaged in the production of culture itself. The degree of cultural involvement in the cultural process of production escalates from the first view of an intimate connection to the third of a field of struggle. That conflict exists, however, implies that culture changes as a result of the struggle inherent in the cultural process. Culture as process is not clean, simple and predictable. What is produced, however, is the continuation of the cultural process, social relations and their products. McLaren's articulation of the third level of cultural production as a struggle involving the legitimation of forms of knowledge is of particular interest to this study

which considers an aspect of the legitimization of knowledge in curriculum content materials.

If culture is understood as something which can be defined simply in terms of its outward forms and/or as something which can be produced, reproduced or altered in a controlled environment, this affects one's view of the relationship between culture and education. People who understand culture primarily in terms of product will view the function of education differently from those who understand culture as process.

EDUCATION, SCHOOL AND CULTURE

In casual conversation it is not unusual to use the terms "education" and "school" interchangeably. On reflection, however, it is apparent that education is not necessarily synonymous with formal schooling. People may commonly define formal schooling as the practice of instructing students in officially sanctioned knowledge by a teacher who is also officially sanctioned or certified to teach. Education, however, is larger than schooling. Today it is not uncommon to hear people speak of lifelong education or lifelong learning. Education is ongoing throughout the life of an individual involving family, peers, elders, and other societal forces. The function of education has been described as "the transmission, conservation, extension, and reconstruction" of culture (Labelle, 1972, p. 74). School is but one educational force in the life of a student. It is, however, a powerful force said to reproduce the society and culture as it exists

(Anyon, 1980; Bourdieu, 1977). That school and other educational forces in the life of a student may be in conflict becomes apparent in the critical literature. This conflict centres around a conflict of culture, or, as McLaren (1994) describes it, a conflict of legitimization of knowledge and experience:

According to Simon (1992), schools are not mere reflections of culture, but one of the central sites in which various groups have attempted to constitute notions of cultural authority and regulate the way people understand themselves, their relationship with others, and their shared social and physical environments. (p. 36)

Apple claims that "educational institutions are usually the main agencies of transmission of an effective dominant culture" (1979, p. 6). Educational institutions participate in a "selective tradition". That is, some knowledge, values, and traditions are selected in and others excluded. By doing this, Apple (1979) states that "schools help control meaning" (p. 63). In selecting the knowledge of certain groups as being the knowledge that all must possess, cultural legitimacy is conferred upon these groups. This selection process is related to the power of these groups in the political and economic spheres. Thus, according to Apple, culture and power are connected just as are economics and power.

Connell (1989) states that:

the mainstream curriculum is hegemonic within the educational system in the sense that it marginalizes other ways of organizing knowledge, is integrated with the structure of organizational power, and occupies the high cultural ground, defining most people's common-sense ideas about what learning ought to be. (pp. 124-125)

According to McLaren (1994), school knowledge is never neutral or objective. It is "historically and socially rooted and interest bound...Knowledge is a social construction deeply rooted in a nexus of power relations" (p. 178). Hence, it is important to observe what is emphasized as well as excluded in knowledge construction. Banks (1993) defines school knowledge as consisting of "the facts, concepts, and generalizations presented in textbooks, teachers' guides, and other forms of media designed for school use" (p. 11). He states that this knowledge extends to the teacher's mediation and interpretation of the textbook knowledge. Reynolds and Skilbeck (1976) claim that teachers do more than transmit knowledge, "They select from and mediate culture for children; and in doing so they make valuations of culture" (p. 17).

The role of the teacher as cultural mediator extends beyond control over official material. School is both a product of a culture and a producer of culture. Schools are infused with the values, rules and norms of the dominant surrounding culture. In North America this normally means white, middle class culture. Most teachers belong to this culture and participate in affirming and reinforcing their cultural traditions (McLaren, 1994). For children whose education outside of school teaches different values and behaviours from the dominant culture, school may be a source of discontinuity with home.

A discontinuity between home and school does not exist only for ethnically different children. Studies show that home-school discontinuity exists where there are cultural differences between socio-economic groups (McLaren, 1994, p. 198). There is

a discontinuity between what is learned at home and what is valued at school, and sometimes, between the language of home and the language of school. This discontinuity is so great that Apple (1993) states that for some students school is a form of "social control", its curricula and teaching practices threatening "the moral universe" of some of its students (p. 46).

The seeds of this home-school discontinuity have been described in terms of knowledge which is culturally based. Some students come to school knowing more than other students - more of the knowledge needed for school success. This knowledge extends beyond the colours, numbers, and the alphabet. They know the unwritten rules of behaviour. They know how to function successfully in the dominant middle class culture of the teacher and the school. They do not experience the discontinuities of their "less advantaged" peers. This cultural knowledge a child brings to school has been termed "cultural capital" by P. Bourdieu (McLaren, 1994, p. 197). Schools use patterns and structures familiar to students of higher socio-economic backgrounds. Students from these backgrounds bring to school experience and knowledge which ease school adjustment and foster academic success (Lareau, 1987).

A student's cultural background, whether ethnic or socio-economic, is not the sole determiner of school success. To look only at a child's culture and to see in it a passport to success or failure is dangerous. Blaming school failure on "cultural deprivation" or cultural differences has been called "the institutionalization of failure" (Keddi, 1973, p. 10). More recently McLaren (1994) has described this as "psychologizing student

failure”:

Psychologizing school failure is part of the hidden curriculum that relieves teachers from the need to engage in pedagogical self scrutiny or in any serious critique of their personal roles within the school, and the school's role within the wider society. In effect psychologizing student failure indicts the student while simultaneously protecting the social environment from sustained criticism. (p. 216)

Keddi (1973) states that we cannot merely measure the child in terms of knowledge and attributes, but we have to look at the interactional context of the schools. We have to examine how we address and typify students. We must also examine how teachers and students interpret and give meaning to educational situations. McLaren (1994) urges that teachers be aware of how "school failure is structurally located and culturally mediated" (p. 216).

Not only must teachers be aware of how school structures failure in the interactional context, but McLaren (1994) and others (Apple, 1993; Giroux, 1991) advocate that teachers engage in a critical pedagogy in dealing with official school knowledge. This entails an understanding of the relationship between knowledge and power. It entails an understanding of how knowledge is constructed and how knowledge represents, misrepresents or marginalizes particular views of the world. According to McLaren (1994):

Knowledge acquired in classrooms should help students participate in vital issues that affect their experience on a daily level...School knowledge should help create conditions productive for student self-determination in the larger society. (pp. 190-191)

It is, therefore, evident that an understanding of culture as both a product and a process affects one's understanding of the role of school in the cultural/educational process. If culture is seen as static, set, definable, and enshrined, the role of school is then simply to reproduce the culture and its attendant forms, values and structures. If culture is viewed as dynamic, interactive, and evolving, school's role in relation to culture may be viewed differently. It may be possible that if students and teachers are enabled to deal critically with the knowledge contained within the curriculum materials, as well as with the knowledge valued in the interactional context of the school culture, schools may become part of the cultural process of changing and restructuring the ever evolving cultures around us and within us.

MULTICULTURALISM

Multiculturalism is a word much used but often ill-defined. As policy, and as a feature of the Canadian identity, it enjoys statutory entrenchment. Canada is a multicultural country and boasts an official policy of multiculturalism embodied in the *Canadian Multiculturalism Act* (1988). Yet, there is confusion, debate, and sometimes rage over the multicultural reality and its attendant official policy. Two recent books (Fleras and Elliot, 1992; Bissoondath, 1994) explore the Canadian version of multiculturalism and its surrounding debate.

The most recent of these books is Bissoondath's *Selling Illusions: The Cult of*

Multiculturalism in Canada (1994), which has received a high level of attention in the popular media. This book is a personal study of the policy of multiculturalism and its effects "on our individual and collective selves" (p. 7). What gives this book credibility to many people is that it is not written by a person who can be classified as a white conservative wanting to return to a white dominated past, but by an immigrant to Canada who is a member of a non-European minority group.

Bissoondath (1994) criticizes the Canadian approach to multiculturalism claiming it "encourages the devaluation of that which it claims to wish to protect and promote. Culture becomes an object for display rather than the heart and soul of the individual formed by it" (p. 88). Bissoondath claims multiculturalism is too much and too often concerned with stereotype and "Disney-type" displays. It does not open people out to their neighbours but deals in cultural apartheid. He criticises off-shoots of the policy such as employment equity programs and special admission quotas to educational institutions for racial or ethnic groups. He states that skin colour should not be treated as a handicap and that changing the focus of discrimination through affirmative action programs is still discrimination. These will not right the wrongs they are intended to address.

In Bissoondath's judgement multiculturalism has made Canadians fearful of addressing the limits of diversity. There is a confusion over values. Bissoondath states that as public policy multiculturalism is "ethnicity" (p. 212). It encourages an individual to be a hyphenated-Canadian instead of being a Canadian. The role and autonomy of the

individual have been diminished by the stereotype of ethnicity. He sees a result of this heightened ethnicity in the demand for some groups to have separate school systems and special curricula. Bissoondath argues that multiculturalism has not served the interests of society or the newcomer. It has heightened rather than diminished differences; preached tolerance rather than encouraged acceptance. He states that "it is leading us into a divisiveness so entrenched that we face a future of multiple solitudes with no central notion to bind us" (p. 192).

Bissoondath (1994) calls for personal culture and ethnicity to be removed from public policy. Government funds should not be spent building halls for ethnic groups but in battling racism. Money should be spent on funding programs that "sensitize children to each other, stressing not the differences that divide them but the similarities that unite them" (p. 223). He states:

whatever may come after multiculturalism will aim not at preserving differences but at blending them into a new vision of Canadianness, pursuing a Canada where inherent differences and inherent similarities meld easily and where none is alienated with hyphenation. A nation of cultural hybrids, where every individual is unique, every individual distinct. And every individual is Canadian, undiluted and undivided... The ultimate goal, then, is a cohesive, effective society enlivened by cultural variety: reasonable diversity within vigorous unity. (p. 224)

Fleras and Elliot (1992) acknowledge confusion over the meaning of multiculturalism. As an official doctrine they say that it is poorly understood and appreciated (p. xiii). They acknowledge that there is discontent with the multicultural

policy of Canada. Fleras and Elliot chronicle the discontent apparent in recent publications; in the voices of the people heard in public forums; in press coverage and editorials in the local and national media; in events such as the controversy over whether Sikh RCMP officers should be permitted to wear turbans; and in political voices such as those heard from the Reform Party.

Fleras and Elliot (1992) divide the criticism into four categories. Multiculturalism as policy is viewed as "divisive, regressive, decorative and impractical" (p. 128). It is seen as divisive, heightening ethnic differences and ghettoizing ethnoracial groups. It is seen as regressive for it reinforces inequality and social stratification while focusing on folkloric cultural activity. It is viewed as decorative in that it encourages equality of cultures in the private sphere but ignores collective rights and cultural renewal at the institutional level. It is, therefore, seen as a policy of disguised assimilation. It is finally said to be impractical. According to Fleras and Elliot, one group of critics state that it is impractical because positive attitudes within one's own group do not necessarily foster receptivity to other groups, while others state that capitalism is incompatible with the egalitarian principles underlying multiculturalism.

Fleras and Elliot (1992) do not dismiss the criticisms of multicultural policy in Canada. They see it as an imperfect policy for managing diversity. They acknowledge that in its philosophy, content and objectives there are inconsistencies and contradictions. They acknowledge also that it can become a tool to meet the political objectives of politicians, and that for some minority individuals and groups it can be an instrument of

division and antagonism. However, Fleras and Elliot argue that most of the criticism represents distorted views of what multiculturalism can realistically accomplish in a liberal-democratic society. They state further that much of the criticism is based on an outdated perception of multiculturalism which perceives multiculturalism as a policy which pays people to maintain their culture and divide Canada. Fleras and Elliot say that in reality the policy assists the integration of immigrants while allowing them to share their culture with others. Criticism of multiculturalism is often confused with criticism of immigration or human rights policy issues.

Fleras and Elliot (1992) state that an understanding of multiculturalism involves an understanding of multiculturalism on four levels. These are summarized as: (a) fact, a demographic reality; (b) ideology, a prescriptive ideal with repercussions on national identity; (c) policy, official doctrine; and (d) process, a practical response to problems by affected groups.

Definitions, however, vary and may focus on different aspects of the term. Fleras and Elliot (1992) define Canadian multiculturalism as

an official doctrine and corresponding set of policies and practices in which ethnoracial differences are formally promoted and incorporated as an integral component of the political, social and symbolic order. (p. 22)

Fleras and Elliot (1992) affirm their faith in multiculturalism as a policy for Canada despite its problems and inadequacies. They believe the mandate of multiculturalism must be extended to apply to all Canadians, not just racial and ethnic

minorities. This will prevent the marginalizing of ethnoracial concerns. It should be defined as a framework for social equality. It needs to move beyond funding celebratory events and be equated with race relations as a part of an anti-racist, anti-discriminatory agenda (p. 179). They state that a

truly effective multiculturalism must be concerned not only with culture and heritage, but more importantly with disadvantage, justice, equality, discrimination, and prejudice. Accomplishment of these goals requires a sustained initiative to define the nature of these concerns, to clarify official policy objectives, and to delimit the scope of government intervention in managing diversity. (p. 136)

Fleras and Elliot (1992) attempt to critique multiculturalism objectively with the intent to affirm their commitment to it. Bissoondath (1994), in a personal analysis, attacks multiculturalism and calls for its abolition as policy. Yet, Bissoondath is not as far apart from Fleras and Elliot as may appear on the surface. Like them, he is calling for a movement to a level of cultural understanding beyond that currently practised and understood as multiculturalism by some people developing and implementing public policies. Bissoondath wishes to dispense with the policy, the rhetoric and the vision of multiculturalism. Fleras and Elliot see a need for a new order and understanding of the role of multiculturalism, but they do not see an acceptable alternative to the policy. A policy of multiculturalism is essential for "managing diversity" in Canada (Fleras and Elliot, p. xiv). Neither Bissoondath, nor Fleras and Elliot, sees culture as static, either for the dominant groups or the minority groups. There will be growth, interaction and evolution. There will be diversity and, it is hoped, unity. As mentioned, however,

these writers see different routes for attaining not dissimilar objectives.

Before leaving this discussion, it is valuable to consider five principles of multiculturalism inherent in Canadian multiculturalism identified by Keith McCleod (1984). These are: equality of status; the Canadian identity of pluralism; sharing control of values, attributes, histories, experiences and institutions that make up society; greater choice of lifestyles and cultural traits; and a concern for and protection of civil and human rights. In analyzing these characteristics, McLeod states that equality of status extends the multicultural policy to all individuals, ethnic minorities as well as those of Anglophone or Francophone roots. He claims equality of status was not intended to mean that all ethnic groups would have equal impact, but that concerns of other groups would be heard in addition to their individual voices. Pluralism does not deny a common Canadian identity. Pluralism is simply a component of this identity. In McLeod's view, shared control must open the institutions of Canada to all Canadians as participants, not merely as clients or customers. Multiculturalism allows for greater individual choice of lifestyles and it reiterates the extension of civil and human rights to everyone.

These basic principles of multiculturalism are not likely to be faulted by most people, conservatives or liberals. As has been evident in the discussion of Bissoondath (1994) and Fleras and Elliot (1992), many of the difficulties with multiculturalism lie in misunderstanding, mismanagement and misapplication. Multiculturalism as a demographic fact will not disappear and, therefore, cannot be ignored.

It is not the intention of this study to support or attack the continuation of

multiculturalism as official policy in Canada, but simply to review aspects of the debate in order to gain a greater understanding of the issues involved. This study accepts that Canada has an official policy of multiculturalism and will continue to have it in the foreseeable future, even though, due to current criticism, the interpretation and application of the official policy may be modified.

An understanding of multiculturalism is necessary as a foundation to a discussion of multicultural education. Hence, for the purposes of this study, multiculturalism is understood as a part of a cultural process which is not static, but interactive, evolving and growing. It is understood in terms of the principles articulated by McLeod (1984) with reference to the concerns of disadvantage, justice, equality, discrimination, and prejudice articulated by Fleras and Elliot (1992). It involves a recognition and affirmation of the many cultures which compose Canadian society. Multiculturalism goes beyond tolerance, acceptance and protection of human and civil rights in that it allows shared control and participation in the institutions and public life of the society. Multiculturalism should strive to overcome disadvantage, discrimination and prejudice while fostering equality and justice.

MULTICULTURAL EDUCATION

Multicultural education is an extension of multiculturalism as it is practised in the educational institutions of society, in its schools. Just as multiculturalism as a policy has

been said to be for all Canadians, it has been said that all Canadian classrooms should be multicultural even if they are not multiethnic. Due to the multicultural nature of Canadian society, teachers should ensure that their classrooms are public spaces open to the participation of all people in Canada (D'Oyley and Stanley, 1990).

D'Oyley and Stanley (1990) advocate multicultural education as appropriate education for all students in a multicultural country for four reasons. First, differences persist in all classrooms even when classrooms are ethnically homogenous. Secondly, innovations in multicultural education affect curriculum in ethnically homogenous communities. Their third reason is that students from ethnically homogenous communities may find themselves living in ethnically diverse communities. Finally, they believe prejudiced and stereotypical attitudes can exist in classrooms with no exposure to minorities. The authors claim that it is in the multicultural classroom "that the skills needed to shape the future visions of our country can first be learned and exercised" (p. 33). Such a multicultural classroom must extend into ethnically homogenous environments.

Rooted in different understandings of culture and the role of education in relation to culture are differing views concerning what multicultural education is and what it should do. Like its parent, multiculturalism, multicultural education takes no one definitive form, view, or approach. The following is an outline of how some educational theorists have defined the different approaches to multicultural education that they have studied.

Sleeter (1991) recognizes five approaches to multicultural education. The first approach is a human relations approach which focuses on sensitivity training in order to change attitudes. Interpersonal well-being and acceptance of differences are highlighted. The second approach, concerned with teaching the culturally different, emphasizes using teaching styles and accommodations compatible with a learner's culture. Neither of these focuses on social change and empowerment.

The latter three approaches recognized by Sleeter (1991), which all focus to some degree on empowerment, are single group studies, cultural democracy, and multicultural, social reconstructionist education. Through single group studies the cultural development of a target group is explored, with emphasis on historical and current oppression of that group. Cultural democracy attempts to model educational environments on the ideal of a culturally diverse but equal society. The last approach, which is multicultural, social reconstructionist, attempts to teach members of both the dominant and minority cultures about political and economic oppression and discrimination. Its aim is to provide young people with social action skills.

The integration of ethnic content into the curriculum is a component of multicultural education. Banks (1989) uses four similar levels of demarcation for discussing a framework for integrating ethnic content into the curriculum. Level One, "the contributions approach", focuses on discrete cultural elements such as heroes and holidays. Level Two, "the additive approach", adds content, themes, perspectives and concepts without changing the structure of the curriculum. The third level, "the

transformative approach", changes the structure of the curriculum so that students can view content, concepts and issues from different cultural and ethnic perspectives. In the fourth level, "the social action approach", the students make decisions on important social issues and follow through with action (Banks, pp. 192-199).

Nieto (1992) categorizes approaches to multicultural education in terms of a hierarchy of four outcomes. The minimal outcome of multicultural education is tolerance; at a higher level acceptance is achieved; respect is attained as the third outcome; and the highest and most desirable outcome involves a combination of "affirmation, solidarity and critique" (p. 276). At the highest level, the culture and language of individuals are viewed as valid and are therefore incorporated into the learning environment. All four levels share seven characteristics of multicultural education. Multicultural education is: antiracist/antidiscriminatory; basic; pervasive; important for all students; education for social justice; process; and critical pedagogy. The higher the level, the more these seven characteristics are developed and extended.

Kehoe and Mansfield (1994), in synthesizing the components of different multicultural programs, suggest that there are three common goals of multicultural education programs: equivalency in achievement; more positive intergroup attitudes; and developing pride in heritage. These goals are constant despite differing philosophies or practical applications of multicultural programs.

From the review of the literature on culture and education, it is apparent that a

teacher who uses the approach of simply adding ethnic content, who focuses on the first level of human relations, who is satisfied with achieving tolerance or even acceptance, may have a view of culture and its relation to education which is different from teachers striving for a version of multicultural education that involves the higher levels articulated by Sleeter (1991), Banks (1989), and Nieto (1992). These higher levels deal with culture at the level of process and power. These approaches challenge the nature of school knowledge and of social decision-making. They even challenge the role of formal education. On this level school may no longer be simply reproducing culture, but perhaps restructuring, producing and transforming culture.

MULTICULTURAL EDUCATION AND ITS CRITICS

Multicultural education has many critics. It is criticized by the left and by the right, by whites and by racial minorities. Sleeter (1991) acknowledges that for many people multicultural education is equated with what she calls the first level of multicultural education which aims for harmony and understanding. This teaches students about cultures other than their own but culture remains at the level of commodity.

Recent educational theorists criticize the human relations version of multicultural education because it does not look critically at the power relationships in society and aim at restructuring these relationships (Banks, 1986; Giroux, 1991). In Australia, the

multicultural education policy has been criticized by advocates of educational social change because it perpetuates a we/they dichotomy. It does not change, look critically, or question the assumptions of the dominant society (Knight, Smith, & Sachs, 1990). Kehoe and Mansfield (1994), however, argue that many of the criticisms levelled against multicultural education are unsubstantiated. Many such criticisms are applied to multicultural education in general and do not take into account there are many levels of multicultural education.

Right wing critics see multiculturalism as a threat to the existing social order. They see the values and actions of the dominant society being scrutinized and undermined (Chavez, 1994). Parekh (1986) claims that for conservatives "it represents an attempt to politicize education to pander to minority rights" (p. 19). It has been said that left wing critics criticize multicultural education for not doing what the right wing critics fear it is doing, restructuring the social order (Banks, 1986).

Left-wing critics such as Giroux (1991) criticizes multicultural education, but unlike some other educational theorists of the left, Giroux does not dismiss it. Instead, in order for multicultural education to successfully effect change and make a difference, the attitudes toward race, power, equality and justice must be central to its philosophy. Giroux (1991) acknowledges that multicultural education has varied forms and approaches, but says it generally fails to "conceptualize issues of race and ethnicity as part of the wider discourse on power and powerlessness" (p. 225). He notes that in multicultural education there is a call to reverse negative images of minorities, but the

norm of whiteness is never questioned, nor is there any attempt to critique different forms of European or American culture. Multiculturalism is about "Otherness". Giroux claims that versions of multicultural education that call for "joyful learning" must be critically engaged. Schooling must be viewed as contextual, examining questions of culture, language and voice. Giroux claims that multicultural educators must develop a theory of difference beginning with power, domination and struggle combined with a progressive vision as part of schooling for democracy and critical citizenship. Giroux (1992) also notes that multicultural education cannot simply be imposed upon a school. This is because relationships between the school, teachers, students and the community at large will be reshaped.

Giroux's vision of multicultural education is consistent with a vision of multiculturalism articulated by Fleras and Leonard-Elliott (1992) who advocate a vision of multiculturalism concerned with "disadvantage, justice, equality, discrimination, and prejudice" (p. 136). Kehoe and Mansfield (1994) argue that multicultural education should be concerned with institutional barriers, material inequalities and power discrepancies. They state multicultural education is able to retain the three main goals of celebration of heritage, equality of achievement, and intergroup harmony and understanding, while critically examining inequities of power. However, Kehoe and Mansfield caution that care must be taken to ensure that multicultural education does not become oppositional, divisive and preoccupied with an exclusionary emphasis on colour racism and capitalism.

MULTICULTURAL EDUCATION AND CURRICULUM

Multicultural education has been attacked by neo-conservative critics regardless of whether it is seen as an approach to foster cross-cultural understanding or as a critical pedagogy. Aronowitz (1993) states that the category of "culture" is now a major political issue. For some people opening the curriculum to represent diverse cultures is viewed as a "frontal assault on the core values of western civilization" (p. 1). It is the processes of curriculum review and revision which prompt outcries from traditionalists. In the United States, E. D. Hirsch in *Cultural Literacy* (1987) and Allan Bloom in *The Closing of the American Mind* (1987) both call for the reinstatement of a curriculum that teaches American values stressing American literature and history in the tradition of western thought. These authors decry what they see as the erosion of western society and call for a return to a place of dominance for western academic traditions. Neo-conservatives are threatened by the move to include works from other racial and ethnic groups, as well as those by women. They resist scrutiny of existing works for bias and stereotyping.

Aronowitz and Giroux (1991), in analyzing Hirsch and Bloom's arguments, note that these conservatives advocate a transmission pedagogy to transmit a version of western culture held dear to themselves. Hirsch and Bloom advocate a textual authority which does not recognize the injustices or multiple versions of reality existing in the past as well as the present. According to Giroux and Aronowitz, "what we are left with is

the philosophy and pedagogy of hegemonic intellectuals cloaked in the mantle of academic enlightenment and literacy" (p. 238).

Hirsch and Bloom are part of a reaction against multicultural education in academic and popular circles. This reaction is often part of a movement of "back-to-basics" education. Some educators in the field of multicultural education (Price, 1992; Nieto, 1992) state that it is time to redefine what we mean by "basic education". "Back-to-basics" should not simply mean a return to a curriculum that teaches academic skills using traditional western content and teaching methods. It should mean coming to respect and acknowledge other peoples. It should mean a holistic education that does not view other cultures as superior or inferior (Price, 1992). It should mean teaching students to be aware of their previously unquestioned assumptions, to value other cultures, and to think critically about culture, one's own and others (Kissen, 1989). For Nieto (1992), multicultural education on all levels is basic. For many people, however, the "basics" movement is opposed to diversification of curriculum content.

The issue of what constitutes basic education begs an understanding of curriculum. Doyle and Mulcahy (1992) note that there is no consensus on a definition or understanding of curriculum among educators, the general public, or scholars. Conceptualizations range from a list of subjects to a child's whole experience in a school. However, Doyle and Mulcahy state:

Students, teachers, learning resources, milieu, subject matter, class size, integration, orientation, beliefs, values, attitudes; [sic] continuity, processes, strategies, geography, organization, and structure, are all part of the meaning that

is embedded in "curriculum". (p. 457)

These elements and components are not static, but each "is affecting and being affected by all others in a constant state of change and tension" (p. 458).

People who view a basic education as simply an identifiable bank of knowledge and skills that students must be taught, do not necessarily recognize the interdependence, interrelation and interaction of all of the forces identified above. As was previously discussed, teachers mediate and even change officially sanctioned text material and knowledge. However, according to Apple and Christian-Smith (1991), "Students bring their own classed, raced, gendered, and sexual biographies with them as well. They, too, selectively accept, reinterpret, and reject what counts as legitimate knowledge" (p. 14). Multicultural education, when it moves beyond the recognition of superficial differences and into the realm of the critical, advocated by Giroux (1991), Banks (1989), Nieto (1992), and Sleeter (1991), recognizes the dynamic interconnectedness of the elements and components articulated by Doyle and Mulcahy (1992). Multicultural education at this level involves looking critically at knowledge. It is part of an understanding of curriculum which is not compatible with a narrow construction of basic education as simply a definable set of officially approved knowledge and skills. Rather, it is part of a richer understanding of curriculum which sees knowledge, not as something to be merely transmitted and accepted, but as negotiable and even "oppositional" (Apple and Christian-Smith, 1991, p. 14). That is, the student, as receiver, may negotiate meaning. The student may accept the general premises or interpretations as presented,

or may even respond from the position of the oppressed. In this latter response, the framework, the ideology, or philosophy underlying the knowledge presented in a text, or by a teacher, is rejected. Multicultural education emerges from an understanding of curriculum which does not separate knowledge from any of the human beings who construct, transmit and receive knowledge. For in doing so, each person revalues, and even reconstructs, official knowledge.

The foregoing outline of the criticisms of multicultural education indicates that an understanding of multicultural education, and its place within the curriculum, is very much dependent upon one's understanding of the whole curriculum process and the role of education in connection with culture.

MULTICULTURAL EDUCATION AND LITERATURE CURRICULUM CONTENT

Producing a literature curriculum that is multicultural in spirit and practice is a challenge. This challenge goes beyond a simple head count of racial and cultural representation in illustrations, problems and examples. It involves giving voice to the complexity of the cultures which make up humanity. It involves letting people speak from the past as well as the present. It involves listening to voices that are both pleasing and affirming as well as listening to voices that we may find disturbing or challenging.

Research in the area of teaching culture has found that for change to occur in an individual's attitudes and behaviours, personal involvement and intellectual challenge

must be combined with emotional experience (Robinson, 1985). Multicultural education has to be more than a "tourist approach" to other cultures (Weil, 1993). Giving students knowledge of other cultures does not reduce prejudice, nor ensure tolerance or acceptance. Such knowledge may do the opposite and strengthen differences (Kehoe, 1984). In order for prejudice to decline in children, research indicates they must develop the following skills: an ability to recognize the similarities between races; an ability to reconcile, understand and accept as valid racial differences; and an ability to perceive differences between individuals (Aboud, 1994). One medium from which real and positive change may be precipitated is through multicultural literature because it combines personal, intellectual and emotional experiences. It focuses on individuals, thus fostering an awareness of not merely of difference, but of similarity.

Literature teachers have always known that literature can provide students with vicarious experiences. Through these vicarious experiences students are helped "to understand different backgrounds, thereby influencing their decisions about how they will live in this culturally pluralistic world" (Yokota, 1993, p. 156). This ability of literature to allow students to experience other lives, situations, conflicts and cultures makes it a logical vehicle for multicultural education. According to Maxine Greene (1993), "Learning to look through multiple perspectives, young people may be helped to build bridges among themselves; attending to a range of human stories, they may be provoked to heal and transform" (p. 17).

Beverly Naidoo, a South African writer living in Britain, argues that to expose

students only to literature from the British or western tradition is to impose a form of censorship. Literature should not be divided into "our" literature and "other" literature. To share literature with other cultures "opens up our joint history, joint humanity, joint inhumanity. It opens up other perspectives on subjects that matter. It opens up the silences in our past history" (Naidoo, 1994, p. 42).

Naidoo speaks strongly against what she terms "literary apartheid". This is giving multicultural literature a separate place in the curriculum. This only marginalises it and reinforces "us" and "them" divisions. The core literature curriculum should be truly multicultural; an isolationist approach is inadequate.

This is where the difficulty arises. How does one arrive at a literature program which is truly multicultural? In broadening the literature curriculum to include women and ethnic minority groups, it has been cautioned that adding selections is not enough. Something has to go. Adding multicultural selections to the literature program does not ensure that they move from a marginal place to a central place. Instead, the whole curriculum has to be rethought; the issue of what is central to the canons of literature needs to be reevaluated. Dasenbrock (1990) claims that unless this occurs, the voices which are added will remain marginalized, insufficiently appreciated and in danger of being dropped (p. 74).

Unfortunately, some scholars feel that giving space, any space, to ethnic literatures in the core curriculum is a betrayal of their past, of their own western heritage. Irving Howe (1991) echoes and endorses the sentiments of Bloom (1987) and

Hirsch (1987) in advocating the maintenance of a traditional canon. Ironically, the arguments he presents in favour of a traditional western classical canon can be similarly applied to a core literature curriculum which is representative of diverse cultures. Howe puts forth a view of education which states that the knowledge of the past

could humanize by promoting distance from ourselves and our narrow habits, and this could promote critical thought. Even partly to grasp a significant experience or literary work of the past would require historical imagination, a sense of other times, which entailed moral imagination, a sense of other ways. (p. 42)

Without detracting from the great works of western literature, literature from diverse cultures can also provide a sense of moral imagination, a sense of other ways, a sense of other times and places. Howe acknowledges that there should be some place in the canon for women and black writers who in the past were left off due to biases of the day. He states, however, that due to historical circumstances there are few of these. This acknowledgement of women and racial minorities is but one sentence in a six page article arguing for the sanctity of a traditional literature curriculum.

In developing a multicultural literature curriculum the objective is not to displace white male western writers of the past, but to ensure that there is time and space for other perspectives. Ensuring that there is time and space for diverse perspectives in a multicultural curriculum involves choices. The difficulties inherent in the process of choice extend beyond simply deciding to accept or reject literature curriculum content that reflects a traditional or a diverse canon. These choices extend beyond the tangible content which may be included or excluded, to making choices about the philosophy

underlying its selection at the curriculum planning stage, to making choices about how to work with the selected materials in the classroom at the stage of curriculum implementation.

Texts and Choices

The Philosophical Framework

Schools use texts as part of the process of transmitting culture. Apple and Christian-Smith (1991) state these texts are not "'simply delivery systems' of 'facts'". They are at once the results of political, economic, and cultural activities, battles and compromises" (p. 2). Texts generate controversy. Debates over the "official knowledge", over the knowledge that is included or excluded from textbooks, "really signify more profound, political, economic, and cultural relations and histories. Conflicts over texts are often proxies for wider questions of power relations. They involve what people hold most dear" (p. 3).

Apple and Christian-Smith (1991) classify texts as economic commodities. Debates about the content of text books involve "profoundly different definitions of the common good, different views about our society and where it should be heading, about cultural visions, and about our children's future" (p. 7). These differing views are evident in contrasting the attitudes of Hirsch and Bloom with those of Giroux and Banks.

Apple and Christian-Smith (1991), in analyzing attempts to make textbooks

representative of diverse cultures, note that material tends to get added, but the ideological framework remains the same. They claim, "Progressive *items* are perhaps mentioned, then, but not developed in depth. Dominance is partly maintained here through compromise and the process of 'mentioning'" (p. 10).

Banks (1989) claims that a better approach than simply adding content is a transformational approach which "changes the basic assumptions of the curriculum and enables students to view concepts, issues, themes, and problems from several ethnic perspectives and points of view" (pp. 196-197). The key is not the addition of material or facts, but the "infusion of various perspectives, frames of references and content from various groups" (p. 197). These will extend the students' understanding of the complexity of society. Banks (1993) also suggests that students should come to understand how knowledge is actually constructed. They should determine how "cultural assumptions, frames of references, perspectives, and the biases within a discipline influence the ways the knowledge is constructed" (p. 11). This is a demanding goal for junior high or secondary literature programs, but nevertheless one which can be worked toward if students are to become critical readers and societal participants.

Apple and Christian-Smith (1991) acknowledge that what is in the text is not necessarily taught or learned. Teachers and students construct meaning. Readers "do not passively receive texts, but actually read them based on their own class, race, gender/sex, and religious experiences" (p. 14). In contrast to Bloom and Hirsch, Apple and Christian-Smith state a common culture is not "the stipulation and incorporation

within textbooks of lists and concepts that make us all 'culturally literate', but the *creation of the conditions necessary for all people to participate in the creation and recreation of meanings and values*" (p. 15). This involves not only what is in the text, but also how it is used in a classroom. At some level, whether by governmental departments, school boards or schools, choices are made about texts and their content. In the classroom teachers make choices concerning the use of these texts. These choices reflect attitudes and values of the surrounding society.

The Teacher

A literature curriculum that is multicultural in spirit must go beyond infusing a multicultural spirit through the philosophical framework and materials. There must also be room for the transformational process which includes teacher attitudes and how the curriculum is experienced in the classroom. McGregor and Ungerleider (1994) state:

Any consideration of multiculturalism and race relations in education that ignores the centrality of teachers would be inadequate since teachers play the pivotal role in educating for a socially just and plural society. The preparation of teachers for creating the conditions under which students can learn to work and live together harmoniously and productively is central to achieving these goals. (p. 59)

Sasse (1989) claims that for a literature curriculum to be multicultural in spirit and practice, teachers must be willing to get in touch with their own ethnicity as well as with the ethnicity of their students. They must be willing to discover and read ethnic

literatures. It seems that in changing the philosophical framework the teacher needs to be an active participant in curriculum development, and not merely a passive recipient of handed down traditions and/or materials.

This role of teacher as curriculum maker is reiterated by Nieto (1992) who says that teachers need to be involved in the process of curriculum design and implementation and in the decisions regarding the purchase of educational materials. Nieto advocates release time from teaching in order for teachers to have time to do the important work in this area.

Nieto (1992) cautions that developing comprehensive multicultural education takes years. This is in part due to our own monocultural backgrounds. Sleeter (in Nieto, 1992) found that even inservice workshops are not sufficient to prepare teachers for multicultural education. Due to sharing a pervasive culture and set of practices, the extent to which teachers can change is limited unless there are "concurrent changes in their context" (p. 275).

Nieto (1992) discusses multicultural education in schools with diverse populations; however, the challenge of changing attitudes and practices applies to all teachers. The task could perhaps be even greater when teachers have little or no contact with people of diverse cultural backgrounds. It may simply not seem relevant to the socio-educational context of many teachers in ethnically homogenous communities.

Multicultural education through literature requires teachers who are multicultural in spirit. Nieto (1992) states that a multicultural teacher must be a "multicultural person"

(p. 275). Without the transformation of self, any attempts to develop multicultural perspectives will be superficial. According to Nieto, in the process of transformation, teachers need to seize opportunities to learn. They need to confront their own racism and biases. Finally, teachers need to learn to see reality from a variety of perspectives. Until these changes occur in teachers, change in materials and the underlying educational philosophy is at best a beginning in the process of developing a multicultural literature curriculum.

Guidelines for Choosing Material

Assuming that the choice has been made to have literature materials which both reflect and participate in creating conditions for a multicultural society, difficulties still remain in the process of choice. There is a vast selection of works from which to choose. According to Stotsky (1994), one of the primary difficulties is that there is no clear definition of multiethnic or multicultural. She argues that students need literature from three sources: literature that contributes to the common civic culture; selections from the ethnic literature that is part of the nation's literature; and crosscultural selections which served as a foundation of national literature and those from other parts of the world.

Choosing texts for a multicultural literature curriculum inevitably involves conflict regarding the issues of stereotypes, racism and censorship in literature. Literature is a

product of a culture. Attitudes of the culture will be prevalent in the works of literature. In developing a multicultural literature curriculum, some teachers are vigilant in identifying examples of racism and cultural stereotyping. Yet how vigilant and how rigid should one be? There are those who would advocate zero tolerance for any racist attitudes or examples of cultural stereotyping. Should a multicultural literature program result in the cultural censorship of literary works of the past because they do not reflect the attitudes and values of today? Or should these works be studied critically in order to specifically address the issues of stereotyping and racism?

Booth (1992), for example, reviews the problems of dealing with such literary works as *Huckleberry Finn* and *The Merchant of Venice*. He outlines arguments that books depicting any racist attitudes or stereotypes should not be taught, as well as arguments that such literary works should still be taught with any racism or stereotyping dealt with critically and honestly. He also raises the other area of censorship in multicultural literature which is the question of "cultural appropriation". Can a member of one culture interpret and write from the point of view of another culture? How should these works be handled when selecting multicultural literature? This issue remains debated but unresolved.

Booth (1992) cautions also against zealous political correctness in over-compensating for past and current western dominance in the literature curriculum by eliminating references to Christianity and other western traditions (p. 46). Finally, Booth observes that the issues of racism and stereotyping in literature, as well as the issue of

cultural appropriation, are not easily resolved; however, it is important that the debate is public, open and honest with a willingness to compromise by all parties. Teachers, parents, librarians and other curriculum makers must deal with these issues as they select literature for children and adolescents.

Developing a curriculum that is multicultural in spirit is a massive task. As discussed earlier, curriculum is more than the content materials. It involves the attitudes, beliefs and values of those who developed and selected the materials, as well as those of the teachers who work with the materials in the classroom. There is only so much space in any book, and so much time in any year. Hence, the challenge is to find materials which reflect the attitudes, beliefs and values of many cultural groups, while not reacting against, or rejecting wholesale the traditional western literature curriculum.

A particularly sensitive challenge is the approach to the issues of stereotyping and racism in literature. The importance of the teacher is particularly evident in this area for although the philosophy and materials may be multicultural and transformational in intent, how the teacher deals critically with racism and stereotyping in the literature materials may transcend the materials and the philosophy underlying their selection.

Stotsky (1994) offers guidelines for the development of literature programs which will be ethnically and culturally inclusive but will avoid the formation of stereotypes. Although other critics such as Charlotte Huck (1993) have defined similar guidelines, Stotsky's tend to be the most comprehensive and are summarized here. Literature from all the ethnic groups that make up a country should be introduced over a student's school

career. There should be some literature each year about a few ethnic groups. The literature of indigenous people should show how the different groups differ from each other. They should not be romanticized or over played. Literature should cover a range of groups based on gender, religion and the secular. Literature should deal with immigrant experience. Male and female characters should show a range of positive and negative characteristics. Selections should demonstrate a range of character types in ethnic representation. Literary works should portray whites as being kind and civic minded as well as oppressive. Literary works about ethnic and social groups should cover a range of themes, not merely social and political issues.

Stotsky (1994) advises also that caution be exercised when the process of selection verges on censorship. She suggests that balancing negative characterizations of groups of people may be a better way to counter negative stereotyping. Stotsky recommends further that literature programs ensure adequate representation of the local literature of a school's geographical area. Stotsky urges that any criteria for selecting literary works be applied with care and sufficient flexibility to be modified if necessary. A final criterion when considering any literary work for inclusion on a literature program of studies is quality. According to Hayden (1992), "Whenever possible, use the same critical criteria appropriate for all types of literature - distinctive language and appropriate dialogue, style, relevance and potential interest, clear cut plots, and believable characterizations" (p. vi). It is recognized that judgments of literary quality are not necessarily cultural-free; nevertheless, for these critics it is important that works

attain a certain minimal literary standard.

These recommendations are helpful in choosing curriculum materials. A process of choice, however, must still be undertaken. Even if people from diverse cultural and educational perspectives are included in the selection process, this will not eliminate the problems associated with making choices. Those making the choices are products of a culture. The teachers teaching the material are shaping and changing the texts according to their own cultural experiences. Students will arrive at interpretations based on their own experience and knowledge. Choosing materials for a multicultural literature program is one complex step in the even more complex cultural process of teaching and learning.

SUMMARY

The critical literature demonstrates that culture is more than a commodity, a form, or a set of attitudes, values and beliefs. It is not a static imperative that must be perpetuated, although it is sometimes viewed and treated as such, particularly in the domain of formal education.

The role of the educator or the school in the presentation and mediation of culture changes depending upon the vision of culture. At the root of multiculturalism, multicultural education, and related curriculum content issues, are particular notions of culture. It is these notions of culture which shape attitudes towards schooling and

curriculum directions. Attitudes towards culture, power and knowledge may influence the selection and treatment of a particular short story or poem at the classroom level. These notions of culture affect and shape attitudes towards multiculturalism and multicultural education.

A view of culture that involves growth and change should embrace the Canadian vision that multiculturalism is for everyone. It should move naturally into the philosophy that all Canadian classrooms should be multicultural even if they are not multiethnic. Multiculturalism and multicultural education are rooted in attitudes involving equity, fairness, respect, and just treatment of the individual. They focus not only on difference, but also on heightening an awareness of similarity in the shared human condition.

The critical literature reveals that selecting literature content materials for a multicultural curriculum is not simple. The choices educators make, and the forces influencing those choices, extend beyond attitudes towards multicultural education. Such choices are rooted in attitudes towards culture and the role of schools in the process of cultural production.

Multicultural education is a complex concept. Its implementation is fraught with practical and philosophical challenges. The literature reveals that bringing multicultural education into the curriculum is not as simple as adding a few stories, songs and celebrations. It involves more than being flexible and varied in instruction and evaluation. Multicultural education operates on different levels. What is appropriate for Ontario may not be appropriate for Newfoundland and Labrador. There are, however,

certain skills, attitudes and similarities desirable at all levels in all geographical locations. An examination of the *Policy* and the sample literature materials will provide insights as to whether nascent multicultural education in Newfoundland and Labrador is compatible with the best thinking in the critical literature on multicultural education reviewed in this chapter.

CHAPTER THREE

PRESENTATION AND ANALYSIS OF DATA

OVERVIEW

The data for this study are comprised of the Government of Newfoundland and Labrador document *Multicultural Education Policy: Responding to Societal Needs* (1992) and the Grade Nine literature curriculum materials as approved by the Government of Newfoundland and Labrador for 1994-1995. Reference is also made to the Government of Newfoundland and Labrador documents *Our Children Our Future: Royal Commission of Inquiry into the Delivery of Programs and Services in Primary, Elementary, Secondary Education* (1992) and *Adjusting the Course, Part Two* (1994), as well as to the literature course materials in the grades immediately preceding and following Grade Nine. These other policy documents are examined with reference to the *Policy*. The literature materials in Grades Seven, Eight and Ten allow the Grade Nine literature materials to be viewed in the context of the intermediate and secondary school literature curriculum in general.

The *Policy* is examined in the light of the critical literature on multiculturalism and multicultural education in order to understand the type of multicultural education envisaged for the Province. The *Policy* is not analyzed according to its merits as policy itself, i.e. with reference to specific policy analysis literature. The focus is rather on the vision of multiculturalism and multicultural education as articulated in the *Multicultural Education Policy* for the Province of Newfoundland and Labrador. The Grade Nine

literature curriculum materials are also examined in the context of the critical literature on multiculturalism and multicultural education as well as with reference to the vision of multicultural education articulated in the *Policy*.

These data are significant because they will clarify the vision of multicultural education put forth by the Province. They will also illustrate whether the current literature curriculum materials in Grade Nine are compatible with this vision. Newfoundland is presently undergoing a process of educational change as the Government attempts to restructure denominational education and education in general. As mentioned in Chapter Two, throughout Canada there is increased criticism of multiculturalism (Bissoondath, 1994). In North America there is growing pressure to return to a "traditional" curriculum (Hirsch, 1987; Bloom, 1987). The debates on education extend from local to international levels. In order to participate in the debates and to work for change in the area of multicultural education, it is, therefore, important to understand exactly what commitments to multiculturalism have been made in education, as well as how these commitments related to the context of the multicultural education debate.

It is also important to know how the current curriculum materials hold up when examined in the light of the commitments the Province has made in the area of multicultural education. If the *Policy* influences future curriculum review, it is essential to understand the strengths and weaknesses of the current literature materials with respect to the Provincial vision of multicultural education and the larger field of multicultural

education in general.

PRESENTATION AND ANALYSIS OF THE DATA: PART ONE

BACKGROUND TO THE *MULTICULTURAL EDUCATION POLICY*

In 1986, Magasino and Singh conducted a study for the Secretary of State of Canada to determine which form of multicultural education would be appropriate for Newfoundland and Labrador. They provided an overview, or "a picture of the state of multiculturalism and multicultural education in Canada" at the time (p. 103). They intended to provide "visions of the outlines of the possibilities for multicultural education in the Province" (pp. 103-104). Like Sleeter (1991) and Banks (1989), they categorized multicultural education into different approaches. Due to the ethnically homogenous nature of most communities in the province, Magasino and Singh suggested the approach to multicultural education should aim for cultural awareness and understanding. Multicultural education which allowed for cultural accommodations would be appropriate where the population is markedly diverse. They acknowledged difficulties would arise where "neither marked cultural diversity nor complete cultural homogeneity" exists (p. 106). Education for cultural understanding would be a beginning but is insufficient to deal with all of the needs of ethnic cultural minorities. They also stated the need for ethnocultural groups and education officials to engage in dialogues to agree on the

appropriate style of multicultural education for the schools of Newfoundland and Labrador.

Six years after the Secretary of State report by Magasino and Singh, the Province of Newfoundland and Labrador released the document *Multicultural Education: Responding to Societal Needs* (1992). The *Policy* was the result of a process of dialogue. It was developed by representatives of various ethnic and cultural groups, educational and service institutions, as well as various advocacy agencies. The *Policy* was developed over a two year period which included eight meetings and a pilot year to allow for reaction. Community reaction in that pilot year was positive (personal communication, S. Joshi, November 23, 1993).

OUTLINE OF ANALYSIS

As outlined in Chapter One, the *Policy* is examined according to the following criteria:

1. Does the *Policy* present a clear understanding of multiculturalism?
2. Does the *Policy* present a clear vision of multicultural education?
3. Does the *Policy* present a framework and philosophy for

curriculum review?

4. Does the *Policy* recognize and address the challenge in bringing multicultural education to geographically isolated and ethnically homogenous communities?

These questions are examined in the light of the critical literature in the area as reviewed in the previous chapter.

ANALYSIS OF THE POLICY

1. Does the *Policy* present a clear understanding of multiculturalism?

The *Policy* is divided into three sections: the Preamble, the Policy Statement, and the Implementation Guidelines. Each of the three sections makes reference to multiculturalism as a policy or vision.

The Preamble to the *Multicultural Education Policy* states that the multiculturalism policy of the Department of Education is based on the commitments expressed in the *United Nations Universal Declaration of Human Rights* (1948), the *Canadian Charter of Rights and Freedoms* (1982), the *Canadian Multiculturalism Act* (1988), *The Human Rights Code* (Newfoundland) (1988), and *The Aims of Public Education for Newfoundland and Labrador* (1984). These commitments recognize human rights and freedoms, the

promotion of tolerance, understanding and friendship, and the equality of the individual in the law and in society. The diversity of Canadians is recognized in the *Canadian Multiculturalism Act* (1988) which is designed to "preserve and enhance the multicultural heritage of Canadians while working to achieve the equality of all Canadians in the economic, social, cultural and political life of Canada" (Preamble). These commitments are compatible with the understanding of multiculturalism adopted in this study and articulated in the previous chapter.

Following the Preamble, the Policy Statement opens with a recognition of diversity as a characteristic of the Canadian identity according to official national policy. It is stated that the Provincial Department of Education "is committed to the promotion of multiculturalism including a recognition of the unique position of the aboriginal peoples." However, no attempt is made to specifically define the term multiculturalism in this section. At the beginning of the section entitled *Implementation Guidelines*, it is stated that the "spirit of multiculturalism should permeate the whole educational system - education policies, curriculum, teaching methods, resource materials and evaluation procedures." What is meant by the "spirit of multiculturalism" is vague and not defined.

Although the term "multiculturalism" is not specifically defined, the language in the *Policy* may shed light on the understanding of multiculturalism inherent within the policy document itself. The review of the critical literature in the previous chapter discusses criticisms of multiculturalism. Bissoondath (1994) equates multiculturalism with ethnicity, claiming it emphasizes difference rather than similarity. For Giroux

(1991), multiculturalism in education is too often about "otherness" or difference. According to Giroux, whiteness is invisible and above scrutiny, not considered as a cultural category. Whiteness is all too often removed from a consideration of multiculturalism. For many people of white Anglo descent, multiculturalism is about and for others, and therefore excludes them.

The language of the *Policy* shows a consistent emphasis on difference and otherness. Throughout the *Policy*, beginning with the statement of the outcomes of multicultural education, there is an emphasis on "other" as opposed to "all". The *Policy* states that there should be "increased knowledge about other cultures" and "an appreciation of other ways of life". The separation between the dominant culture and "other" cultures is particularly striking in the last sentence of the *Policy*: "The Department of Education will encourage members of other cultural groups to continue working with the Department to promote multicultural education" (s. 5.2). Who are these other cultural groups? Why does the language subtly presume them to be on the outside of power and decision making? Multiculturalism and multicultural education were shown in the review of the literature to be for all people (Fleras and Elliot, 1992; D'Oyley and Stanley, 1990). The persistent use in the *Policy* of "other" belies this.

This sense of otherness is also implied in the use of the word "different". Students and educators should be helped to understand and respect our "cultural differences". It is stated further that the curriculum should "highlight the contributions made by Canadians from different cultural backgrounds." The verb "highlight" does not

give a sense that these contributions would be otherwise noticed without a special effort. There is a sense of drawing token attention to difference.

The *Policy* does not present a clear definition of multiculturalism although it claims to embrace the principles of multiculturalism articulated in the documents cited in the Preamble. The use of ambiguous language and the establishment of a we/they dichotomy contradicts an understanding of multiculturalism based on equality and sharing of political, social, economic and cultural institutions as articulated in the documents cited in the Preamble of the *Policy*, and by Fleras and Elliot (1992). It is surely not the intention of the writers of the policy to have this effect, but its language places the members of some groups on the margins of society and power.

2. Does the *Policy* present a clear vision of multicultural education?

The Provincial *Policy* assumes, but does not articulate, an understanding of multiculturalism. It does, however, attempt to define multicultural education.

The document is entitled *Multicultural Education Policy: Responding to Societal Needs*. The sub-title, "Responding to Societal Needs", reveals an attitude of subtle negativity in the document's vision of multicultural education. The use of the word "responding" implies a reaction to a situation or set of circumstances rather than assuming a leading or transforming role. The phrase "societal needs" conjures up images of problems. It suggests a gap, or a deficiency. Although multicultural education may,

in itself, be a societal need, or may on some levels be a response to a societal need, it is more than a response to a deficiency. To phrase it as such leaves open the possibility that it be seen by some as simply another accommodation for groups that are viewed as somehow handicapped or deficient, in this case, culturally deficient.

The Provincial Government *Multicultural Education Policy* defines multicultural education as education that "promotes cultural understanding and facilitates cultural accommodations". What "cultural understanding" is and how it will be promoted are not clearly defined. There are many levels of cultural understanding. Does this presume an understanding of the evolving nature of culture and its effects on all aspects of life? Whose cultural understanding is to be promoted? Does cultural understanding simply mean an awareness, tolerance and acceptance of cultural differences? Nowhere in the *Policy* is there a reference to the shared similarities between cultures.

The *Policy* states also that multicultural education "facilitates cultural accommodations" (Policy Statement). "Facilitates" is a vague verb. This leads to a number of questions. Who facilitates? What is a cultural accommodation? The *Policy* advocates providing English second language services where necessary. Flexible dress codes and attention to non-Christian religious holidays are also encouraged. Are these the accommodations? Are these the limits of the accommodations? Neither "cultural understanding" nor "cultural accommodations" are defined within the document, yet these are the terms used to define multicultural education. The *Policy* defines multicultural education in a language which does not clarify the term.

The outcomes of multicultural education as defined by the *Policy* are "increased knowledge about other cultures, an appreciation of other ways of life, and cross-cultural social and communication skills" (Policy Statement). Again there is an emphasis on "others". Knowledge and appreciation of "others", and skills to communicate with these "others", do not necessarily challenge the way we think or do things. These are prerequisites for any good tourist. These results of multicultural education satisfy only the first levels of multicultural education articulated by Nieto (1992) who states that the first level of multicultural education is "tolerance" (p. 280). The focus at this level is on gaining knowledge of diverse cultures through discrete multicultural activities and through some curriculum materials. Some accommodations such as ESL instruction are provided. In the stated policy outcomes, Giroux (1991) and Sleeter (1991) would posit perhaps that there is no challenge of the power structure, no reference to social inequity or poverty, nor a will to abolish oppression. No analysis of one's own cultural position, nor an examination of one's own way of life is suggested. There is also no reference to a critical pedagogy directed toward changing the way people accept, question and act in response to the knowledge presented to them and around them. Nieto (1992) states:

Multicultural education without critique implies that cultural understanding remains at the romantic or exotic stage. If we are not able to transcend our own cultural experience through reflection and critique, we cannot hope to understand and critique that of others. Without critique, the possibility that multicultural education might be used to glorify reality into static truth is a very real danger. (p. 277)

The *Policy* outlines five ways that educational institutions will help educators and

students to "understand and respect our cultural differences" (Policy Statement). Again the emphasis is solely on "difference" rather than appreciating the shared similarities behind differences. Educational institutions will assist by:

- * Helping all students and educators achieve their physical, intellectual, emotional, cultural, social, and moral potential.
- * Guaranteeing the rights of all people to be proud of their cultural background.
- * Promoting respect for all cultural groups.
- * Ensuring that the curriculum and instruction reflect the multicultural nature of Canada and highlight the contributions made by Canadians from different cultural backgrounds.
- * Being proactive to the changing needs of individuals in society.

After multicultural education and its outcomes are defined in the *Policy*, implementation guidelines are provided for each of the five ways that the outcomes of multicultural education may be achieved. The "Implementation Guidelines" are numbered and divided into five sections, one section for each of the five ways of achieving understanding and respect for our cultural differences. The guidelines are introduced with the following statement:

The Department of Education believes that the spirit of multiculturalism should permeate the whole educational system - education policies, curriculum, teaching methods, resource materials and evaluation procedures.

Nowhere in the *Policy* are there guidelines concerning how this spirit can permeate actual teaching methods, or evaluation procedures. Nor are there any guidelines concerning how one measures or determines whether the spirit of multiculturalism permeates other

education policies. Curriculum and resource materials are mentioned specifically in the *Policy*. These references to curriculum and materials will be discussed in question three which pertains directly to curriculum.

It is further stated in the *Policy* that: "Policies, programs and services that contribute toward the establishment of cooperative relations among all members of the educational community must be nurtured for everyone - native Newfoundlanders and newcomers to our province" (Implementation Guidelines). This statement indicates that multicultural education should be for everyone and is compatible with the a similar understanding articulated in the review of the literature (D'Oyley and Stanley, 1990).

Section 1 of the guidelines "Helping students and teachers achieve their physical, intellectual, emotional, cultural, social, and moral potential" focuses on: the teaching and learning of a second language (s. 1.1) and of ESL and of FSL (French as a second language) (s. 1.2); teacher training in multicultural education (s. 1.3); the necessity of highlighting multiculturalism in Provincial Department of Education policy statements and in province-wide workshops (s. 1.4); and, collaboration with outside agencies in promoting the spirit of multiculturalism (s. 1.5). Again, what the spirit of multiculturalism means is left for development and definition outside of this document.

These initiatives outlined in section 1 are valuable, but are weighted towards the administrative, teacher training and policy making levels. There is no reference to ensuring that conditions exist which guarantee equality of education. McLaren (1994) outlined the obstacles within the educational system that prevent students from reaching

their potential because they do not share in the knowledge of the dominant middle class culture. There is also no reference to fostering a critical awareness of culture and its relation to knowledge and power which some theorists insist are essential to the struggle for democracy (Giroux, 1991; McLaren, 1994). Enabling an individual to achieve his or her potential in all areas would be a goal of democracy.

The Provincial *Policy* in section 2 guarantees all people "the right to be proud of their cultural background." The strategies the document outlines for educators to achieve this objective are to establish flexible dress codes in schools as well as to foster an awareness and acknowledgement of non-Christian holidays; and, in addition, to recognize the inability of some students to participate in some nonacademic events due to religious or cultural taboos (s. 2.1). School board professional staff are also encouraged to develop "a knowledge and appreciation of other religions" (s. 2.2).

It is a desirable goal to guarantee the right to be proud of one's cultural heritage. People should be proud of their cultural heritage. However, when the guidelines for implementing this goal are viewed in the light of Bissoondath's criticisms of multiculturalism, they appear somewhat incomplete. Bissoondath (1994) argues that multiculturalism is too often concerned with the trappings of ethnicity and culture. He maintains that one's cultural heritage goes beneath the surface and involves the unpleasant and the ugly, as well the pleasing and the beautiful. The *Policy*, however, only deals with the trappings of ethnicity when dealing with pride in cultural heritage. These guidelines are concerned with the manifestation of cultural difference. They

guarantee the right to be different according to dress codes and religious observance. Whether they guarantee the right to be proud in practice depends on whether the conditions exist in the surrounding environment to foster pride.

In the review of the literature the concept of culture was shown to be complex and pervasive, involving every aspect of life. How does one guarantee the right to be proud if the child and others of his or her cultural group live in poverty? How can a student be proud when in the curriculum materials he sees members of his culture portrayed only in myths and legends from the past? How can a student be proud when the contributions to literature, science and history made by members of his culture are mentioned only occasionally as curiosities. How can students be proud if the interactional context of the school places them on the margin, outside of the group possessing the valuable cultural capital? A student's pride in his or her cultural heritage may depend upon the language and attitudes adopted by teachers and students when other countries and their cultures arise in the curriculum - in history, in geography, in literature, in discussion of current events, and in casual conversation. Guaranteeing the right to be proud is not as difficult as ensuring that the conditions to foster pride exist within the school environment.

Section 3 of the "Implementation Guidelines" deals with "Promoting respect for all cultural groups." There are three guidelines outlined in this section. There should be school visits by members of different cultural groups, "to expose students to various aspects of multiculturalism" (s. 3.1). The development, acquisition and use of relevant multicultural resources will be promoted (s. 3.2); and schools are encouraged to observe

special days such as United Nations Day for focusing multicultural projects and activities (s. 3.3). These are all important measures and activities. However, they are all in the realm of the first level of multicultural education for cultural understanding. How far they will foster cultural understanding depends upon the quality of the activity or resource, the preparedness of the students, and the level of reflection involved.

The use of the qualifying word "relevant" in section 3.2 is unsettling. Who is the arbiter or judge of what is "relevant"? Choices will be made about whose knowledge is "relevant". As was discussed in the review of the critical literature in the preceding chapter, Apple (1991) noted that what becomes official knowledge in sanctioned materials and texts is the result of the political, economic and cultural process. Even when the ideal is objective knowledge, Banks (1993) points out that critical theorists have shown that knowledge construction is influenced by personal, cultural and social factors. What is deemed to be relevant in multicultural resources will also be influenced by these factors.

Section 4 of the Implementation Guidelines dealing with curriculum will be considered in detail in the context of the next question which pertains to curriculum and not under this question which deals with the general vision of multicultural education (see pp. 71-75).

The last of the Implementation Guidelines, section 5, concerns "Being proactive to the changing needs of individuals in society". The *Policy* states the Department will periodically evaluate all policies "to respond to the changing cultural diversity" in the

province (s. 5.1). This guideline is well intentioned, but could perhaps be interpreted to mean that if the province became less culturally diverse, the policies would become less multicultural. This is probably not the intention of the guideline. It is actually a positive gesture. This section shows there is a recognition of the changing nature of culture in the *Policy*. The last guideline, section 5.2 has already been discussed under the first question examining multiculturalism (see p. 62). It states that the Department will encourage members of "other cultural groups" to continue working with the Department of Education.

The definition of multicultural education contained in the *Policy* is compatible with the models suggested by Magasino and Singh (1986) as possibly the most appropriate for the demographic and economic context of Newfoundland and Labrador. Magasino and Singh (1986) state, however, that multicultural education for cultural understanding promotes an understanding of cultural similarities as well as differences. The *Policy* makes no mention of fostering an understanding of such similarities. Also, cultural understanding at the critical level advocated by Nieto (1992) is not dealt with in the *Policy*.

The vision of multicultural education emerging at this point in the analysis of the *Policy*, omitting a specific discussion of curriculum, is a vision of multicultural education which tends to superficial issues, but does not probe, or attempt to change, the way things are done. It does not lend itself to a deeper and critical understanding of culture.

3. Does the *Policy* provide a framework and philosophy for curriculum review?

The *Policy* addresses the framework and philosophy of the curriculum both directly and indirectly. All five sections involve curriculum, but section 4 of the "Implementation Guidelines" addresses curriculum and instruction specifically. It states that curriculum and instruction should "reflect the multicultural nature of Canada and highlight the contributions made by Canadians of different cultural backgrounds."

The *Policy* outlines six guidelines pertaining directly to curriculum and instruction. The first of these guidelines states: "In order to ensure a school curriculum free of cultural bias and stereotyping, the Department of Education will review, during the normal curriculum review process, all educational materials" (s. 4.1). This guideline raises a number of questions. Who ensures that those reviewing the curriculum are trained in, or sensitive to, multicultural issues? What is the normal curriculum review process? Is it possible for a school curriculum to be free of cultural bias? The wording of the *Policy* states that the school curriculum should be free of cultural bias and stereotyping. This unequivocal wording could present problems of censorship. It is perhaps too strong when applied to literary works. Literary works may reflect the attitudes of the culture from which they are created. As was noted in the previous chapter, Booth (1992) states that dealing with issues of cultural bias and stereotyping in literary works in the curriculum is not simple. The strong wording of section 4.1 may inhibit a teacher using a literary work which contains certain historical cultural biases so

as to critically extend the students' understanding of cultural bias, stereotyping and knowledge construction.

In section 4.2, it is stated that "it is important to integrate the principles of multiculturalism into the core curriculum." According to the foregoing review of the literature, this is how multicultural education should be handled. Multicultural education should be pervasive, infusing and informing the whole curriculum, not a discrete set of activities or a separate course (Nieto, 1992). Unfortunately, the *Policy* appears to undermine its own vision of multiculturalism and multicultural education in the rationale given for this guideline. This integration is directed because "of the pressures on teachers to meet curriculum goals and objectives" (s. 4.2).

The third guideline in this section makes reference to resources. It states, "Where appropriate, the Department of Education will promote the use of specific resources that highlight the contributions made by individual Canadians from different cultural backgrounds" (s. 4.3). Again this raises the question of where, when, and how these resources would be appropriate, and who should make the decisions.

The *Policy* states that Memorial University of Newfoundland will be encouraged to establish a Centre of Native and Multicultural Studies in order to support the development and evaluation of an appropriate curriculum (s. 4.4). This by implication recognizes the complexity of the issues of curriculum development in multicultural education and is a positive initiative.

The fifth guideline encourages school boards to establish teacher and student

cultural exchange programs (s. 4.5). This guideline is beneficial for it allows individuals to meet other individuals and to share aspects of their cultures. Banks (1989) cautions, however, that contact activities with ethnic groups be handled sensitively with appropriate preparation because stereotypes can be reinforced if the students are not properly prepared. Research and theory have shown that contact with an ethnic group does not necessarily lead to more positive attitudes (Banks, 1989). This caution also applies as well to section 3.1 dealing with school visits by multicultural groups.

The *Policy* does recognize the need to reach out to the community for the promotion of human rights and multicultural programs, and it encourages students and teachers to work with community groups in these areas (s. 5.6). This connection with community is a necessary part of multicultural education as education for social justice (Nieto, 1992). How far this is extended depends upon the philosophy of multicultural education underlying the curriculum.

The *Policy* does not advocate a change to the framework, or philosophical underpinning of the curriculum, nor does it advocate a spirit of critical pedagogy as the underlying premise of the direction of curriculum development and implementation in multicultural education. For the spirit of multiculturalism to permeate a curriculum there should be a philosophical change from a monocultural world view to an world view centered in diversity. Nurturing a critical awareness could be part of such a change. If there is not a philosophical change, multicultural content may be simply imposed upon, or appended to, the existing curriculum.

In discussing texts, Apple and Christian-Smith (1991) state that multicultural concerns are often dealt with by simply "mentioning" them, but not considering them in depth. In discussing curriculum content, Banks (1989) describes simply fitting multicultural or ethnic issues into the existing curriculum as an additive approach to multicultural education. He states this approach is inadequate because it allows ethnic content to be integrated without changing the structure of the curriculum and without substantial staff development. He identifies three problems with this approach: ethnic history and culture are not seen as integral to the mainstream culture of the country; ethnic groups are viewed from a Eurocentric perspective; and, it does not help students appreciate how the dominant and ethnic cultures are interrelated and interconnected. The *Policy* brings a level of multicultural awareness to the curriculum, but it is questionable whether multiculturalism will permeate the curriculum without a philosophical change in the framework underpinning the curriculum content.

4. Does the *Policy* recognize and address the challenge in bringing multicultural education to geographically isolated and ethnically homogenous communities?

The Provincial Government *Policy* on multicultural education places Newfoundland and Labrador in the context of the Canadian multicultural society, but it does not admit that there is a challenge in bringing meaningful multicultural education to students who have never met a person of a different, racial, linguistic or ethnic group.

These students may also be taught by teachers whose cross-cultural or multicultural experience is almost as limited. There is a challenge in this isolation. This is a social, historical and cultural reality which appears to be ignored in the *Policy*.

A recognition of this isolation is hinted at in section 4.1 of the *Policy* where student and teacher exchanges with other cultural groups are encouraged. An alternate means of addressing the isolation factor is to promote a greater understanding of culture, cultural relationships, cultural change, as well as cultural differences and similarities within one's own community, even though that community may be ethnically homogenous. Explorations within one's cultural community could provide students with a level of understanding of culture and the evolving cultural process which should be applied outside their own community. These considerations are not addressed in the *Policy*.

OTHER DOCUMENTS

Education in Newfoundland and Labrador is currently undergoing a process of reform. Two government documents which have emerged from this process of reform are examined briefly with reference to the *Multicultural Education Policy*. The *Policy* was released in the same year as the Royal Commission report *Our Children Our Future: Royal Commission of Inquiry into the Delivery of Programs and Services in Primary, Elementary, Secondary Education* (1992). The Royal Commission does not make specific

reference to multicultural education. It does state, however, that "Curriculum must be responsive to all children" (p. 298). Curriculum should fit the "cultural and social differences of all children" (p. 298). The Commission recognizes the need for a special curriculum for native people relevant to their environment and culture. It acknowledges that for some rural children the content of urban textbooks creates frustration. The Commission acknowledges also the socio-economic cultural biases inherent in our system which disadvantage poor children.

It is stated by the Commission that English as a second language is a new area in the province's schools which needs attention in the areas of funding, teacher preservice and inservice training, and curriculum and resource development. It is in the context of English second language issues only that multicultural resources are mentioned. Who these resources are for, however, is not clear. Are they to serve only the ESL students, or all students? The Commission makes 211 recommendations. Of these recommendations, 45 are directly concerned with curriculum, but there is no direct reference to multicultural education. Although the initiatives in the *Multicultural Education Policy* are generally compatible with the philosophy of the Royal Commission, the lack of specific reference to multicultural education is noteworthy. Hence, this omission may be indicative of the *Policy's* real effect on curriculum in the future.

In 1994, the Government of Newfoundland and Labrador released *Adjusting the Course, Part Two*. This was part of the implementation strategy of the 1992 Royal Commission report. Once again, there is no mention of multicultural education in this

document. It is stated that there will be curriculum review and revision as well as a teacher inservice centre, but multicultural education concerns are not specifically articulated in either of these contexts. There is no specific plan to develop a multicultural curriculum, or to have consultants with expertise in multicultural education at the school district or provincial department level. The general review initiatives for the future, and the proposal for a different mode of teacher inservice does provide the possibility for inservice and curriculum developments in this area. What will actually happen, however, is unknown at this time.

In both of these documents, *Our Children Our Future*, and *Adjusting the Course, Part Two*, it is the omission of direct reference to multicultural education that is significant. The *Multicultural Education Policy* is intended to permeate all other policies. When there is an absence of direct reference to the policy document itself, and to multicultural education in general, in the two larger documents on educational reform, one must ask how effective the *Policy* can be.

SUMMARY

The Provincial *Multicultural Education Policy* is safe. It does not challenge the values or structures of the dominant society. In talking about pride, respect, and achievement of individual potential, it omits the possible effects of poverty and oppression, especially in relation to culture. This omission is noteworthy due to the

special effort to single out the aboriginal peoples. Like many other aboriginal people in Canada, most aboriginal people of Newfoundland and Labrador are poor, marginalized and undergoing a crisis of culture and identity as they struggle to maintain traditions in a modern society. This policy on multicultural education will not be of much benefit in solving the problems of alcoholism and suicide in places like Davis Inlet. Nor will it necessarily foster a deeper understanding of the residents of Davis Inlet and other aboriginal communities in the students and teachers of the province. The *Policy* omits history, poverty and oppression. There is also no reference to the shared human similarities underlying even the most striking differences between people.

Cultural problems will not be solved by merely advocating knowledge of cultural differences, and attempting to foster appreciation and respect through surface awareness activities and flexible dress codes. The *Policy* does not initiate or invite a discussion of power issues. It does not lend itself to a critical analysis of Newfoundland and Labrador culture and society. An awareness of the complexity of culture and its evolving nature, particularly in relation to knowledge construction and power, could be of immediate benefit to the citizens of many of the province's rural communities as their way of life and their culture is threatened with the collapse of the fishery.

The potential impact of the *Multicultural Education Policy* is weakened by its lack of acknowledgement in *Our Children Our Future* or *Adjusting The Course, Part Two*. In these documents the Government missed the opportunity to show leadership in linking educational reform and change with issues relating to multicultural education. The vision

of the "spirit of multiculturalism" permeating the educational system, including education policies, has not been realized in these documents. This absence reinforces the notion that the *Policy* has not presented a clear understanding of "the spirit of multiculturalism". This omission also confirms that the definition of multicultural education contained within the *Policy* is an additive approach to cultural understanding which neither permeates, nor changes the structure of the curriculum or learning environment. Instead, it is imposed upon the existing framework of the curriculum and classroom contexts.

An examination of the *Policy* reveals that the version of multicultural education advocated within the document is multicultural education for cultural understanding, with some provision for cultural accommodation. The *Policy* does not advocate a critical pedagogy which questions the power arrangements in the social order of schools, or the wider society. The recommendations in the *Policy* do not lend themselves to fostering a critical awareness of one's own cultural position or that of others. Obviously, it lies to a certain extent with the teacher to move to a more critical perspective through pedagogy and methodology.

The overall approach in the *Policy* is perhaps a realistic beginning for a province with few ethnic minorities. Though limited in scope, it does invite a review of the curriculum for bias and stereotyping. All materials should be permeated by the "spirit of multiculturalism" and be representative of other cultures. This review illustrates there is now a policy - a legitimized vision of multicultural education which could influence future curriculum change.

In the next section of this chapter, a review of the sample Grade Nine literature materials will indicate whether these materials are compatible with the vision of multicultural education set out in *Multicultural Education Policy: Responding to Societal Needs* (1992).

PRESENTATION AND ANALYSIS OF THE DATA: PART TWO

OVERVIEW

This section examines the compatibility of the current literature curriculum materials in Grade Nine set out in the Program of Studies (1994-95) for Newfoundland and Labrador with the vision of multicultural education articulated in the *Multicultural Education Policy*. The materials are examined also in the context of particular understandings of multicultural education outlined in the review of the critical literature. The curriculum materials examined include: *English: The Intermediate School Teacher's Guide* (1988); the two anthologies of short stories, essays and poems, *Exits and Entrances* (1988), and *Passages* (1983); the drama anthology, *Voices in the Spotlight C* (1990); and the novel list (Appendix B). The literature materials for Grades Seven and Eight (Appendix C), as well as those for Literary Heritage 2201 (Appendix D) are also discussed in order to place the Grade Nine materials in the context of the wider literature curriculum experienced by students.

The presentation and analysis of the materials is by grade level, and according to literary genre. As was outlined in Chapter One, the specific selections are examined within the context of the other literature materials in Grade Nine to determine whether a multicultural spirit permeates the materials. For example, can the desired outcomes of multicultural education, as articulated in the *Policy*, be achieved in a classroom using the current Grade Nine literature materials? If they cannot, how can these outcomes be reconciled with the materials? How do the Grade Nine literature materials fare when held up against the critical literature on multicultural education? The discussion and analysis concludes with a revisiting of the four questions which frame the analysis of the *Policy*. Modified versions of these questions are considered in relation to the sample literature materials. These are:

1. Do the current literature materials foster an understanding of multiculturalism?
2. Are the current literature materials in keeping with visions of multicultural education?
3. Are the geographic isolation and limited exposure to diverse ethnic groups experienced by many students and teachers in the Province of Newfoundland and Labrador addressed in and balanced by the literature materials?
4. Is there a need for curriculum review and change?

THE NEWFOUNDLAND AND LABRADOR LITERATURE CURRICULUM:

GRADE NINE

The Philosophy, Goals, and Objectives

The philosophy, goals, and objectives for the teaching of English language and literature in the intermediate grades in Newfoundland and Labrador are outlined in *English: The Intermediate School Teacher's Guide* (1988). This handbook predates the policy on multicultural education by four years and makes no direct reference to multicultural education. Reference is made, however, to literature of different countries and cultures. The general objectives of the literature program include:

To have students experience Provincial, national, and world literature...To help students respond to literature in any form, from any culture, in a variety of ways...by understanding a work through its relation to the world - to students' own culture and other cultures....(p. 52)

It is stated also in the specific objectives for the study of literature that:

The program should offer students a balanced selection of Provincial, national, and world literature so that they can explore their literary heritage and become familiar with good literature. (p. 52)

When one reads the objectives from a multicultural perspective a number of issues surface. What is "their literary heritage"? What is "good literature"? Whose literature is "good literature"? Does "their literary heritage" include literature from many cultures world wide, or does it mean simply western literature of the British or European

tradition?

In addition to the questions that these objectives raise in the mind of the critical reader, the suggestions which are outlined to assist teachers in achieving the objectives contain glaring omissions. For example, there is no discussion concerning specific student preparation and response to literary works from other cultures, or how much emphasis to give these works. There is no reference to understanding the literature from diverse cultures that comprises Canadian literature. The guide also makes no suggestion that teachers may have the latitude to choose alternate materials for formal class study other than those prescribed. In this particular omission there may be seen to be an assumption that within the prescribed curriculum materials sufficient exposure to the literature of diverse cultures is available. The upcoming analysis and discussion of the literature curriculum materials examines whether the level of diverse cultural representation in these materials would satisfy requirements for a literature program compatible with the ideals of multicultural education set out in the *Policy*, or with visions of multicultural education reviewed in the critical literature.

The *Guide* also contains considerations for evaluating a successful literature program. It is interesting to consider these in the context of multicultural concerns in literature curriculum materials:

A genuine response to literature engages our whole being - our emotions and imaginations as well as our critical faculties. Literature trains the imagination, exercises the intellect, matures the emotions; it is a shaping force in our lives. It provides values and defines the terms on which we must meet the challenge of life. (p. 76)

If literature is a shaping force in the lives of people, if it does help determine the values and terms people use to live their lives, it is essential to consider what values and knowledge are being transmitted to students through the literature curriculum materials currently in use in Newfoundland and Labrador. How are the literature materials shaping students' views of the world? The guidelines continue:

If students acquire ideas from literature and use them to understand themselves and others, the literature program has been successful. If students modify their behaviour on the basis of concepts learned, the literature program has been successful. (p. 76)

Once again many questions are raised. What understanding of themselves and others is this literature curriculum portraying, fostering or nurturing through the materials? What concepts are being taught which should modify behaviour? If it is hoped that a literature program will foster a greater understanding of oneself and others, as well as ultimately influence human behaviour, it has to be asked what and whose values, attitudes and knowledge are being taught (McLaren, 1994; Apple, 1991). It should be noted that neither the objectives of the program, the suggestions for achieving the objectives, nor the guidelines for evaluating a successful program, deal specifically with the students' ability to critique the knowledge and values presented to them through the literature materials. A critical pedagogy is not specifically addressed. Finally, if the "spirit of multiculturalism", as stated within the *Policy*, is to permeate the curriculum materials, educators have to ensure that the values, concepts, and knowledge generated through the literature curriculum materials are compatible with the *Policy*. An

examination of the materials will shed light on the values and attitude contained therein.

The Materials

This analysis of the literature materials in Grade Nine curriculum begins with an examination of each of the suggested novels. Following the analysis of the novels, the two anthologies are discussed. This section concludes with a review of the drama component.

Novels

Students are required to study two of the following novels:

Blood Red Ochre (1989) - Kevin Major

Shadow of Hawthorn Bay (1986) - Janet Lunn

Never Cry Wolf (1963) - Farley Mowat

Shane (1964) - Jack Schaefer

The Pearl (1947) - John Steinbeck

Ann Frank: Diary of a Young Girl (1953) - Ann Frank

Flight Into Danger (1965) - Arthur Hailey and John Castle

Jacob Have I Loved (1990) - Katherine Paterson

Where the Lilies Bloom (1969) - Vera and Bill Cleaver

Wizard of EarthSea (1968) - Ursula LeGuin

(*Program of Studies*, 1994 - 1995)

In the examination of the novels, the issues of race, ethnicity or cultures of the characters in each novel, as well as cultural issues which may be raised, provide the basis for discussion. Because of the breadth of issues and concerns contained within the novels, each of the novels may not be discussed to the same degree. Some of the novels precipitate more discussion on the theme of multicultural education than others.

Five novels on the Grade Nine curriculum list either feature or mention Native people in North America: *Blood Red Ochre*, *Shadow of Hawthorne Bay*, *Never Cry Wolf*, *Shane*, and *The Pearl*. It is interesting to consider the representation of Native people in these novels from the point of view of the attitudes these representations may foster in students, and the possibilities for a critical cultural inquiry they may provide.

Blood Red Ochre, by Newfoundland writer Kevin Major, is the only one of the five novels which gives a North American Native character a first person voice and explores the character and his problems and aspirations in depth. The novel uses tricks with time to discuss the extermination of the Beothuks. The chapters alternate between the present and the past. In the present an adolescent Newfoundland boy, David, struggles to come to terms with his identity and is intrigued by a mysterious girl named Nancy. The past is the story of Dauoodaset, a Beothuk youth, his struggle to survive and his love and concern for Shanawdithit. David is doing a research project on the Beothuks and in the course of his research he becomes involved with Nancy. In the penultimate chapter, the past and the present briefly intersect, and Nancy is revealed to be Shanawdithit. The story opens and closes with David and his everyday concerns of

school and family. Despite the centrality and prominence given to the Native characters in this novel, it is the white boy who is central and the native person who is mysterious.

This novel could be criticized by some people selecting novels for a multicultural literature program because it is not written by a Native person. Stotsky (1994) and Bissoondath (1994) argue that the insider perspective of a culture cannot be the only criteria for judging a piece of literature from a multicultural perspective. The literary quality of the piece of literature, as well as a consideration of the development and treatment of the characters and cultures within the novel must be considered. The story of the Beothuks is not told by a Native author, but how could it be? There are no more Beothuks. The novel is more than a story of the Beothuks. It is a story of the Newfoundlanders and the Beothuks. The Beothuks capture the imagination of Newfoundlanders. Newfoundlanders share a collective, historical guilt. The Beothuks died out because they came in contact with the white European settlers. Many contracted tuberculosis while others were simply shot. Other Beothuks went hungry as the white man settled the hunting and fishing grounds. These factors are explored in Dauoodaset's struggle to survive. *Blood Red Ochre* brings the struggle of the Beothuks into the lives and imaginations of adolescents. It is perhaps appropriate that the novel begins and ends with the everyday concerns of the white boy, David, because it is in this context that students, teachers and Newfoundlanders must come to terms with the extinction of the Beothuks.

Blood Red Ochre has the potential to generate a critical inquiry on a number of

issues. It compels a discussion of how the Beothuks and other Native groups were treated in the past. The novel raises questions concerning the current practices of displaying skeletons and burial sites. More importantly, perhaps, *Blood Red Ochre* may precipitate a discussion of the modern relationship between Native people and other Canadians. This novel provides the opportunity to explore a broad range of issues, both historical and current, related to the aboriginal peoples of Canada.

Shadow of Hawthorn Bay by Janet Lunn deals with early Scottish immigration to Canada and the hardships of the new settlers. This novel provides an opportunity to discuss the status of English speaking Canadians of several generations as descendants of immigrants. It illustrates also that for many of these groups, English was not their native language. Mary, the Scottish immigrant, is more comfortable in her native Gaelic.

Although there are Native people in *Shadow in Hawthorn Bay*, they are not characters the reader comes to know first hand. Mary, the central character, is afraid of "Indians" when she first comes to Canada. When she arrives, she gets lost in the woods and falls into a swamp. She is rescued by a Native man and is terrified.

"Please," she pleaded in Gaelic, "please, let me go." She could not understand his reply. It was not English. She could see that he was naked from the waist up. An Indian! A savage! She wrenched her arm free and ran. (p. 45)

Later, Mary meets an Indian woman, Owena, whom she befriends. Owena teaches her

about herbs, and over time Mary learns not to be afraid:

Sometimes Owena came just to visit, alone or with friends and relatives, Mohawks who had been used to visiting Aunt Jean and Uncle Davie. Mary liked them. She liked the silent, companionable way they came and went, although it sometimes startled her. She liked the deep, guttural sound of their speech, even though she couldn't understand the words, and she loved to hear them sing. Their singing was not so different from some she knew from home. In other ways, too, she sometimes felt easier with the Indians than she did with her white neighbours. They read the wind and respected the spirits and creatures of the other world and the ghosts of the dead. (pp. 130-131)

Mary's attitude toward the neighbouring Indians is different from her white neighbours' attitude towards the Indians:

These Indians, you don't know them, they're Mohawks. Us Yorkers from near Troy knew them from back home. They was as like to take your scalp and set fire to your house as look at you. You can't trust those people. (p. 120)

Mary's friendship with Owena demonstrates the Indians can be trusted. The Native people, however, are not central characters in the novel. If they were not there, it would make little difference to the progress of the dominant conflicts in the narrative. *Shadow in Hawthorn Bay* allows for some critical inquiry into the relationship between the white settlers and the Native people of Canada in the past with a particular focus on the role of fear in shaping attitudes. More importantly, however, this novel places all white, English-speaking Canadians in the position of immigrant.

In Farley Mowatt's *Never Cry Wolf*, aboriginal people are given a prominent role in a modern context. The white narrator is sent to the north of Canada to study wolves

for the Government of Canada. The wolves have been blamed for the depletion of the caribou herds. Ootek, the "Eskimo" shaman, educates the narrator on survival in the north and the habits of wolves. Mike, the trapper, who is half "Eskimo" and half white, hunts caribou for food for his dogs. Ootek shows wisdom in his understanding of the environment and wildlife. The focus of the story is on the beauty and dignity of the wolves in contrast to humans' destruction of nature. In addition, the novel could certainly precipitate a critical discussion of the changes that mainstream North American culture and technology have brought to the Innu and Inuit of the north. At the end of the novel a caribou herd is slaughtered and the carcasses wasted. The slaughter is blamed on the wolves when the evidence shows it was the result of sportsmen hunting caribou from an airplane. The narrator is appalled and plans to complain to the government. His Cree guide has witnessed similar devastation in the past, but he has not complained. It is stated, "He did not like it; but he knew enough of the status of the Indian in the white man's world to realize he might just as well keep his indignation to himself" (p. 158). *Never Cry Wolf* was written in 1963. It is important for the students to consider whether the aboriginal people would remain silent today. Students could critically explore the process through which the aboriginal people have found their voices.

Interestingly, one of the novels discussed in this analysis with respect to Native people does not contain any Native characters. In *Shane* (Schaefer), the narrative is set in the American west. It deals with a conflict between small homesteaders and big

ranchers. The character Shane is the tall, handsome hero who defends the interests of the homesteader family against the tyranny of the greedy ranchers. During his stay with the family, he befriends the narrator, who is a boy at the time. In Shane's conversations with the boy there are two references to Indians. The boy practices shooting imaginary Indians. Shane tells the boy not to shoot them all, but to save some for the scouts.

"That makes seven."

"Indians or timber wolves?"

"Indians. Big ones."

"Better leave a few for the other scouts," he said gently.

"It wouldn't do to make them jealous." (p. 43)

Later, Shane buys the boy a knife and the boy says, "he was the way I wanted him again, crinkling his eyes at me and gravely joshing me about the Indians I would scalp with my new knife" (p. 56).

The references to Indians in the novel, *Shane*, are stereotypical, racist and insensitive. However, it must be considered that this novel belongs to the genre of the American "western". This type of novel is set in the American western frontier and it features cowboys and Indians, women who need to be protected, gunfights and traditional masculine values. The attitude expressed toward Indians is part of the genre.

More disturbing than the comments in the novel is the discussion of the characteristics of a traditional, western novel in the "Student's Guide" for *Shane*. The western hero is compared to the heroes of mythology. It is stated "the wild Indian... has become the force of evil against which the young Western hero now does combat" (p. 126). The discussion does not consider why the Native American was put in this role.

This possible sphere of inquiry is ignored. The novel itself, and the comment in the "Student's Guide", beg for a critical in-class analysis. Here is an opportunity to have students explore one example of how knowledge is socially constructed and how some groups are rendered powerless by that construction.

The Grade Nine curriculum is not a course in the history of American writing. It is not a course where the American western novel is to be studied critically. It is a course where students are introduced to the formal in-depth study of the novel. The *Policy* states that all materials should be reviewed to ensure that they are free of cultural bias and stereotyping. *Shane* would probably not endure a curriculum review according to this guideline.

Yet, even though *Shane* contains stereotypical and racist comments it should necessarily be censored. Students have to learn to be critical readers and many books written in the past will not survive if scrutinized according to the standards and sensibilities of today (Stotsky, 1994). It must be considered, however, whether the Grade Nine literature program is the most appropriate place in the curriculum for this novel or one with similar character portrayals and attitudes. For example, a teacher designing and implementing an extended unit on the treatment of Native People in literature and film, or on the American western, may wish to include this novel, or one with similar sensibilities. A challenge arises as to how to ensure that such literary works are handled sensitively and critically in the classroom.

The Pearl (Steinbeck) portrays the treatment of Mexican aboriginal peoples by the

European conquerors. It extends the students' awareness of aboriginal issues to countries outside of Canada and the United States. The novel can be used critically at the highest level of multicultural education for social change, but for some reason many adolescents complain the book is boring. Perhaps some students are not adequately prepared to read about the history of oppression in Latin American countries, which was perpetuated by the Church and the European conquerors. Perhaps the parable style simplicity of this novel is too demanding for young adolescents; many lack the experience to fill in the context with knowledge and experience from their own lives. Whatever the reason, this novel, which explores another culture from the point of view of those living the culture, is not having its intended effect with some students, either from the point of view of literary appreciation or cross-cultural understanding.

The Pearl sets the helplessness of one man, Kino, and his family against the controlling European powers in his country. Kino suffers and is weakened by racism and injustice. After Kino's baby is stung by a scorpion and his wife resolves to visit the doctor, Kino hesitates:

This doctor was not of his people. This doctor was of a race which for nearly four hundred years has beaten and starved and robbed and despised Kino's race, and frightened it too, so that the indigene came humbly to the door. And as always when he came near to one of this race, Kino felt weak and afraid and angry at the same time. (p. 9)

The doctor does not respond to the plea from the family:

Have I nothing better to do than cure insect bites for "little Indians"? I am a doctor, not a veterinary. (p. 11)

This sets the tone for the drama which unfolds when Kino finds the "pearl of the world". He is cheated and then hunted like an animal by the people of European descent in their desire to rob him of his new wealth. *The Pearl* provides opportunity for much critical inquiry and discussion into the actual historical and current oppression of the aboriginal people of Latin America, but as well as into the disempowering effects of racism and injustice on victims.

If all five of the novels that feature or mention Native people were studied critically in the context of the Grade Nine curriculum, students would have a foundation to develop a broad critical understanding of Native issues in North America. Such critical study would involve examining how the image of the Native person is constructed in literary works, as well as an analysis of the power issues raised. However, not even one of these five novels would necessarily be studied in a particular year. Teachers need select only two novels from the list of ten novels recommended. One need only imagine the student attitudes being subtly shaped by a teacher who selects *Shane* and does not critically analyze the comments made about Indians in the novel and in the "Student's Guide".

The remaining five novels on the selection list for Grade Nine are: *Anne Frank: The Diary of a Young Girl*; *Flight into Danger*; *Jacob Have I Loved*; *Where the Lilies Bloom*; and *The Wizard of EarthSea*. The genres of the novel covered include the authentic diary, the suspense thriller, the fantasy, and realistic fiction.

Anne Frank: The Diary of a Young Girl is the story of a Jewish girl's personal

growth as she endures the hardships of confinement while in hiding during World War II. It is a study of courage. The book provides a personal context as a foundation for a discussion of anti-Semitism. For example, students reading *Anne Frank* could reflect upon Newfoundland's closed door immigration policy to the Jews both prior to, and during, the Second World War. The issues of responsibility for war, alleviation of suffering and the horror of genocide unfortunately remain current and relevant issues at this time.

Flight into Danger by Arthur Hailey and J. Castle is a remnant of an age when curriculum makers and educators were desperately searching for Canadian content in the junior novel. Fortunately, there are more sources from which to choose today. It is not necessary to use a dated suspense novel which features the values and habits of the 1950's. The plot involves the crisis which develops on a flight to Vancouver when white, English speaking passengers and crew suffer food poisoning. A male passenger saves the day while the other healthy characters smoke cigarettes and drink rye. There is nothing inherently wrong with this book. Reading it is akin to viewing an old B-movie and noting how the sensibilities toward the consumption of alcohol and cigarettes, as well as toward the ethnic composition and gender role stereotyping of the characters, have changed. It is a product of a whiter, wetter, and smokier world.

Two novels by American writers expose the students to contrasting cultural experiences in the United States. *Jacob Have I Loved* by K. Paterson depicts life in coastal New England. It explores the growth and conflicts of a young girl growing up

during the Second World War. *Where The Lilies Bloom* by V. and B. Cleaver provides a window into the culture of rural poverty in the Appalachian Mountains. In both of these books the central characters are strong, white females. *Where the Lilies Bloom* deals with prejudice against mountain people who are poor. Mary Call, the orphaned central character, recognizes this prejudice and states:

The reputation we've got for being ignorant and crazy.
That's what people who live outside of here say about us.
That's what the flatlanders say about us; that we're
ignorant and crazy and don't want to be any other way. (p.
102)

Mary Call is determined to keep her family together, and to get an education for herself and her siblings so they can overcome ignorance and poverty. *Where the Lilies Bloom* provides an opportunity to discuss cultural differences within an ethnic group and the prejudices that arise from these differences. It draws particular attention to the position of the poor in relation to the distribution of power.

The final novel on the Grade Nine novel selection list is the fantasy, *Wizard of EarthSea* (LeGuin). Even in this fantasy world there is a feeling of whiteness. There is a nordic sensibility to the novel which may be created partially by the cover. The cover illustration depicts three male characters in medieval European dress. One is half hawk; the other two are fair skinned, one with dark hair, and the other with light hair. This illustration is in contrast to a passage in the novel which describes the young men, presumably those depicted on the cover, and their country people, "He had the accent of the East Reach, and was very dark of skin, not red-brown like Ged and Jasper and

most folk of the Archipelago, but black-brown" (p. 51). Why are these characters not depicted on the cover as they are described in the story? Would the book be as marketable if they were? The cover illustration perpetuates the dominance of a white western ideal; hence, it does not provide students a chance to develop their own image of the characters. The cover illustration works to shape students' view of the fantasy world and, perhaps, the real world around them.

Summary of Analysis of the Novels

An examination of the novel list reveals a leaning in favour of white Anglo-European characters. No Asians or Blacks are present in the novels. There is also no representation of French Canada. Three of the novels, *The Pearl*, *Blood Red Ochre*, and *Never Cry Wolf* could easily allow for an intensive critical inquiry into aspects of the cultural interactions and conflicts between aboriginal peoples and members of the dominant cultures of North America. The novel selections for the literature program, with the exceptions of *Shane* and *Flight into Danger*, are not objectionable. They cover a variety of people in different cultural situations, but there are too many groups whose voices remain unheard.

Toni Morrison (1992), the Pulitzer prize winning black American novelist, analyzes American fiction and criticism. She is disturbed by the absence of a black presence in the study of American literature. Morrison objects to the limited vision and

the subsequent omissions in the body of knowledge construed as the literary canon (p. 4). The process of constructing knowledge involves not only what is included, but what is excluded (Apple and Christian-Smith, 1991). An analysis of the literary selections on the Provincial novel list for Grade Nine suggests that the students are being initiated into a traditional literary canon which features predominantly white writers, writing about white characters from familiar dominant cultural perspectives. Despite this imbalance, a teacher can make efforts to engage students in a critical level of social awareness. They can explore the issues which are at the root of some of the characters and their situations in the novels to bring a multicultural spirit to the curriculum. *Blood Red Ochre*, *The Pearl*, *Diary of A Young Girl*, and *Where the Lilies Bloom* lend themselves quite readily to this level of critical pedagogy in multicultural education.

The Department of Education aims to have Canadian content comprise forty percent of its literary selections. Four of the ten novels are Canadian. If teachers do not regard *Flight Into Danger* as an acceptable possible choice, they are left with thirty percent Canadian content from which to select their novels. Fifty per cent of the novels are American. One novel, ten per cent, is European. Many of these novels can be replaced by novels of at least comparable quality which could reflect a broader range of cultural experiences more in keeping with the mandate for multicultural education.

Anthologies

The Provincial Department of Education prescribes two anthologies for the Grade Nine literature curriculum. *Exits and Entrances* (1988) is a traditional general anthology containing selections from a wide range of sources. *Passages* (1983) is an anthology of literary selections from Newfoundland and Labrador. Both anthologies include poetry, essays, and short stories. The anthologies are discussed separately with consideration given to illustrations, race of authors and characters, as well as to the cultural issues raised. The intention of the analysis is not to simply count cultural representation by author, character or situation, but to determine whether a multicultural spirit permeates the anthologies.

The illustrations in the anthology, *Exits and Entrances*, would not necessarily alter the perception that the centre of the world is white. Of fifty illustrations depicting people, there is only one photo of a black child (p. 296), one large sketch of a native woman with a pipe (p. 356), as well as two smaller sketches of people on journeys. One of these smaller sketches is suggestive of Inuit people walking in single file battling the snow and the cold in the frozen north (p. 127). This sketch accompanies Purdy's poem entitled "Inuit" (pp. 126-127). If it did not accompany this poem, the sketch could be possibly be suggestive of any Arctic expedition. The other sketch depicts Asia: people in traditional oriental hats walking and pulling camels and trailers in a caravan where people in European-style dress ride horses (p. 431). This sketch accompanies the poem

"The Ballad of Marco Polo" by Benet (pp. 430-434). It is important to note that neither of these two smaller sketches shows faces. There is also a large sketch of a South American village man hunting a jaguar with a machete and a rifle (p. 58). The photo accompanying Margaret Walker's poem "Lineage" (p. 37) is puzzling because Margaret Walker is identified as a black writer. In "Lineage" she is writing about her grandmothers but the photo depicts white peasant women working in the fields (p. 37). One wonders why black women are not depicted when black people are certainly underrepresented in the illustrations.

A survey of the authors and poets represented in *Exits and Entrances* shows a similar underrepresentation of some groups. Of forty-four poems in the anthology two are by acknowledged black authors, three by Native North Americans, one each by an Icelandic-Canadian, a Japanese-Canadian and a French-Canadian. The essay section of the text contains ten essays, none by authors of non-white, non-European descent. Two short story chapters contain fifteen stories, again none by non-white, non-western authors. The remainder of the selections includes myths, legends, folktales and fables. Only twenty of the ninety-one selections in the anthology can be said to portray, or explore, aspects of diverse ethnic cultures (see Appendix E). Of these twenty literary selections only nine selections are by writers who have written about their own ethnic cultural position. Ten selections are by British, American and Canadian authors who have written about individuals, or groups of people, who belong to ethnic cultural groups different from their own.

It is not necessarily a criticism to observe that writers are writing outside their own cultural experiences. Bissoondath (1994) cautions against critics who object to writers engaging in what is described as "cultural appropriation", a term referring to those who write from cultural perspectives other than their own. In describing his own writing experience Bissoondath states, "I seek, through literary exploration, to understand lives very different from my own, pursuing what I would call the demystification of the Other" (p. 182). In addition to assessing selections for their literary merits, irrespective of authorship, educators should consider whether a particular, story, poem, or other literary work demystifies or illuminates students' understanding of other people and their cultures.

Fifteen of the twenty literary selections dealing with diverse cultural themes or situations in *Exits and Entrances*, either inherently, or in the accompanying questions and activities, attempt to provoke thought in terms of cultural issues addressed. The remaining five selections are stories of myth, legend and folktale. In the analysis of *Exits and Entrances* to follow some of the cultural issues and perspectives raised by the literary selections and the follow-up activities are discussed briefly. Some missed opportunities at cultural exploration are also noted. This examination provides a fuller picture of the degree of multicultural spirit inherent within the text.

"The Laundress" by Jonsson (p. 121) is a poem about the isolation and death of an Icelandic immigrant woman in Canada. It is suggested in the follow-up activity to this poem that the students explore their own roots as immigrants. This exploration of roots

is an important activity for it enables students to recognize their own immigrant status regardless of how many generations their families have been in Canada. The poem, "The Laundress", and appropriate extension activities may assist in demystifying the otherness of immigrants, if students are able to view themselves and their families in that position.

A poem which reflects on the history of the Innuït is "Innuït" by Purdy (pp. 126-127). In the note preceding "Innuït", it is stated that a reading of the poem will suggest that the aboriginal people are immigrants like the other inhabitants of Canada. One wonders why the editors of the anthology thought it necessary to provide the students with an interpretation of the poem before the students read it. How much shaping and constructing of knowledge is occurring here?

The "Discussion" section following "Innuït" probes the issue of whether the poem is a criticism of the impact of modern civilization on "our native people". However, the intent to explore this important issue is weakened by the use of the word "our". "Our" native people sounds paternalistic and patronizing. Morrison (1992), Giroux (1991) and Hernandez (1989) discuss the subtle power of language to shape knowledge and perception. Hernandez cautions educators to be alert to the subtle bias in the use of language in texts. The use of the word "our" in this instance is not particularly subtle, and it would not be appreciated by the Native reader. It may also work to construct and reinforce perceptions of traditional power arrangements between the aboriginal people and the members of the dominant culture in the minds of some students.

Despite the misleading use of the term "our" in the activity for "Inuit", no similar thought provoking question concerning the impact of modern western culture on the aboriginal people is suggested in the activities following Chief Dan George's poem "Words To A Grandchild" (pp. 144-147). In this poem the Elder gives advice to the grandchild. Some of this advice concerns how to cope in a white man's world. However, much of the advice is universal and the activities ask the student to consider which of the advice would be of most benefit to the student reader. Thus, human similarity beneath cultural differences is highlighted.

At times the anthology *Exits and Entrances* focuses on human similarity when cultural difference, or even injustice, might also be explored. For example, no activities to explore the slave ancestry of Margaret Walker are suggested in the activities following "Lineage" (p. 37). Walker writes about the strength of her grandmothers. Students are simply asked to reflect on their own grandparents. Activities which encourage students to see similarities between their experiences and those related in the literature are valuable. Understanding the similarities shared by all humanity is an important aspect of developing cultural understanding (Banks, 1989). Students could compare and contrast their own grandmothers' situations with that of Walker's grandmother. In this case, the opportunities to bridge cultural experiences, differences and injustice through recognizing human similarity are not suggested.

The only other selection by a black author in the text is Langston Hughes' poem "The Negro Speaks of Rivers" (p. 415). The follow-up activity draws attention to the

current unacceptability of the term "negro" and students are asked to consider how names shape attitudes. In the note preceding the poem, it is stated:

Poems like this one, written in the nineteen twenties, did much to enable black people in America to establish a sense of their roots and place in history, at a time when they were denied many of the rights which today we all take for granted. (p. 415)

Many questions are prompted by this statement. Does America refer to the United States, or to Canada as well? By what other poems and means did the black people find a sense of identity in the past? Do we assume that the process and struggle for black people to find voice and a place in society is completed? Finally, who is the "we" referred to in the statement? This explanatory note does a disservice to the poem and its underlying cultural issues. The succinct statement has an air of pronouncement and conclusion which could preclude raising the issues which should be explored.

A selection which lends itself quite naturally and easily for a child's exploration of the cultural position of others is "From: *From Anna*" by Little (pp. 41-47). This is a story of a German immigrant girl's first day of school in Canada. Students are encouraged to explore the situation of immigrant students, and the reactions of Canadian students to the immigrants' situations.

The internment of the Japanese in Canada during the Second World War is acknowledged in Kogawa's poem "What Do I Remember of the Evacuation" (pp. 435-436). In the poem Kogawa recalls her impressions and memories of the evacuation which occurred when she was a child. The poet's innocent bewilderment and humiliation

are conveyed to the reader. The painful injustice inflicted upon the child who inadvertently assumes an undeserved guilt is captured in her prayer: "And I prayed to God who loves/ All the children in his sight/ That I might be white" (p. 436). In the follow-up activities it is suggested that students explore what happened and why it happened, as well as consider whether it could happen again. Such an exploration is an important exercise, for this injustice was perpetrated in Canada not so very long ago. It affected Canadians who are still living today.

In the activities accompanying "The Tiger's Heart" by Kjelgaard (pp. 55-62) students are asked to compare how people in different cultural situations may view a situation differently. The character, Pepe, kills a tiger with a machete, but pretends to have used a rifle. Students are asked to consider how Pepe's actions would be viewed in North American culture.

Some interesting thought and discussion are encouraged following the short story "The Purple Children" by Pargeter (pp. 213-221). This story is set in Cyprus during the British occupation. Students are asked to contemplate what it would be like to be ruled by a foreign power. Although the anthology contains stories by Lessing, Kipling and Saki, there is no discussion, acknowledgement, or allusion to British imperialism, or imperialism in general, even though stories are set in colonial India and Africa. Here is a missed opportunity to discuss imperialism and its effect, not only on the colonized countries themselves, but on outsider perceptions of those countries. Students might consider whether the literary selections chosen from those countries actually give an

accurate impression of life in colonial Africa or India. They could also consider whose lives are described in the selections set in colonized countries. This would facilitate the students becoming critical readers. A teacher who engages in a critical pedagogy can bring this perspective to the text and to the students.

Some of the selections which feature, or mention, cultures other than western ones do not have as their focus people of those cultures. For example, "The Ballad of Marco Polo" by Benet (pp. 430-434) deals with Marco Polo and his travels to the Orient which he remembers as an old man. There is much description of China in the poem. Students are not asked to discuss the portrayal of China, or to critique the attitude of the European explorer. Instead, the follow-up activities focus solely on Marco Polo. In the preceding discussion specific reference is made to ten of the nineteen selections in *Exits and Entrances* which are either about or refer to cultural experiences other than the dominant mainstream western culture. In addition to five of the selections which can be categorized as myth, legend or folktale, three other selections concern the experience of the Native people of North America. The nineteenth selection is Kipling's, "Song of the Galley Slaves" (p. 122).

In the anthology *Exits and Entrances* the characters and their stories, as well as the subject matter of the essays and poems, are predominantly representative of the characters and concerns of the dominant, white, western culture of North America. Ethnic minorities are not represented in a variety of current situations and conflicts as advocated by Stotsky (1994).

Another concern with *Exits and Entrances* is that the meagre representation in the literary selections and illustrations of diverse ethnic cultures may affirm the validity of the knowledge and experience of dominant, white cultural groups. The omission of material from other cultural sources may suggest that such material either does not exist, or is not valid. Morrison (1992) states that "until recently the readers of virtually all American fiction have been positioned as white" (p. xiv). One wonders if that is the assumption underlying *Exits and Entrances*. The reference to "our" native people in the student activities for "Inuit" indicates that this may be the unconscious presumption of those who compiled the selections and designed the follow-up activities.

In the *Exits and Entrances: Teacher's Guide* (1990) there is no indication about expanding the students' world view through literature. There is no statement regarding the literature of diverse cultures. Hence, the teacher's guide to *Exits and Entrances* does little to extend the cultural vision of the text. Opportunities for students to reflect on cultural issues, or to critique their own cultural assumptions are seldom offered. There is a sense of minimal cultural exploration, examination and analysis with respect to one's own culture and the cultures of others. In the text, *Exits and Entrances*, there is a note saying that Margaret Walker is a black writer but that she did not write exclusively for a black audience. She is quoted, "It is the business of all writers to write about the human condition, and all humanity must be involved in both the writing and the reading" (p. 37). Unfortunately, *Exits and Entrances* does not go beyond a token acknowledgement of all humanity. It remains at the level of simply "mentioning" the

literature and concerns of diverse cultures articulated by Apple and Christian Smith (1991). Whether it even satisfactorily attains this minimal level of diverse cultural representation is questionable.

The anthology of literature from Newfoundland and Labrador, *Passages* (1983), represents an effort to have students explore and appreciate the culture of Newfoundland and Labrador through literature. Stotsky (1994) states that when developing a literature curriculum that is multicultural in its orientation, one should include the local literature of one's geographical area. The editors of *Passages* have selected and organized the content according to four major themes: the way of life of our forebears; the physical surroundings and environment of the province; the values, attitudes and discriminations witnessed and experienced; and, the sense of community. A secondary theme is "the place held by our province's original inhabitants". The editors regret that Labrador is under-represented in the series due to lack of material suitable for the age of the students. The same difficulties were encountered in finding literature to represent Native and ethnic people of the province. An overview of the selections reveals that the French contribution to the province is neglected also. In addition, the ethnic backgrounds of Newfoundlanders who came from England, Ireland, and Scotland are not addressed. There is no exploration as to why, or how, these people came to Newfoundland and remained here. At least the editors recognize formally many of the deficiencies in regard to ethnic and geographical representation in the text, and bring these deficiencies to the attention of teachers. It is important that teachers make efforts to compensate for the

gaps so that students will understand that ethnic diversity is also part of the cultural heritage of Newfoundland and Labrador.

Passages has a short section of four pieces dealing with aboriginal themes. Two selections "The Capture of Demasduit" (pp. 128-132) and "Demasduit" (p. 133) are adapted historical accounts of encounters with the Beothuks written by Newfoundland historian J.P. Howley. Demasduit was a Beothuk woman who was captured by the white settlers. On the same topic is "The Ballad of Mary March", a poem by Stella Whelan (p. 137) written from the point of view of Mary March, the captured Beothuk woman; Mary March was the English name given to Demasduit.

There is only one selection by a Native person. That is "We, The InnuIt, are Changing" by Martin (pp. 140-143). In this essay some of the conflicts inherent in the lives of the InnuIt today are examined. However, even this essay is now dated for it was written prior to 1978.

It is interesting to note that two of the five illustrations accompanying the selections on aboriginal people depict a Native man speaking into a microphone (pp. 126 and 144). There is also a reproduction of an actual portrait of Mary March (p. 132). Another photograph depicts a rear view of Native woman looking meditatively toward distant mountains. The fifth photo depicts a Labrador Airways plane with some people deplaning and others waiting to board. Some of the people in the photo are white; others may be Native. The illustrations of Native people in *Passages* are more in keeping with the guideline (Stotsky, 1994) that people of diverse ethnic backgrounds should be

portrayed in a variety of current situations than are the illustrations in *Exits and Entrances*.

Other selections in *Passages* explore different aspects of Newfoundland culture. These selections are not discussed separately, or in detail, because they do not deal with multicultural issues on the level of ethnicity. However, it is worthwhile to note briefly the broader themes and their significance with regard to developing a deeper understanding of cultural issues. The connection with the sea and the land experienced by the inhabitants of the province permeates the anthology. Many of the selections highlight hardship, humour and death. One story, "Bonavista Circuit" (Wilson, p. 104), deals with the religious bigotry that coloured Newfoundland's history. Throughout the anthology there is a sense that the culture of the province has changed and continues to change. Many of the selections portray a life and a time that has passed. The poem "The Deserted Island" by Cocper (pp. 86-88) and the accompanying photo of an abandoned house with tombstones in the foreground (p. 88) sound and look foreboding in this time of uncertainty for the Newfoundland fishery and the communities dependent upon it. The anthology allows students the opportunity to reflect upon the inevitability of change and the cultural implications arising from change. Through examining their own cultures and the forces acting upon those cultures, students may be better equipped to understand cultures different from their own.

The existence of this anthology, *Passages*, is important for it illustrates to students that the province has a culture and literary heritage which is distinct from Canadian and

other western literature. The anthology illustrates an awareness on the part of educators that studying local literature can foster pride, self-identity, and personal growth in students. Local literature can be a starting point from which one can analyze one's own cultural position and begin to gain an understanding of culture, cultural relationships, and the process of cultural change. Therefore, it is essential to let students hear and experience the variety, the depth, the harmony and the dissonance of the voices that together chorus the evolving culture of Newfoundland and Labrador.

Drama

The drama materials for the Grade Nine literature curriculum include *Romeo and Juliet* as optional study for an advanced group, and the collection *Voices in the Spotlight C* (1990) for all students. *Voices in the Spotlight C* is currently in its first year on the program of studies for Grade Nine in Newfoundland and Labrador.

Romeo and Juliet is the students' introduction to a full Shakespearean play. It is an appropriate choice for their age group. The play explores the issues of irrational rivalry and hate between families and the potential disastrous consequences to individuals, in this case, young lovers. Students may see parallels to similar situations involving romantic relationships between religions, cultures, socio-economic groups and races.

Voices in the Spotlight C is a participatory, activity-based approach to the study

of drama. It contains seven warm-up exercises followed by seven literary selections. These selections include traditional dramatic scripts, or material that lends itself to dramatic presentation. Not all of the selections are complete pieces; some are excerpts. The cover of the text depicts people of different races and historical periods. In *Voices in the Spotlight: Teacher's Guide* (1990), it is stated that the selections were chosen to show drama from a number of perspectives. One of these perspectives is described "as a point of departure for the study of aspects of culture, society, environment, history, geography, or health" (p. iii). There is no other direct reference in the guide or the text to developing an understanding of culture or cultures. *Voices in the Spotlight C* is examined in terms of the cultural perspectives depicted. For the limited purpose of this study the dramatic and literary merits of the text are not addressed.

The first of the selections is a short play *Protest* by Norman Williams (pp. 24-46). The play is set in a household in Japan in 1900. *Protest* deals with conflict between generations as western products and values find their way into Japanese family life. For example, a western style chair is brought home by the daughter. The grandmother regards it as evil and dangerous. This precipitates a discussion between the father and daughter concerning the value of tradition, the role of women, and respect for elders. Disagreements over small matters, such as speaking at meals, lead to a larger confrontation over arranged marriage. To protest the arranged marriage the daughter cuts her hair, an act which would bring shame to her family and future husband. The grandmother assumes responsibility for the girl's departure from tradition. The

grandmother blames herself for not showing adequate respect for tradition. She thinks she was too lenient. The grandmother then sacrifices her own life to show her love for her granddaughter. Her sacrifice demonstrates her belief in the sacredness of tradition and is an attempt to bring the daughter back to the old ways.

Protest is about generational conflict and the collision of cultures. The students will identify probably with the daughter. A concern is that if the play is not examined sensitively in the context of a more in-depth study of Japanese culture, stereotyped images could be reinforced or created. Banks (1989) discusses the possibility of this occurring if material is simply added without adequate preparation. Preparation involves exploring sufficient relevant cultural, social, economic, and historical information. Adding materials to the existing curriculum without changing the philosophical framework has been criticized. Stotsky (1994) also notes that in many cases material exploring cultures in different countries focuses on aspects of contact with western cultures. *Protest* is set in Japan, but it pits western values against traditional Japanese values. Neither the warm up, nor follow up activities, provide suggestions for greater cultural awareness and understanding. However, the play does illustrate that generational conflict extends across cultures. In the generational conflict students will perhaps see similarities between the daughter and their own lives.

The collection *Voices in the Spotlight C* contains an excerpt from K. Mansfield's short story "The Garden Party" (pp. 51-54), as well as a dramatic scripted version of the same excerpt (pp. 49-50). In this excerpt, a poor man is killed accidentally not far

from the home of a wealthy family about to host a garden party. Here is an excellent opportunity to discuss responsibility, empathy, sympathy and indifference in attitudes of the affluent toward the poor. There are no suggestions regarding this issue in the follow-up activities.

An excerpt from *What Glorious Times They Had* (pp. 58-66) by Diane Grant and Company introduces students to Nellie McClung, the Canadian suffragette. McClung is inspecting an unsafe factory where immigrant women are employed as factory workers. Many social and cultural issues could be explored dramatically and critically from this starting point. Not only are women's and immigrants' issues open for analysis and exploration, but the whole concept of change and the ability to cause change, especially by realigning power relationships, can be explored and extended.

The remaining selections include excerpts from: *The Terry Fox Story* by J. and R. Kastner and E. Hume; M. Richler's, *Jacob Two Two Meets the Hooded Fang*; Shakespeare's *A Midsummer Night's Dream*; and *Come Away, Come Away* by M. Moore. These selections provide the possibility of exploring cultural issues involving the disabled, children, and the aged. It is significant that the only selection with non-white characters is *Protest*. As previously discussed, the conflict in the play centres on a conflict with western values. This leads one to question whether this new anthology, *Voices in the Spotlight C*, falls into the category of merely "mentioning" other cultures to accommodate pressure to include ethnic content as discussed in Chapter Two (Apple and Christian-Smith, 1991).

Summary of Anthologies and Drama

In summary, the results of the analysis of the Grade Nine literature materials are consistent with more detailed studies of texts. Sleeter and Grant (1991) in studying American textbooks, including language arts texts, found that whites dominate the text books and storylines. In reinforcing one version of reality, Sleeter and Grant claim these textbooks participate in social control. The texts render socially constructed relationships between groups as natural. They select in some knowledge and select out others. Cultural differences are sometimes presented as a problem, a problem for people who are not of the white Anglo culture. This seems to be the case in some of the few selections dealing with diverse cultures in *Exit and Entrances* and *Voices in the Spotlight C*. This trend is evident in *Protest*, "From: *From Anna*", "Words to a Grandchild" and "What do I Remember of the Evacuation". The philosophical attitude underlying the texts seems also to neglect questioning the cultural assumptions of a traditional English literature curriculum with regard to race and ethnicity. Overall the selections in the anthologies are limited in the multicultural content they contain and the multicultural spirit they evoke.

Before and After Grade Nine

Grades Seven and Eight

A set of curriculum materials for one grade in one subject cannot include

literature representative of all cultural groups in a multicultural society. Stotsky (1994) states curriculum materials should ensure representation of various ethnic and cultural groups throughout a school career. Any gaps and imbalances in one year can be compensated for in other years. It is the context of the whole school experience of a child which should be examined. Such an analysis is beyond the scope of this study. However, the literature materials in the preceding intermediate grades, as well as the secondary level course, Literary Heritage 2201, are examined briefly to provide a broader context for assessing the multicultural spirit of the Grade Nine literature curriculum materials. The individual selections and accompanying suggested activities are not specifically discussed in this analysis.

The Grade Nine texts *Exits and Entrances*, *Passages*, and *Voices in the Spotlight C* are each one in a series of texts used also in Grades Seven and Eight. The philosophy, goals and objectives for each of the texts are consistent throughout each series. There is no formal study of novels in Grades Seven and Eight, but there is a junior high reading list from which students are encouraged to read. This list is now being updated and revised by a curriculum committee of teachers and co-ordinators at the Department of Education for the Government of Newfoundland and Labrador. This list is not analyzed in this thesis because it does not parallel the formal novel study in Grade Nine and, as of the present time, it is not yet complete.

The junior high anthologies preceding *Exits and Entrances* are part of the

Thresholds series. *Out and About* (1982) is prescribed for Grade Seven and *Crossings* (1982) is the text used in Grade Eight. An examination of the illustrations in these texts reveals that they have even fewer illustrations of non-white people than the Grade Nine text *Exits and Entrances*. In *Out and About*, there are no illustrations of Blacks or Asians and only four illustrations of Native North Americans: one is a photo of a Native man driving a dog team (p. 192); another is a rear view of a seated Native man; the third is a sketch of ten Native People being rescued by the thunder bird (p. 236); the other is a sketch of Chief Dan George (p. 362). The Native people in *Out and About* have a disproportionate representation in the chapter on fables and folktales. Five out of thirteen fables and folktales deal with native folklore and legends. None of these retellings are by Native People. One refers to the Inuit as the "Eskimo". There is one poem by E. Pauline Johnson and a biographical account of Chief Dan George. The subject of the Japanese internment in Canada is once again documented in the poetic memory of a childhood experience in the poem "Child in A Prison Camp" by Takashima (pp. 37-40).

The Grade Eight anthology *Crossings* is similar to the other two anthologies in the *Thresholds* series in multicultural content and spirit. *Crossings* contains four illustrations of people who are not white. One of these illustrations is a sketch of people on a ship, some of whose faces are coloured dark (p. 130). The other three illustrations are depictions of Native North Americans in traditional apparel (pp. 237, 267, 327). There are five selections by or about Native people. Three of these are in the category of myth and legend; one is a biography and the other is a short story. There is no Asian

representation either in illustration or in the literature. The only literature of black people represented is the poem "Peace" (p. 146) by Langston Hughes.

The preceding outline of the multicultural content in the intermediate anthologies, *Out and About*, and *Crossings*, studied in the schools of Newfoundland and Labrador in Grade Seven and Eight, illustrates that the deficiencies noted earlier in the Grade Nine anthology *Exits and Entrances* are not balanced by the content in these other texts.

The anthology of Newfoundland literature, *Passages*, is preceded by *Openings* (1980), in Grade Seven, and *Stages* (1983), in Grade Eight. There is no recognition of the French heritage in Newfoundland and Labrador in either anthology. There is no representation of Native Peoples in Grade Eight and there is only one piece representing the aboriginal experience in Grade Seven. This piece is the Inuit myth, "How Seals were Made" (pp. 142-143). Suspicion, prejudice and hostility between communities separated by a river are explored in Al Pittman's poem "The Border" in Grade Eight. The series is limited in its portrayal of Newfoundland and Labrador society. As previously noted, this deficiency was recognized and explained by the editors in each book of the series. Both *Openings* and *Crossings* explore themes similar to those outlined for *Passages* and have the potential to foster greater cultural awareness in students through understanding one's own culture.

Voices in the Spotlight C is the final drama text in the series *Voices in the Spotlight* also used in Grades Seven and Eight. Each of the books follows the same pattern which includes warm up exercises, followed by literary or dramatic selections.

Like the Grade Nine collection, both *Voices in the Spotlight A* (1990), and *Voices in the Spotlight B* (1990) depict people of various racial origins in the cover illustrations. The Grade Seven collection *Voices in the Spotlight A* contains an excerpt from Jean Little's novel *From Anna*. This excerpt deals with the first day of school for a German immigrant girl with poor eyesight. The collection has a brief excerpt from the play *Neighbour* by Gloria Sawai. The play is set on the Canadian prairies and portrays the devastation of a Norwegian immigrant family's crops by grasshoppers.

The Grade Eight collection, *Voices in the Spotlight B*, is perhaps the most broadly multicultural in content and spirit of the three texts in the series. The text contains another excerpt from *Neighbour*. This excerpt deals with prejudice between a French Canadian family and the Norwegian immigrant family. An excerpt from the play *New Canadian Kid* by Dennis Foon illustrates the difficulty of functioning in a new language and culture. Ella Manuel's *That Fine Summer* is excerpted and illustrates life in rural Newfoundland. This selection deals with attitudes toward people of mixed native and white ancestry as well as attitudes toward females. Two interviews from the book *Ten Lost Years* by Barry Broadfoot raise the issues of people being marginalized by poverty. Financial desperation during the depression of the 1930's precipitates violence in a family. Excerpts from the novel *Camels Can Make You Homesick* by Nazneen Sadiq depict a girl, Jaya, who learns to be proud of her East Indian heritage. With the support of a white friend, Michael, Jaya is able to overcome her hurt when her dance costume is vandalized before a recital. His friendship, as well as his appreciation for her ethnic

cultural heritage, enable her to repair her costume and perform in the recital. Jaya realizes that not everyone is racist.

All three of the *Voices in the Spotlight* texts make an attempt to be multicultural in content and spirit. This series does go beyond simply mentioning diverse ethnic cultures. Many of the situations, however, deal with the problems people of various ethnic cultures have when dealing with North American English culture. This leads one to question whether the philosophical framework and assumptions about culture and knowledge have changed. However, with respect to multicultural content and spirit, the series *Voices in the Spotlight* is an improvement over the *Thresholds* literature anthology series used to study the short story, essay and poetry in the intermediate grades.

Literary Heritage 2201

Following Grade Nine, many students elect to study Literary Heritage 2201 (see Appendix D). It is a two credit course offered in the senior high school program. This course was selected for comparison to the Grade Nine literature program, not only because it is commonly selected in Grade Ten, but also because of its title, "Literary Heritage". In the Newfoundland and Labrador *Program of Studies* (1994-1995), it is stated that this course gives particular emphasis to British, American and Canadian works (p. 154). The *Course Description* (1991) states that Literary Heritage 2201 "serves to introduce students to 'significant' works of their literary heritage" (p. 2). Who decides

what is significant? What assumptions are made about "their" literary heritage? Of seven novels listed, six are by British writers: *The Woodlanders*, *A Christmas Carol*, *Robinson Crusoe*, *The Secret Sharer*, *Oliver Twist*, and *Animal Farm*. One is American, *The Old Man and the Sea*. No Canadian fiction is suggested, although Cassie Brown's *A Winter's Tale* is listed for optional non-fiction study (*Program of Studies*, 1994 -1995).

Most works in the anthology *Literary Essays and Short Stories* (1982) are written by authors from Canada, the United States and England. There are three selections by French authors and one by a writer from Ireland. Most of the Canadian, British and American authors represent the white British traditions, with only Isaac Singer and Roch Carrier representing any different ethnic or cultural perspectives. Singer writes from a Jewish cultural perspective, Carrier from a French Canadian perspective.

The course title is Literary Heritage and the aim is to focus on works from the British Isles and North America. However, the course does not demonstrate that there are many literary traditions included in this literary heritage. By limiting the perspectives to such a narrow range others are devalued, and are seemingly rendered unworthy of being weighted equally with Bacon, Lamb, O. Henry, D. H. Lawrence and Sinclair Ross.

The drama component of Literary Heritage 2201 includes seven short plays, together with *Julius Caesar*. Similar inadequacies with regard to multicultural representation are evident in this genre. All of the characters are white and the values are western. The dramatic heritage spans the Greeks, the medieval period, the

renaissance, and the modern period. The modern plays are: *The Still Hearth* (Procunier), set in rural Newfoundland; *The Second Duchess* (Procunier, 1963), a dramatic sequel to Robert Browning's, "My Last Duchess"; *Still Stands the House* (Ringwood, 1939), set on the prairies; and *Overlaid* (Davies, 1948), set in rural Canada. *Overlaid* may not meet the standards set out by the guideline in the *Multicultural Education Policy* that materials be free of bias and stereotyping. The play contains a reference to working on the farm like a "nigger" (p. 2) and a New York doorman is described as a "coon" (p. 4). Although only a white, western, Anglo perspective is represented in the collection of plays, a variety of historical, rural, urban, and geographical perspectives within this cultural tradition is evident.

The poetry anthology *Poetic Insight* (1987) reinforces the British, American, and Canadian traditions. The anthology contains two hundred and seventy-three poems representing one hundred and thirty-three authors with additional poems in the *Teacher's Guide*. The guide states that the purpose of these additional poems is to enhance the historical focus of poetry study. Seven literary periods are represented spanning the middle ages to the modern era. The poems in the anthology which predate the twentieth century represent predominantly the white British tradition. Unfortunately, the twentieth century poems also under-represent non-white, or diverse ethnic cultural perspectives. Langston Hughes is the only black author included in *Poetic Insight* and there is a single poem by the Greek poet, Nikiphoros Vrettakos. However, a scan through the list of twentieth century authors reveals a paucity of representation from voices and traditions

outside of the white, western and specifically British, tradition.

The poetic selections taken from the lyrics of late twentieth century music are few, but an imbalance of white as opposed to black musicians is striking. Gordon Lightfoot, Don McClean, Chris de Burgh and Supertramp are the white musicians whose lyrics are conferred the status of meriting serious poetic study by inclusion in the text. Wedged in the middle of the song lyrics by these four white artists is "Swing Low, Sweet Chariot" which is described in the *Teacher's Guide* by the editors of the text as a "Negro spiritual" (p. 57). No current or recent black musicians have the lyrics of their songs included in the text. This lack of representation is disappointing when one considers the large contribution black people have made to modern music. This omission is an example of a missed opportunity to illustrate a literary heritage that is not static, but evolving, growing and inclusive of many ethnic and racial cultural traditions.

Morrison (1992) writes about the lack of exploration of a black presence in literary criticism. She states, "To enforce its invisibility through silence is to allow the black body a shadowless participation in the dominant cultural body" (p. 10). Is the absence of a recognized black cultural presence in *Poetic Insight*, particularly in the representation of the poetry of modern music, enforcing invisibility? Are black people rendered "shadowless" in their cultural participation? Is what is being said by the voices of black people of less value than the poetic utterances of white people? Knowledge has been described as socially constructed, involving that which is included as well as excluded. Students' knowledge, as well as students' perceptions of what and whose

knowledge is of most value, is being shaped by *Poetic Insight*. Thus, cultural hegemony of the dominant cultural tradition is ensured. The editors of *Poetic Insight* make the statement, "Poetry is the experience of another's mind...not a mirror to reflect your own" (p. 5). The selection of poems in the anthology does not appear to provide the experience of other cultural perspectives.

SUMMARY

The literature curriculum materials prescribed for Grade Nine, Grades Seven and Eight, as well as Literary Heritage 2201, are not permeated by "the spirit of multiculturalism" as advocated in the *Multicultural Education Policy*, or in the critical literature on multicultural education. The view of the world is unquestioningly white, western and Anglicized.

In this summary discussion, modified versions of the questions which framed the analysis of the *Multicultural Education Policy* are used to tie the materials back to the *Policy*, as well as to assess suitability for their use in a province committed to multicultural education in a multicultural country.

1. Do the current literature materials foster an understanding of multiculturalism?

Multiculturalism is not specifically defined in the *Multicultural Education Policy*. However, in the "Preamble" to the document, there is reference made to commitments involving human rights, freedom and equality made in international, national and provincial documents. These commitments are compatible with the understanding of multiculturalism as articulated previously in this study. Multiculturalism is part of a cultural process which is interactive and evolving. It involves both a recognition and affirmation of the many cultures which compose Canadian society. Multiculturalism extends beyond tolerance, acceptance and protection of human and civil rights. It allows shared control and participation in the institutions and public life of society. Multiculturalism is a process which fosters equality and justice for all citizens, and strives to overcome disadvantage, discrimination and prejudice.

The literature curriculum materials in Grade Nine, as a whole, do not give voice to an adequate representation of the cultures which compose Canadian society. The deficit in this area is not compensated in the literature materials of Grade Seven and Eight, or in Literary Heritage 2201. Teachers who use the existing materials, and who choose carefully the novels to be studied, can perhaps bring a multicultural perspective to the materials. They can use a critical pedagogy in the teaching of the materials which would foster an understanding of multiculturalism. For example, teachers can alert

students to the subtle use of biased language which may ultimately shape knowledge and perception. In addition, teachers can draw attention to the issues and questions raised in a text as well as the issues and questions that are ignored or omitted. More importantly, teachers can make students aware of the literary material representative of ethnic cultural groups which are either underrepresented, or omitted, in the literature materials prescribed for the literature courses described herein.

As previously discussed, the "spirit of multiculturalism" mandates a sharing in the cultural, social, economic and political life of the country. This sharing does not mean simply that western traditions and values are shared with those not from that tradition, but that diverse voices and traditions are heard and shared among us all. The literature materials presently provided for students of Newfoundland and Labrador in Grade Nine could limit their sharing in the diversity of their literary heritage of a multicultural country. The spirit of multiculturalism does not permeate the materials. An understanding and appreciation of multiculturalism may not result from the study of these materials.

2. Are the current literature materials in keeping with visions of multicultural education?

The literature materials prescribed for study in Grade Nine do not appear to have a vision or understanding of multicultural education as part of their underlying

philosophy. One can say without hesitation that the materials are not compatible with an understanding of multicultural education which embraces a critical pedagogy and refigures the underlying philosophical structure of knowledge and power outlined by Giroux (1991), McLaren (1994) and Banks (1989, 1993). However, it is possible to arrive at the conclusion that the materials are compatible with a very basic level of multicultural education for cultural understanding. This very basic level of multicultural education assumes that some material, even very little material, from or about diverse ethnic groups is added to the curriculum without changing the framework or philosophy of the underlying curriculum (Nieto, 1992). This may be said to be the case in the Grade Nine literature curriculum because even though there are minimal efforts made in the materials to consider cultures and perspectives other than the dominant white Anglo culture, diverse ethnic cultural perspectives are not completely ignored. This is particularly true in the drama anthology *Voices in the Spotlight C*. In addition, some of the novels lend themselves to the exploration of issues relating to culture, diversity, oppression and injustice.

Furthermore, broader cultural understanding can be developed through coming to a greater understanding and awareness of one's own culture. The anthology of literature from Newfoundland and Labrador, *Passages*, explores the cultures of the province, even though some cultural deficiencies and omissions are evident. In order to ensure a minimal level of multicultural education for cultural understanding, much depends upon a teacher's careful selection and sensitive, critical treatment of the material

suggested for the prescribed curriculum.

Finally, one must consider also whether the literature materials for Grade Nine are compatible with the vision of multicultural education articulated in the *Multicultural Education Policy*. In Part One of this chapter, I have analyzed the vision of multicultural as articulated in the *Policy*. In this analysis I noted that the vision of multicultural education articulated by the *Policy* is limited. Multicultural education is defined in the *Policy* "as education that promotes cultural understanding and facilitates cultural accommodations". The desired outcomes of multicultural education are listed in the *Policy*. They are "an increased knowledge about other cultures, an appreciation of other ways of life, and crosscultural social and communication skills." It is also stated that the "spirit of multiculturalism should permeate the whole educational system." This includes curriculum, teaching methods and resource materials. As discussed previously, these ideals and goals are undermined by inconsistencies in the language of the *Policy*, as well as by too much attention to superficial cultural differences and insufficient attention to shared human similarities and developing a critical understanding of culture.

The Grade Nine literature materials in the hands of a teacher sensitive to cultural and multicultural issues may possibly foster greater cultural understanding. One must question, however, how much knowledge and appreciation of other cultures, as well as crosscultural communication and social skills, can really be attained by students, when the multicultural content of a program is as meagre and insufficient as the level of diverse cultural content in the Grade Nine literature materials has been shown to be. The

spirit of multiculturalism cannot be said to permeate the curriculum materials for Grade Nine. This applies to both the literary selections as a whole and to the teaching strategies suggested in the pre-reading and follow-up activities to the selections both in the student texts, as well as in the guide books for teachers which accompany the student texts.

- 3. Is the geographic isolation and limited exposure to diverse ethnic groups experienced by many students and teachers in the Province of Newfoundland and Labrador addressed in and balanced by the literature materials?**

D'Oyley and Stanley (1990) state that multicultural education is necessary for all students, even those in ethnically homogenous communities. Students may move to ethnically diverse communities. Prejudices and stereotyped attitudes can exist among people who have had little or no exposure to other ethnic groups. Through gaining a greater understanding of culture, diversity and the process of cultural change, students should gain a self-confidence to understand and reach out to others. Through multicultural education, students everywhere may learn not to be threatened by difference and change.

The world is described frequently as a global village. Technology has softened our cultural borders. Giroux (1991) states the necessity for all students, in fact all citizens, to become "border crossers"; a skill essential to understand the cultural, social, and economic position of other people. It is important that people can figuratively cross

cultural borders to understand the experience and perspectives of others, if there is to be a true democracy. Through multicultural education these borders can be crossed in isolated ethnically homogenous communities. All students need the awareness, knowledge, and critical skills to deal with the challenge of democracy in a multicultural country and a shrinking world. For these reasons and others, it is important that the literature materials and teaching strategies bring a well rounded multicultural perspective to geographically isolated and ethnically homogenous communities. As was noted in the analysis of the *Policy*, the geographic isolation of ethnically homogenous communities is not acknowledged as a challenge for educators by the writers of the *Policy*.

The challenge in Newfoundland and Labrador is to provide experiences through literature that will expand students' view of the world regardless of where they live. These experiences will not necessarily occur simply because multicultural materials are added to the curriculum. As was discussed previously in Chapter Two, teacher education and preparation (Nieto, 1992), as well as adequate student preparation for and follow-up to exposure to the multicultural material, is necessary (Banks, 1989). Through multicultural literature students may come to appreciate not only the differences between cultures, but to understand and nurture the similarities shared by all people.

Multicultural education through the study of literature is essential, not only for the ideal of creating open, accepting people who are citizens of the world, but also to prepare Newfoundland and Labrador students for the very practical eventuality that they may not always live in the communities which they call home. Decades of economic

hardship in this province have resulted in a history of emigration to more economically prosperous locations. The future indicates that this trend may continue due mainly to the collapse of the once abundant northern cod fishery. Newfoundlanders may be economic refugees within Canada. People who were once citizens of small, rural, ethnically homogenous communities may become permanent residents of ethnically diverse cities.

The sample of literature materials examined indicates the literature materials are not imbued with the "spirit of multiculturalism". The materials do not contain a sufficient quantity or variety of cultural experiences or perspectives. Neither the teacher's guides, nor student texts, provide or suggest adequate materials and activities for background preparation and critical inquiry on cultural issues. It must be noted, however, that teachers may supplement the prescribed materials with other resources, as well as provide opportunities for background preparation and critical inquiry. The sample literature materials alone do not bridge the geographic isolation and the ethnic homogeneity of many of the province's communities. Such a bridging is necessary in order to bring all students to an understanding and appreciation of life in a multicultural country.

4. Is there a need for curriculum review and change?

The analysis of the literature materials indicates that the current Grade Nine

literature materials alone will not foster an understanding of multiculturalism. As a whole these resources are not compatible with the higher, critical levels of multicultural education outlined in this study. In addition, these materials are not likely to facilitate and enable students and teachers to achieve the outcomes of multicultural education as articulated in the *Multicultural Education Policy*. As previously discussed, some of the selections, such as *Shane* (Schaefer), may not withstand the guideline which advocates that a school curriculum should be free of cultural bias and stereotyping. Finally, the sample literature materials, in and of themselves, do not bridge the ethnic and geographic isolation of some students' situations so as to facilitate their participation in a multicultural country. Instead, the literature materials in Grade Nine are limited to the reproduction of dominant beliefs, traditions, values, and attitudes. They do not appear to be readily compatible with a vision of culture and education which involves forging new identities, understandings, and ways of seeing oneself and the world.

Based on these findings, with respect to the literature materials prescribed for Grade Nine, one can determine that revision of the literature curriculum materials is required at that grade level. If the *Multicultural Education Policy* is to be more than an exercise in tokenism, one step in ensuring its validity is revision of the literature materials in Grade Nine.

There have been no recent major review initiatives in the area of multicultural education and literature programs in Newfoundland and Labrador. Most literature courses have been in place in the school curriculum since 1982. As was noted previously

in this chapter, the drama component of the intermediate literature program was recently revised resulting in the addition of the series of books *Voices in the Spotlight*. No other changes have occurred in the recent past which have affected the materials or philosophy of either the intermediate literature curriculum or the high school credit course Literary Heritage 2201.

It is important to note that Atlantic curriculum review committees have begun to meet. Their purpose is to begin the process of devising a common curriculum for the four Atlantic provinces. An important issue pertaining to multicultural education concerns how much impact the *Multicultural Education Policy* will have on future curriculum revisions which occur at the interprovincial level.

The *Multicultural Education Policy* legitimizes a vision and understanding of multicultural education in Newfoundland and Labrador. The vision of multicultural education articulated by the *Policy* is neither perfect nor comprehensive. When viewed in the light of the critical literature on multiculturalism and multicultural education, the *Policy* presents a limited, and even superficial, understanding of multiculturalism and multicultural education. There appears to be very little linkage between the critical literature and the *Policy*. The focus in the *Policy* is on external and readily identifiable differences between cultural groups. A critical understanding of culture and the cultural process is not advocated. There is no reference to fostering an awareness of the similarities human beings share beneath overt cultural differences.

It must be stated, however, that despite the predominantly negative outcomes of

the analysis in this study with respect to *Multicultural Education Policy* and the selected critical literature on multicultural education, the *Multicultural Education Policy* represents a positive initiative in the area of multicultural education. It is a first step. The *Policy* provides an impetus and rationale for curriculum revision in all subject areas. The analysis of the Grade Nine literature materials in the context of the *Multicultural Education Policy* clearly demonstrates the need for curriculum review and change.

CHAPTER FOUR

CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

SUMMARY OF FINDINGS

The *Multicultural Education Policy* for Newfoundland and Labrador is an official commitment to multicultural education in the province. It is stated in the *Policy* that the spirit of multiculturalism should permeate the whole system of education. This spirit should permeate the underlying curriculum philosophy, the curriculum materials, and the interactional and pedagogical contexts of educators in schools. The *Policy*, however, falls short of such an ideal in its specific recommendations. This conclusion has been reached after examining the *Policy* with respect to the four criteria outlined in Chapter Three:

1. Does the *Policy* present a clear understanding of multiculturalism?
2. Does the *Policy* present a clear vision of multicultural education?
3. Does the *Policy* provide a framework and philosophy for curriculum review?
4. Does the *Policy* recognize and address the challenge in bringing multicultural education to geographically isolated and ethnically homogenous communities?

As discussed in the analysis of the *Policy* in Chapter Three, the *Policy* does not

present a clear understanding of multiculturalism. The term is not specifically defined and the language of the *Policy* reinforces the centrality and separation of the dominant culture from other cultures.

The vision of multicultural education articulated in the *Policy* is limited. This vision is not compatible with the higher critical levels of multicultural education described in the review of the literature in Chapter Two (Nieto, 1992; Banks, 1989; Giroux, 1991). The actual vision of multicultural education, as it is set out in the *Policy*, with respect to the definition, outcomes and implementation suggestions, does not measure up to the ideal of a multicultural spirit permeating all aspects of the system of education. The specific suggestions for implementation fall short of this ideal. In addition, the vision of multicultural education is one which would not necessarily foster a high level of cultural understanding. There is attention to recognizing, appreciating and accepting obvious cultural differences between people of different cultures, but there is no attention paid within the *Policy* to fostering an awareness of human similarities. The development of a greater personal understanding of culture and the process of cultural change is not advocated within the document.

The *Policy* does provide a rationale and impetus for curriculum review and change. It falls short, however, in providing an adequate philosophical foundation and framework on which to build a solid curriculum dedicated to multicultural education. Instead, it is suggested in the *Policy* that material highlighting the contributions of members of other cultures is to be added to the curriculum where appropriate. The

curriculum materials currently in use are to be reviewed for bias and stereotyping during the normal review process. The issue of who will make these decisions and reviews is not addressed. It is my contention that in the area of curriculum review and revision, the *Policy* allows for *ad hoc* adding on of multicultural material, rather than providing the opportunity for serious critical analysis of the existing curriculum including the materials used.

Finally, as demonstrated earlier in the analysis of the *Multicultural Education Policy*, the *Policy* does not deal with the challenge of bringing multicultural education to geographically isolated and largely ethnically homogenous communities within the province. Cross cultural exchanges are mentioned; however, the challenge of isolation is not specifically addressed.

The brief discussion of other recent policy documents produced by the Government of Newfoundland and Labrador leads to the question of how much practical and philosophical influence the *Policy* will have on future policy initiatives undertaken by the Provincial Department of Education. It is not an auspicious sign that multicultural education is not specifically mentioned in *Our Children Our Future: Royal Commission of Inquiry into the Delivery of Programs and Services in Primary, Elementary, Secondary Education* (1992) or *Adjusting the Course, Part Two* (1994). Nevertheless, it would appear that many of the goals and objectives underlying the basic levels of multicultural education are contained within *Our Children Our Future*. The *Policy* and *Our Children Our Future* are not ideologically incompatible. Furthermore, one would assume that the

Multicultural Education Policy should inform and influence policy initiatives in all areas of curriculum, instruction and teacher development undertaken by the Department after 1992. There is no suggestion of this influence in *Adjusting the Course, Part Two* which was produced a mere two years after the *Multicultural Education Policy* was released.

Following the analysis of the *Multicultural Education Policy*, the Grade Nine literature materials prescribed for study in Newfoundland and Labrador by the Provincial Government were examined. It is my conclusion that these materials as a whole are not permeated by the spirit of multiculturalism. As a package, these materials would not readily foster an understanding of multiculturalism, particularly if the teacher were not sensitive to multicultural issues.

There is a deficiency in the quantity and variety of multicultural content in the sample materials. The materials are not readily compatible with the higher levels of multicultural education advocated in the review of the literature in Chapter Two. There is a lack of critical inquiry in the pre-reading and follow-up activities to literary selections, as well as a prevalent and pervasive underlying assumption of the centrality and dominance of the white western culture.

The Grade Nine literature materials would not bridge the geographical and ethnic homogeneity experienced by many students of Newfoundland and Labrador, and bring students to share in the multicultural nature of Canada. It has been noted, however, that the importance of the local cultural heritage of Newfoundland and Labrador is recognized in the materials.

Finally, as a result of the findings summarized above, curriculum review and change is essential. This review and potential for change is given legitimacy in the existence of the *Multicultural Education Policy*.

IMPLICATIONS FOR CHANGE IN MULTICULTURAL EDUCATION

The findings from the analysis of the *Multicultural Education Policy* and the sample Grade Nine literature materials give rise to implications for the future of multicultural education in the province. These implications involve the underlying curriculum philosophy, curriculum materials, and curriculum implementation by the teacher.

As stated previously, the *Multicultural Education Policy* does not provide changes in the philosophical framework underpinning the present curriculum materials. This lack of philosophical change has implications for the longevity and effectiveness of the *Policy*. The broad statement of belief in the "Implementation Guidelines" of the *Policy* suggests the potential for philosophical change. The "spirit of multiculturalism should permeate the whole educational system" and "be reflected in attitudes and expectations of educators and students and in interactions with students, parents, and the community." However, the definition of multicultural education and its outcomes, combined with the specific recommendations for implementation of the *Policy*, do not work practically toward changing the philosophy either immediately, or in the long term. Attention to chiefly

superficial multicultural differences and detail are simply fit into, or overlaid on, the present curriculum with a blanket intention to eliminate bias and stereotyping in the curriculum. This may be a realistic approach in a province with few ethnic minorities and few educational dollars. However, without a philosophical change which informs curriculum development and implementation, as well as continuing teacher education in multicultural issues, it remains uncertain how much impact the specific recommendations in the *Policy* will have on the students and teachers in the province.

The review of the curriculum materials in this study indicates that the *Policy*, though limited, has implications for the future development and selection of curriculum materials in the province. The current literature curriculum materials for Grade Nine are not compatible with a policy that states a multicultural spirit should permeate all curriculum materials. This spirit is not evident in the materials, although a sensitive and critical teacher may bring this spirit to the materials and to the classroom.

As the critical literature used to ground this study indicates, this development and change should involve a transformation of the philosophy and structure of the curriculum to include the diversity of traditions which makes up the literary heritage of students in Newfoundland and Labrador. Such a process will involve the approval and development of new materials and teachers' guides. If the Provincial Department of Education is serious about implementing the *Policy*, it is likely publishers will respond to the *Policy* in attempts to ensure a multicultural spirit exists in the texts they produce and market. This applies particularly to texts which are used on the national market, as multicultural

education issues are major concerns in the provinces of Ontario and British Columbia. As was noted in Chapter Two, texts are economic commodities and publishers respond to demand (Apple & Christian-Smith, 1991). Texts produced for the national market which are used in Newfoundland and Labrador may address multicultural concerns. This further supports the requirement to implement the initiatives for multicultural education in Newfoundland and Labrador to ensure that the underlying philosophy of education and teachers' attitudes and practices are compatible with the texts.

The move to increase the multicultural content of texts has been shown to be already evident in the new intermediate drama program *Voices in the Spotlight* produced in Ontario. Although some may find the multicultural content insufficient in this new drama series, it will be for educators and curriculum makers to determine whether the multicultural content of a text goes beyond the category of simply mentioning diverse ethnic groups as described by Apple and Christian-Smith (1991) and discussed in Chapter Two. Educators must determine whether the multicultural content is pervasive or superficial. To make these judgements educators need to be informed and aware of multicultural education issues.

The *Policy* and its implementation will require considerable ongoing teacher education in multicultural issues. The need for teacher education in the area of multiculturalism is acknowledged in the *Policy* and results are already evident in this area as there is now a course offered in multicultural education at Memorial University of Newfoundland. Workshops and cultural exchanges are advocated in the *Policy* for

teachers as part of ongoing education, however, evidence of these initiatives is scant. These initiatives have to continue and be extended. Unfortunately, the current economic climate makes inservice teacher education difficult. It costs money and often takes the teacher from the classroom. However, for multicultural education to be effective, it has to be understood, appreciated and valued by the teacher. Many Newfoundland students are taught by teachers who have had limited contact with other cultures and probably little, or no, preservice or inservice education on cross-cultural or multicultural education. The development of appropriate multicultural teacher attitudes and behaviours is a massive task which will require considerable long term financial support for ongoing teacher education in this area.

The review of the critical literature in this study has revealed that the selection and development of curriculum materials, particularly novels, should be accompanied by some level of teacher involvement (Nieto, 1992; Stotsky, 1994). However, sufficient flexibility for teachers to select alternate materials to those prescribed by the Provincial Department of Education does not now exist in many classrooms. Of course, if such flexibility were to be provided, one would need confidence that the teachers were sufficiently aware of, and educated, in multicultural issues. Thus the need for continuing teacher education in the area of multicultural issues is further highlighted.

The *Policy* does not address the possibility of a critical pedagogy either explicitly or implicitly in its recommendations for implementation. One could argue that a critical pedagogy is not an essential component to multicultural education in general, particularly

in the light of the basic limited level of multicultural education articulated in the *Policy*. The review of the selected critical literature (Chapter Two) has shown that a critical pedagogy is essential for a level of multicultural education which fosters an understanding of culture, knowledge and the cultural process of production in relation to one's own culture and others. As was discussed, a critical perspective ultimately provides an understanding of power structures and the interactional context of those structures (McLaren, 1994). The absence of such a critical pedagogical perspective in the *Policy* may well have implications for perceived relevance of multicultural education for many students in Newfoundland and Labrador. Any initiative or policy which is not perceived as relevant by those affected may be limited in its effectiveness. Such possible implications should be considered concerning the *Multicultural Education Policy* and its potential relevance to the students and teachers affected by it.

Teachers who engage in a critical pedagogy, who examine power issues and the evolving, interactive nature of culture may be the necessary ingredient, or the catalyst, to make multicultural education particularly relevant to students of the province. Newfoundland students may now feel vulnerable and marginalized as their place in and contribution to this multicultural country are being questioned, and even threatened, with the collapse of the northern cod fishery. The future of many of the province's communities is being debated publicly and privately. A multicultural approach to teaching and learning facilitated by a critical pedagogy could possibly assist in equipping rural students to deal with the changes occurring in their communities and lives.

Multicultural education was born out of recognition of the inequities of the school system in relation to culture. It was discussed in Chapter Two that school may have a negative effect on students whose cultural differences stem from socio-economic as well as ethnic and racial origins. This has special significance for Newfoundland and Labrador when promoting multicultural education in an economically depressed and rural environment. Multicultural education must be promoted not only in relation to what is taught but also how it is taught. Critical multicultural education challenges the curriculum and the interpersonal dynamics operating in a school. It is possible that multicultural education, implemented through a critical pedagogy, may have more relevance to students living in ethnically homogenous communities than is readily apparent. Such a critical pedagogy would provide the basis for an underlying philosophical change which would affect the actual *Multicultural Education Policy*, the development and selection of curriculum materials, the implementation of curriculum, and teacher education with respect to multicultural education.

A multicultural education policy mandates a curriculum that is multicultural in spirit. As was discussed in Chapter Three, the *Policy* does not explicitly define what this multicultural spirit is. Instead, the specific recommendations in the Implementation Guidelines indicate an understanding of multiculturalism which addresses the surface level manifestations of culture only. Arriving at a curriculum that is multicultural in spirit is a challenge. The review of the literature and analysis of the data have shown that a curriculum which is multicultural in spirit and practice poses challenges beyond

the simple inclusion of multicultural content. It poses challenges on three levels: the philosophical framework; material development and selection; and at the stage of teacher implementation. These three levels, though distinct, are interrelated and interdependent. It is largely out of these concerns that broad implications for multicultural education and literature curriculum content emerge. Following from these implications, the recommendations for the *Multicultural Education Policy* and literature curriculum materials in Newfoundland and Labrador are outlined.

RECOMMENDATIONS

The recommendations arising from the examination and discussion of the *Multicultural Education Policy* and the prescribed Grade Nine literature materials are set out below according to three areas: implementation of the *Policy*; curriculum materials; and teacher preparation.

Implementation of the *Policy*

The *Multicultural Education Policy* presents a limited vision of multicultural education for the province of Newfoundland and Labrador. In order for the *Policy* to be effective at all, even according to its limited vision, all educators must know about it and heed it. It should inform all other policies and curriculum development initiatives.

Educators and members of groups who were involved in the establishment of the *Policy* cannot rest complacent now that it is now official policy. Multicultural policy in Canada is presently undergoing criticism. Because of this criticism, it may be easy for politicians and administrators to delay implementing or extending the specific initiatives suggested in the *Policy*. It is recommended, therefore, that educators be vocal in insisting that initiatives discussed earlier in the area of teacher education and curriculum revision are undertaken.

The second recommendation is that the *Policy* be officially reexamined. This recommendation is made as a result of four factors considered in combination. These factors are: the *Policy* is limited in its vision of multicultural education; multiculturalism is now under attack and scrutiny in general in Canada; the current system of education in Newfoundland and Labrador is undergoing a process of reform; many people of Newfoundland and Labrador are caught in the midst of an environmental and economic crisis which will affect their futures and the continuation of their culture as they know it. The *Policy* should be reexamined not with the intent of narrowing its vision, but to ensure that the *Policy* goes beyond the superficial trappings of multiculturalism criticized by Bissoondath (1994), and previously outlined in Chapter Two.

The *Policy* can be viewed critically without being threatened. This is part of the dialogue that critics such as Bissoondath (1994) argue is necessary but so often absent in discussing multicultural policy. Such a dialogue is necessary for multicultural education because in the selected review of the critical literature in Chapter Two, it was

shown that multicultural education at it best involves critique beyond the superficial and the obvious. The *Policy* should be revised according to three criteria: a) to ensure that educators look at similarities people of diverse cultures share, as well as differences which separate them; b) to ensure that students grow in their understanding of culture, the cultural process, and the relationship between culture and knowledge; and c) to ensure its relevance and effectiveness in the cultural context experienced by the students of Newfoundland and Labrador.

In addition, it is recommended that all present and future educators be made aware of the current *Policy*, or any revised policy, and, further to this, be given direction and professional development relating to multicultural issues. It is particularly crucial that educators involved with curriculum revision and development are more than superficially knowledgeable in the area of cultural issues and representation.

Curriculum Materials

The *Multicultural Education Policy* has implications for the development of curriculum materials in all areas. The *Policy* offers, however, specific challenges to the literature curriculum. It is a challenge to select an appropriate anthology or group of novels for any literature course. When considering multicultural issues in the context of literature curriculum content, how does one decide which texts go beyond "mentioning"? The potential bank of materials from which educators may select is vast and continually

growing. There is more to be excluded from literature curriculum content than included. However, as presently constituted, the Grade Nine literature curriculum materials are not satisfactory in terms of multicultural representation and concerns.

Three recommendations pertain specifically to the Grade Nine materials. First, *Exits and Entrances*, the Grade Nine anthology, does not go beyond the level of merely mentioning a selected few diverse ethnic groups. As was shown in the analysis of the data, it is questionable whether this text can even be put in the most basic category of addressing multicultural issues through mentioning. It is recommended that *Exits and Entrances* be replaced with a more inclusive text. Second, the local materials, represented by *Passages*, should be updated and broadened to include a greater variety of cultural perspectives in the province. Third, the list of novels should be revised and expanded. *Shane* and *Flight into Danger* should be dropped from the list and novels representing a greater variety of cultural perspectives and experiences added. What is more, teachers should be encouraged to take cultural diversity into account in choosing their particular selections from the list of recommended novels.

It is difficult to prescribe curriculum materials with a multicultural spirit which will satisfy all interests. The review of the critical literature in Chapter Two demonstrates that in order for the philosophical framework of the curriculum to change, teachers have to be active in the development of curriculum (Nieto, 1992). For these reasons it is recommended that teachers be actively involved in curriculum development and implementation. There should be sufficient flexibility and provision for teachers to

be given opportunities to choose alternative novels, plays and anthologies in place of or in addition to those prescribed by the Provincial Department of Education.

Further support for this requirement of flexibility is found in the observation in Chapter Two that students need sufficient background preparation when studying aspects of diverse cultural groups (Banks, 1989). This cultural preparation can be provided by allowing content in different subject areas to be integrated in meaningful and comprehensive ways. For example, a teacher studying South Africa in Social Studies may prefer to explore *Waiting For the Rain* (1987) by Sheila Gordon, a novel about two South African boys, one white, one black. Groups studying the InnuIt may prefer to read the English translation of Mette Newth's Norwegian novel *Abducted* (1989), the story of an InnuIt girl and her fiancé who are captured and brought to a life of slavery. Novels such as these may not necessarily be on an official list of prescribed or recommended materials. However, teachers who may be examining these cultures in other curriculum areas may wish to explore these cultures more personally through literature.

An example of a Grade Nine anthology which is more current and multicultural in spirit than *Exits and Entrances* is *Galaxies III* (1992). It contains a number of pieces in translation from various countries, English writings by ethnic minority authors, as well as classic pieces by writers such as D.H. Lawrence, Wordsworth and O. Henry. This anthology will not satisfy everyone. The traditionalists will find classic content lacking. Blacks and Asians may feel that they are still in the "mentioning" category with too much

emphasis being given to the writing of aboriginal people. In my view, *Galaxies III* is more acceptable than the anthology currently used as it reflects a greater cultural diversity in its selections and in its visual component.

It is not the intent of this study to recommend specific anthologies and novels to replace the current materials, rather to cite only a few examples of possible alternatives. It is time for teachers and other curriculum makers to look beyond the existing curriculum materials. It is recommended that a thorough literature material review be conducted to ensure that the selected materials meet the challenge of the dual criteria of excellent literary merit and a multicultural spirit.

Teachers must not wait for the materials to officially change to infuse a critical multicultural perspective. This perspective can be brought to any set of materials. Such a perspective can aid and encourage the students to look critically at what is included, as well as excluded. Teachers can assist students to see how knowledge and a world view is shaped through the selection of curriculum materials.

Teacher Preparation

Teacher education and inservice in multicultural education should be a comprehensive and long term process. Comprehensive teacher preparation is essential to the success of multicultural education. As discussed in Chapter Two, becoming a multicultural teacher involves a process of transformation where the teacher becomes a

multicultural person. Such a transformation involves confronting one's own biases and developing the capacity to see reality from a variety of perspectives (Nieto, 1992). Advocates of multicultural education in Newfoundland and Labrador have to be vocal in demanding preservice and inservice education in this area. However, the resulting multicultural awareness need not arise separately from teacher education in other subject areas. Multicultural teacher education can be part of ongoing teacher education in the regular subject areas such as literature and social studies. It is recommended that teachers be preserviced and inserviced in multicultural education through dedicated programs and with the infusion of a spirit of multiculturalism in teacher education in all subject areas.

Interrelationship of Recommendations

The implications and recommendations for the *Multicultural Education Policy* in relation to the literature curriculum content materials in Grade Nine are interrelated and interdependent. Changes to content cannot be considered without reference to teacher preparation, curriculum implementation and the contextual, philosophical framework. Thus, it is difficult to discuss one aspect without venturing into a discussion of the other aspects. What emerges is not a pyramid of levels from philosophy, to content, to teacher, nor a set of independent steps, but a cycle where each aspect is essential to the educational life of the other.

CRITICAL QUESTIONS AND SUGGESTIONS FOR FURTHER STUDY

This study concerned itself with the implications of the *Multicultural Education Policy* in relation to the Grade Nine literature curriculum materials. Many other avenues for study in relation to the *Policy* and multicultural education in the context of Newfoundland and Labrador remain to be explored. In this section possible areas for further study are identified.

In order to better understand the philosophies and attitudes that informed the *Multicultural Education Policy*, the pressures and processes that led to the formulation of the *Policy* should be explored. Was multicultural education perceived as a need by educators in the province? Did teachers request such a policy? Which individuals, or groups, were part of the movement to demand an official policy? Whose interests and philosophies are dominant in the *Policy*? Do the actual process and the persons involved with the formulation of the *Policy* shed any light on the strengths and the deficiencies in the document?

Both the *Policy* and the critical literature on multicultural education recognize a need for teacher education on multicultural issues. Before embarking on teacher education initiatives, one should examine current attitudes of the teachers of Newfoundland and Labrador concerning multicultural education. Are multiculturalism and multicultural education perceived positively or negatively by teachers in the province? Is multicultural education perceived by teachers to have any relevance, or

value, in their local context? The knowledge gained by information in this area would assist in focusing future teacher education initiatives.

The analysis in this study assumed that multicultural education based upon texts and materials from Canada and the United States is appropriate for Newfoundland and Labrador. This assumption is, however, subject to challenge. An examination ought to be undertaken to determine the cultural effects upon rural Newfoundland and Labrador of the urban middle-class bias that exists in most curriculum materials.

Similarly, there is unquestionably a male bias to the materials reviewed in the course of this study. An examination should also be made of the cultural representation of women in the curriculum materials, remembering that they should include representation by women of other than the dominant culture.

Some of the goals, objectives and ideals of multicultural education may also be the goals, ideals and objectives of other curriculum areas or policy initiatives. In order to avoid duplication, and to facilitate implementation of multicultural education, further study should be undertaken to identify curriculum and policy areas where similar values, goals and attitudes are promoted. These may be traditional subject areas or new curriculum perspectives. For example, global education is an area being developed and explored by many educators. How compatible are the language, values, and objectives of global education with those of multicultural education? Perhaps curriculum development and teacher education initiatives in these areas can be consolidated. Opportunities for linkage and integration of multicultural education with traditional

subject areas and new curriculum and policy initiatives should be formally and systematically explored and pursued.

The attitudes and values, as well as the underlying philosophical beliefs and presumptions, inherent in the prescribed curriculum materials in all subject areas at all grade levels should be examined to determine whether or not these materials are compatible with a vision of curriculum that sees a multicultural spirit permeating the curriculum.

Finally, a potentially controversial question has arisen for me in this study. Is the term "multicultural education" the best term one can use in attempting to foster cultural awareness? Are educators couching the desired outcomes, objectives, goals and ideals of what is called "multicultural education" in inappropriate language? What are the affective implications of the term "multicultural education" on educators, students, and Canadians in general? On the people of Newfoundland and Labrador? Has the term become so politically charged that it has outlived its potential to unify people while at the same time giving legitimacy to diversity? Is the term "multicultural education" the most appropriate one to use to foster a higher level of awareness of culture and the cultural process, of change and of diversity, of the possibilities for acceptance and accommodation, as well as of the possibilities for empowerment through a critical understanding of knowledge and its construction? Is this phrase, "multicultural education", the most appropriate term to use to bring the all of the students, teachers and people of Newfoundland and Labrador into full and equal participation in the diversity

of Canadian life?

TOWARDS A MULTICULTURAL SPIRIT

The *Multicultural Education Policy* is a beginning, a starting point from which curriculum revision in all subject areas can be officially justified. From a critical standpoint it is not a perfect policy; rather, it is a tentative assertion of the basic levels of multicultural education. It does, however, invite reflection and revision to ensure that a multicultural spirit permeates the educational system including the literature curriculum materials. It is my contention that the literature curriculum materials currently prescribed for Grade Nine are not multicultural in spirit. Revision to this curriculum is necessary. The challenge, however, is far greater than choosing appropriate prescribed materials and texts. It involves changing the philosophical assumptions in the curriculum and changing the attitudes and practices of teachers in the classrooms.

Any attempt to revise the curriculum materials so that they are in keeping with the *Multicultural Education Policy* and reflect the best possible thought in multicultural education should place the materials in the context of the whole school learning environment. The literature curriculum cannot be viewed as isolated sets of graded material. All cultural interests, perspectives and experiences cannot be crowded into one anthology or novel list. The curriculum for each year has to be seen in the context of thirteen years of multicultural literary experience in the schools. Such a multicultural

literary experience would build on fables, folktales, myths, legends, poetry, fiction, non-fiction and biography from many cultures. A text cannot be judged fairly in isolation. No one text can ever satisfactorily go beyond the "mentioning" category for many cultures. Rather, a text and curriculum have to be looked at in the context of a child's whole school experience. This includes what has been studied before, what will be studied later, and how the teacher deals with the material. Finally, all of these school learning experiences have to be put in the context of the life experiences of students.

In order to ensure that a multicultural spirit pervades the educational system, there must be a philosophy of multiculturalism inherent not only in the curriculum materials, but also shared by the teacher bringing these materials, and this philosophy, to the students. This philosophy involves a recognition of a shared humanity between people of different cultures and includes a critical pedagogical perspective.

Multicultural education ultimately involves transformation. Transformation of the philosophy underlying the curriculum, of the materials, and of the people involved in the whole educational process. In Chapter One of this study, it is suggested that the aim of critical inquiry is to transform the world by raising consciousness and thereby motivating change. This change or transformation may be facilitated by the process of critical analysis (Guba, 1990). This particular critical study has resulted in such a personal transformation in me, which I hope will be carried through into my interactions with students in the exploration of literature and other subject areas. No longer will I be able to work unquestioningly within a prescribed curriculum without examining both

the knowledge that is included as well as excluded. I will continue to question whose view of the world I am presenting as official knowledge to my students. Through shared critical learning experiences, the transformative process should continue to evolve in me as a teacher, and in the students with whom I share learning.

This study was concerned with *Multicultural Education Policy* and the Grade Nine literature curriculum content. It emerged from personal experience with my students and with the literature curriculum content. In my exploration of multicultural education possibilities, I have come to realize that multicultural education would benefit not only ethnic minority students, but all students. Nieto (1992) states that the world needs "adults who are critical thinkers and who can confront and resolve complex issues such as ethnic polarization, nuclear disarmament, and rampant racism in sensitive and ethical ways" (p. 300). Newfoundland and Labrador needs such thinkers to deal effectively with the future, which will continue to evolve around many complex social, economic, political, and cultural issues. These need to be handled sensitively and ethically.

Multicultural education, through literature, should not be regarded either as revolutionary pedagogy, or as passing fancy. At the close of the twentieth century, as educators discuss "global", "peace", and "environmental" education, multicultural education through literature should not be seen as a threat to western cultural heritage, but as an affirmation of all cultures. It should be viewed simply as a means by which one can achieve a high level of literary appreciation, experience and critical awareness, and at the same time recognize and appreciate the similarities and the differences among

all people. Through literature we come to know that we all share the same human condition.

As Newfoundland and Labrador is now sitting precariously on the edge of both an ocean with few fish, and a multicultural country with an uncertain future, it is not enough to simply look behind and inward at ourselves. We must equip ourselves and our students to look out to the people of other cultures, to the people with whom we share this country and this planet, and see in them people like ourselves. We need not compromise anyone's literary heritage, or literary standards.

The *Multicultural Education Policy* (1992) provides us with a legitimate reason for curriculum review and change. Moving from the initiatives articulated in the *Policy*, we can begin to move towards a multicultural spirit in the students of Newfoundland and Labrador through the study of multicultural literature beginning in kindergarten and continuing on through Grade Twelve. Ernest Boyer (in Davis, 1994, p. 26) has said: "We need to study western cultures to understand our past; we need to study non-western cultures to understand our future." Our future lies in attaining a true multicultural spirit in the students of Newfoundland and Labrador.

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APPENDICES

APPENDIX A

MULTICULTURAL EDUCATION POLICY:

Responding to Societal Needs

Government of Newfoundland and Labrador
Department of Education

March 1992

Preamble

The multiculturalism policy of the Department of Education is based on the following international, national, and provincial commitments:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups ...

United Nations Universal Declaration of Human Rights, 1948 Article 26 (2).

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

Canadian Charter of Rights and Freedoms, 1982. 15 (1).

The Government of Canada recognizes the diversity of Canadians as regards race, national or ethnic origin, colour and religion as a fundamental characteristic of Canadian society and is committed to a policy of multiculturalism designed to preserve and enhance the multicultural heritage of Canadians while working to achieve the equality of all Canadians in the economic, social, cultural and political life of Canada

Canadian Multiculturalism Act, 1988

... This legislature ... desires to reaffirm its faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and has determined to promote social progress and better standards of life in larger freedom.

The Human Rights Code, 1988. (Newfoundland) Introduction.

... To help pupils appreciate their privileges and responsibilities as members of their families and the wider community and so live in harmony with others.

The Aims of Public Education for Newfoundland and Labrador

Policy Statement

According to the policy of multiculturalism officially adopted by all Canadians, our diversity is a unique characteristic of our identity.

The Department of Education is committed to the promotion of multiculturalism including a recognition of the unique position of the aboriginal peoples.

The Department of Education defines multicultural education as education that

promotes cultural understanding and facilitates cultural accommodations. The outcome of multicultural education should be an increased knowledge about other cultures, an appreciation of other ways of life, and cross-cultural social and communication skills.

All educational institutions should help students and educators to understand and respect our cultural differences by:

- Helping all students and educators achieve their physical, intellectual, emotional, cultural, social and moral potential.
- Guaranteeing the right of all people to be proud of their cultural background.
- Promoting respect for cultural groups.
- Ensuring that curriculum and instruction reflect the multicultural nature of Canada and highlight the contributions made by Canadians from different cultural backgrounds.
- Being proactive to the changing needs of individuals in society.

Implementation Guidelines

The Department of Education believes that the spirit of multiculturalism should permeate the whole educational system - education policies, curriculum, teaching methods, resource materials, and evaluation procedures. It should also be reflected in attitudes and expectations of educators and students and in interactions with students, parents, and the community. Policies, programs, and services that contribute towards the establishment of cooperative relations among all members of the educational community must be

nurtured for everyone - native Newfoundlanders and newcomers to our Province. The following principles should help realize these goals by moving us closer to an equal, excellent, and efficient educational system.

1. Helping all students and educators achieve their physical, intellectual, emotional, cultural, social and moral potential.

- 1.1 To achieve one's potential requires the ability to communicate in the language of one's neighbours and fellow Canadians. To function in a shrinking world, the mastery of a second or heritage language is important. Through collaboration, the Department of Education will work to facilitate expanded and improved teaching of French, English, heritage and aboriginal languages.
- 1.2 The Department of Education recognizes that to facilitate full and equal participation by all Canadians, it is imperative that core groups of ESL (English as a Second Language) and FSL (French as a Second Language) teachers be trained. In addition, preservice and inservice teacher training programs should prepare teachers to instruct ESL/FSL students.
- 1.3. The Department of Education will ensure that full exposure to the principles of multiculturalism becomes a part of teacher training programs under its jurisdiction. Furthermore, in light of the changing societal needs, the Department of Education will encourage the Memorial University as the teacher training institution to include courses on multicultural education.
- 1.4 The Department of Education recognizes the need for highlighting multiculturalism in its policy statements and to encourage policy makers, administrators, and teachers to participate in workshops on cross-cultural understanding and human rights.
- 1.5 The Department of Education recognizes the need to collaborate with outside agencies such as the recently established Race Relations Foundation and the International Centre for Human Rights, in promoting the spirit of multiculturalism in the school system.

2. **Guaranteeing the right of all people to be proud of their cultural background.**
 - 2.1 The Department of Education encourages all school boards to develop policies for the full expression of our multicultural character. Dress codes must be flexible. Students and staff members should be allowed to wear symbols, clothing, head coverings, or hairstyles dictated by religious affiliation or cultural background. Attention should also be given to such things as non-Christian religious holidays and the inability of some students to participate in nonacademic events, such as certain physical activities, because of religious or cultural taboos.
 - 2.2 The Department of Education encourages school board professional staff to acquire a knowledge and an appreciation of other religions, especially if non-Christian students are in attendance.
3. **Promoting respect for all cultural groups.**
 - 3.1 The Department of Education recommends that school boards organize school visits by members of different cultural groups, to expose students to various aspects of multiculturalism.
 - 3.2 The Department of Education and other educational institutions will be encouraged to develop, acquire, and promote the use of relevant resources for multiculturalism.
 - 3.3 The Department of Education recognizes the need for schools to observe United Nations Day (October 24), and International Day for the Elimination of Racial Discrimination (March 21); these special days should be focal points for classroom activities and projects on multiculturalism.
4. **Ensuring the curriculum and instruction reflect the multicultural nature of**

Canada and highlight the contributions made by Canadians from different cultural backgrounds.

- 4.1 In order to ensure a school curriculum free of cultural bias and stereotyping, the Department of Education will review, during the normal curriculum development process, all educational materials.
- 4.2 In view of the pressures on teachers to meet curriculum goals and objectives, the Department of Education recognizes that it is important to integrate the principles of multiculturalism into the core curriculum.
- 4.3 Where appropriate, the Department of Education will promote the use of specific resources that highlight the contributions made by individual Canadians from different cultural backgrounds.
- 4.4 To support the development and evaluation of an appropriate curriculum, the Department of Education will encourage Memorial University to establish a Centre of Native and Multicultural Studies.
- 4.5 The Department of Education will make special efforts to encourage school boards to establish teacher and student exchange programs with other cultural groups.
- 4.6 The Department of Education will encourage educators and students to recognize that they are part of a community and that they must work with community groups to promote human rights and multicultural programs.

5. Being proactive to the changing needs of individuals in society.

- 5.1 The Department of Education will undertake periodic evaluation of all policies to respond to the changing cultural diversity in Newfoundland and Labrador.
- 5.2 The Department of Education will encourage members of other cultural groups to continue working with the Department to promote multicultural education.

APPENDIX B

Learning Resources English Literature

Grade 9

- ▶ *Exits and Entrances* (with teacher's guide)
- ▶ *Passages*
- ▶ *Voices in the Spotlight, Book C* (with teacher's guide)
- ▶ *Romeo and Juliet* (optional - recommended for above-average class)

- ▶ **Novels** (a minimum of two for indepth study)
 - *Shadow in Hawthorn Bay*
 - *Diary of a Young Girl*
 - *Blood Red Ochre*
 - *Flight into Danger*
 - *Never Cry Wolf*
 - *The Pearl*
 - *Shane*
 - *A Wizard of Earthsea*
 - *Where the Lilies Bloom*
 - *Jacob, Have I Loved*

APPENDIX C

Learning Resources

English Literature

Grade 7

- ▶ *Out and About* (with teacher's guide)
- ▶ *Openings*
- ▶ *Voices in the Spotlight, Book A* (one copy per 2 students plus teacher's guide)

Grade 8

- ▶ *Crossings* (with teacher's guide)
- ▶ *Stages*
- ▶ *Voices in the Spotlight, Book B* (one copy per 2 students plus teacher's guide)
- ▶ *Bridges 2* (with teacher's guide)

APPENDIX D

LITERARY HERITAGE 2201

Learning Resources

Authorized

- ▶ Course Description
- ▶ Drama Plays
 - *Searchlight Package* (with teachers' edition)
 - *Twelfth Night* or *Julius Caesar*
- ▶ Poetry
 - *Poetic Insight* (student text with teachers' guide)
- ▶ Prose
 - *Literary Essays and Short Stories* (student text)
 - One novel from Section A and one from Section B

Section A -

The Secret Sharer

Oliver Twist

Robinson Crusoe

The Woodlanders

A Christmas Carol

Section B -

Animal Farm

The Old Man and the Sea

Non-fiction - *A Winter's Tale* (optional)

APPENDIX E

Selections from the grade nine anthology which contain or represent diverse ethnic cultural perspectives, experiences or elements.

- ▶ *Lineage* (M. Walter)
- ▶ *From: From Anna* (J. Little)
- ▶ *The Tiger's Heart* (J. Kjelgaard)
- ▶ *The Landress* (E.P. Jonsson)
- ▶ *Song of the Galley Slaves* (R. Kipling)
- ▶ *Innuity* (A. Purdy)
- ▶ *Words to a Grandchild* (Chief D. George)
- ▶ *The Purple Children* (E. Pargeter)
- ▶ *The Magic Fiddler* (C. Aubry)
- ▶ *Manabozho of the Chippewas* (E.E. Clark)
- ▶ *The Legend of Qu'Appelle Valley* (E.P. Johnson)
- ▶ *Glooscap's Greatest Gift* (K. Hill)
- ▶ *Tortoises, Men and Stones* (U. Beier)
- ▶ *My People the Great Ojibway* (N. Morriseau)
- ▶ *Buffalo Dusk* (C. Sandburg)
- ▶ *The Kitchen God* (I.C. Chang)
- ▶ *The Negro Speaks of Rivers* (L. Hughes)
- ▶ *Ballad of Marco Polo* (S.V. B  net)
- ▶ *What Do I Remember of the Evacuation* (J. Kogawa)
- ▶ *Day of the Butterfly* (A. Munro)



