UNIVERSITY OF SOUTHAMPTON

Teacher Preparedness for Multicultural/Anti-Racist Education: A Case Study of the Professional Development Programme at Simon Fraser University

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ABSTRACT

UNIVERSITY OF SOUTHAMPTON
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Teacher Preparedness For Multicultural/Anti-Racist Education: A Case Study of the Professional Development Programme at Simon Fraser University

by Michael Warsh

In this thesis I examine Multicultural/Anti-Racist (MCAR) teacher education in the Professional Development Programme (PDP) at Simon Fraser University (SFU) in Burnaby, British Columbia, Canada. The thesis is concerned with the institutional milieu in which MCAR teacher education operates, its limitations, and with the national, regional and theoretical context for MCAR teacher education in Canada and British Columbia.

I sought to ascertain: 1) how the institutional and organizational characteristics of the PDP influence MCAR teacher education at the formal and less than formal levels; 2) the philosophical perspectives on MCAR teacher education held in the faculty; and 3) the degree to which these perspectives are apparent in individual teaching practices. I also sought to make apparent barriers to further development of MCAR teacher education.

I employ research methods from the alternative tradition to evaluation research. My choice of techniques was guided by ethnographic research in general and by the work of Parlett and Hamilton (1972) specifically. The data collection strategies include interviews, participant observation, document analysis and questionnaires. The thesis is organised in four parts: 1) an analytical framework; 2) the contexts and presentation of data; 3) a discussion and an analysis of the findings; and 4) the summary and conclusion.

I found MCAR teacher education at SFU to function within Lynch's (1986a) ad-hoc multicultural level and Baptiste and Baptiste's (1980) process-oriented level. MCAR teacher education in the PDP has been given a marginal status and is not infused throughout programme offerings. The three formal MCAR activities which do exist are: 1) a full semester undergraduate course available to a limited number of students; 2) a dedicated PDP teacher education module which offers approximately twenty-five hours of MCAR instruction and has very limited enrolments; and, 3) the occasional or episodic teacher education workshop or seminar.

In addition to the limited formal MCAR teacher education activities available at SFU, there are several barriers to the growth of MCAR teacher education. For one, and not unlike the situation at other Canadian universities, there is considerable resistance to MCAR teacher education by teacher educators themselves. They show a lack knowledge about MCAR teacher education, lack commitment to its foundational principles, and hold narrow MCAR perspectives. Furthermore, there are several institutional policies and practices which act as barriers as well. Despite its current marginalised status, some growth and development of MCAR teacher education has been evident and further growth in the area seems possible.

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Abbreviations (Canadian spelling has been retained in all official titles)

AACTE	American Association of Colleges for Teacher Education
BC	British Columbia
BCTF	British Columbia Teachers Federation
DM	diversity module
ESL	English as a second language
FA	faculty associate
GPA	grade point average
HRI	human relations incident
MCAR	multicultural/anti-racist
NCATE	National Council for the Accreditation for Teacher Education
PDP	Professional Development Program
PPC	Professional Programs Committee
SA	school associate
SDS	Students for a Democratic Society
SFU	Simon Fraser University
TI	teaching incident
UBC	University of British Columbia
UPG	Undergraduate Programs Committee
VSB	Vancouver School Board

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PART 1

INTRODUCTION AND ANALYTICAL FRAMEWORK

Part 1 provides an overview and conceptualisation of the study, a review of the relevant literature, and a discussion of the methodology and research strategies used.

CHAPTER 1

OVERVIEW AND CONCEPTUALISATION OF THE STUDY

> The degree to which multicultural education becomes a reality in our schools depends largely upon the attitudes and behaviours of the classroom teacher. The role and responsibility of the classroom teacher is vitally crucial to the future and the success of a multicultural perspective in our schools (Rodriguez, 1983, p. 16).

1.1 STATEMENT OF THE RESEARCH PROBLEM

The goal of this research is to undertake an evaluation of multicultural/anti-racist (MCAR) teacher education at Simon Fraser University (SFU). There are two purposes: 1) to analyse current MCAR teacher education practices at the university; and 2) to make explicit the barriers to its future growth. An understanding of current practices and the barriers to growth provides advocates and policy makers alike valuable information from which they can base future action. The four broad areas of research addressed are:

(1) the national, regional and theoretical contexts for MCAR teacher education;

(2) the institutional milieu at SFU and its limitations;

(3) the current MCAR teacher education practices at SFU and their limitations; and

(4) the implications of the findings on further development of MCAR teacher education at SFU.

The evaluation of MCAR teacher education at SFU is not limited to a simple description of its offerings as they are expressed in either the curriculum or programme organisation but addresses five specific questions:

(1) what are the national, regional and local contexts for MCAR teacher education in Canada?

(2) what are the institutional and organisational characteristics of SFU and its faculty of education?

(3) what formal and less than formal MCAR experiences are student teachers at SFU exposed to?

(4) what understanding or perspective is held by significant stakeholders with regards to the philosophy and nature and purpose of MCAR teacher education?

(5) to what degree are these perspectives apparent in individual teaching practices within the faculty?

Not only does the research take into account the particular context for teacher education at SFU, it addresses these areas in terms of the theoretical literature on the MCAR teacher education.

1.2 RATIONALE

Orlikow and Young (1992) remind us that educators have long recognised the vital role teachers play "in the construction of school experiences and the production of school outcomes" (p. 1). A similar concern prompted the US National Council for the Accreditation for Teacher Education (NCATE) to acknowledge multicultural education as a significantly important aspect of teacher education in that country (NCATE, 1977). As a result, they

established MCAR teacher education regulations and articulated standards for faculties of education, including areas of governance, long-range planning, resource development, staffing and student selection criteria. Their regulations have significantly impacted not only on teacher education, but on educational research and public schooling as well (Baptiste and Baptiste, 1980).

Unlike the situation in the US, in Canada there is no national teacher education accreditation organisations nor national or regional multicultural and/or anti-racist teacher education regulations or standards or guidelines. The lack of regulations and guidelines in this area has had a negative impact on the development of MCAR teacher education and research in this country (Ghosh, 1996a). This appraisal of the Canadian situation is also supported by other researchers in the field. For example, although Masemann and Mock (1986) did not identify the specific institutions, they said there were only two faculties of education in Canada which, by 1986, had conceptually infused or integrated multicultural or anti-racist education throughout their teacher education programmes. Their findings prompted them to comment on "just how little multicultural teacher education really exists in Canada" (p. 9)

Several years after the Masermann and Mock study, Henley and Young's (1989) work reiterated their appraisal of the situation. They too found that most faculties of education in Canada had failed to articulate clear-cut multicultural or anti-racist policies, goals, or objectives in their teacher education programmes.

Several years later, in 1992, Orlikow and Young reviewed the Canadian educational literature and found little attention was being given to issues of MCAR teacher education. They were able to identify only twelve published articles on multicultural teacher education in Canadian journals between

1982 and 1992, none of which were directly concerned anti-racist teacher education. They also found that the majority of pre-service MCAR teacher education literature referred to in Canadian journal articles was of American origin, where, as noted above, questions about adequate preparedness of teachers for this crucial role are more thoroughly discussed at the theoretical level and are more actively pursued on a practical level in teacher education.

Recently, two other strong pieces of evidence suggest that the situation has not changed in the intervening years since the preceding studies were published. Firstly, at the 1994 annual conference of the Western Canadian Association for Student Teaching (WESTCAST) held in Winnipeg in April of that year, participants were invited to attend a special round table discussion on the state of MCAR teacher education in Canada.[1]

Eleven of the fourteen faculties of education which offer teacher education in the four western Canadian provinces were represented at the round table sessions. A representative of York University from Ontario, outside the western Canadian region, was also present. York was the only

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[1]The 1994 annual conference of WESTCAST was held April 1 in Winnipeg, Manitoba. It was announced in advance of the meeting that a round-table discussion on the topic of Multicultural and Anti-racist Teacher Education in western Canada would take place. It was to be led by Dr. Stan Shapson, Dean of Education at York University. Represented at the discussions were eleven universities from western Canada and York University from Ontario. Only York claimed to have integrated and infused multicultural/anti-racist pedagogy, curriculum, hiring practices and student equity issues into their teacher education programmes. All other institutions indicated that some multicultural and/or anti-racist activities did take place at their institutions; however, these were either stand alone elective courses or add-ons to regular courses. More often these were seminars, workshops or singular events. None of the institutions required all students to attend these sessions. This appears to confirm the earlier findings of Masemann and Mock (1986) and Henley and Young (1989) about how little multicultural/anti-racist teacher education there is in Canada.

participating institution at the conference which reported that their faculty had begun the process of integrating multicultural and anti-racist goals throughout its teacher education programme.

Secondly, and more recently, Ghosh(1996a) reported on a survey she and colleagues at McGill University undertook regarding MCAR teacher education programmes in Canadian teacher education institutions. Their findings reiterate the earlier research of Masemann and Mock and others by noting how little Canadian MCAR teacher education there is.

The lack of a systematically developed and adequately integrated MCAR teacher education in Canada and the lack of a discernible academic literature on the subject is noteworthy. The situation is striking when contrasted to either the US and Australia, for example, where there has been extensive theoretical and practical work published in this field. (See: Craft, 1996; Lynch, 1986; Modgil, Verma, et al. 1986; and Verma, 1993.)

This is not to say that MCAR teacher education in Canada does not exist. While the previous findings certainly point to the lack of a comprehensive MCAR teacher education in this country, they also provide evidence that most Canadian faculties of education do offer workshops, seminars, courses, or other MCAR educational experiences to their student teachers. However, what is abundantly clear is that these MCAR experiences are, as a rule, inconsistent and exist mainly as occasional, singular, or isolated occurrences which are often marked by a haphazard development and arrangement (Henley and Young, 1989). Generally speaking, these offerings have been inadequate for the task (Ghosh, 1996b).

While on the one hand there are noticeable deficits in Canadian MCAR teacher education, both in the academic literature and in its theoretical development, there is also no shortage of federal, provincial, or

school district MCAR policy initiatives which have been generating considerable pressure upon teachers and schools to adopt, develop and implement appropriate MCAR school practices (Fleras and Elliott, 1994).

In British Columbia (B.C.), for example, the first official MCAR education policies did not began until 1988 with the publication of the report of The Provincial Commission on Education, also known as The Sullivan Report. It called for the development of educational programmes which were to reflect the fact that B.C. and Canada are multilingual, multiracial and multicultural. It incorporated social justice issues into its view of multicultural education by identifying the need for the education system to not only preserve diverse cultural heritages, but to promote equity, anti-racism and social justice as well (Sullivan Commission Report, 1988). Moreover, the Commission said that MCAR education should not to be limited to curricular changes alone; indeed, it called for the reconstruction of the total educational environment in B.C., included teacher education.

In direct response to the report of the Royal Commission, the Ministry of Education undertook several initiatives which were aimed at reviewing and rewriting curricular guidelines for provincial education. In each draft of the guidelines, multicultural and anti-racist goals were thoroughly incorporated into the primary, intermediate and graduation programmes and these goals have remained in subsequent versions since.

Other public policies have been enacted since the report of the Commission and these have also had considerable effect on school curricula and school organisation. In October 1990, the government of B.C. adopted a multicultural policy which was proclaimed in 1993 as The Multiculturalism Act of B.C. The purpose of the Act, as stated in its preamble, was the recognition of the diversity of British Columbians and the fostering of a

society without impediments to full and free participation in the economic, cultural and political life of the province. This governmental policy was specifically designed to promote anti-racism and anti-discrimination in all governmental activities including education (Multicultural Act of 1993).

The Act and the Sullivan Commission Report together serve not only as a legal base, but as the practical foundation for major MCAR education efforts recently undertaken by the Ministry of Education, and these have, in turn, helped to create a climate for further changes in the educational sector. In 1994 for example, the Ministry of Education released a detailed set of MCAR guidelines which called upon school districts to incorporate MCAR education within the total framework of schooling in each district throughout the province. These guidelines state: "Multicultural and race relations education must be an integral component of the educational system in order to meet the challenge of achieving racial and cultural equity in the twenty-first century (Multicultural and Race Relations Guidelines for School Districts, 1994, p. 1).

Changes in public policy have placed particular demands on teachers and pose special problems for those responsible for public education. One important question raised relates to how well teachers are prepared to teach in a manner congruent with MCAR public policies. This question was of concern to the B.C. College of Teachers as well, and a 1991 report on teacher education commissioned by the College made recommendations that the College Council "recommend to Faculties of Education that . . . provisions be made for dealing with the issues of . . . Multiculturalism and Racism (Bowman Report, 1991, p. 59). This issue continued to concern the College so that in 1994 it officially recommended that all provincial teacher education

programmes pay closer attention to issues of gender equity, racism, and multicultural education (Report of the B.C. College of Teachers, 1994).

While it may be true that the College of Teachers' concerns were only mildly stated in the form of recommendations to universities, the fact that these were incorporated into the College's first ever comprehensive set of guidelines for accreditation of teacher education programmes in the province is significant. Although the guidelines themselves are without enforcement provisions on either existing or new teacher education programmes, they demonstrate a concern for the issues, but more so, they may foreshadow more meaningful changes to come.

There is an obvious paradox which surrounds the situation described above. On the one hand there are the clearly stated MCAR public policies in Canada. These perspectives are supported on a world-wide basis by a theoretical framework which has been articulated internationally by educators and sociologists of education for well over twenty years. While on the other hand, there are the findings of Henley and Young (1989), Masemann and Mock (1986), Orlikow and Young (1992), and Ghosh (1996a), as cited above, each of whom has expressed deep concerns about the long-standing lack of commitment to MCAR teacher education in Canadian faculties of education.

Lynch's (1986) general observation may be of relevance here. He found that: "in the permeation of commitment to multiculturalism and anti-racism, Canada has gone further than any other Western nation in achieving a national consensus" (p. 28). It seems rather ironic when considering just how little this commitment has impacted on Canadian teacher educators.

Despite the apparent lack of commitment on the part of teacher educators, there is a connection between efforts to incorporate MCAR goals

and objectives into provincial schooling and the development of MCAR practices in teacher education. This is because MCAR student goals, such as those envisioned by the Sullivan Report and supported by subsequent curricular documents, can not be achieved in isolation from teachers and administrators. This self-evident proposition is well-supported throughout the literature. (For example, see: Banks 1986, 1988, 1991, 1993; Baptiste, 1979; Grant, 1993; Grant and Sleeter, 1993; Lee, 1985; Lynch, 1986, Kehoe 1987, McLeod, 1987; and Nieto, 1996.)

Moreover, Canada is both demographically and philosophically a multicultural country. It is a country where no ethnic group has a numerical majority and where the tenets of multiculturalism and cultural pluralism have been adopted at the official state policy level. Thus, there is an implicit demand that teacher educators adequately prepare teachers to work in multicultural environments according to sound MCAR principles. This principle is supported by the Multiculturalism Act of 1993, the Sullivan Commission Report, the Ministry of Education's "Guidelines to School Districts", and the Report of the BC College of Teachers, to name a few, and these, acting in concert, not only accent concerns about how well teachers are prepared to meet the goals of MCAR education, they elevate these concerns to a significant issue in education today.

Specific questions about MCAR in-service teacher education in Canada have been raised in the literature. Most significantly through are the questions which have been raised about how well pre-service education is addressing MCAR teacher education. This thesis examines this latter question with regards to one of Canada's leading teacher education programmes, the Professional Development Program (PDP) at Simon Fraser University. The inquiry focuses on three important areas: 1) current MCAR

teacher education offerings at SFU; 2) the institutional milieu in which MCAR teacher education operates; and, 3) the barriers to its future growth.

1.2.1 Personal Interest in the Issue

There are several reasons I have for my own personal interest in this issue. In Appendix A, Research Autobiography, I explicitly address these and other issues; however, a brief summary is useful here.

I am one of several instructors who teaches the multicultural education course at SFU, and at the time of writing this I have done so for 25 of the 35 semesters since 1985. I not only teach the on campus version of the course as a sessional instructor, I have also supervised the distance education version of the same course for all 29 semesters since 1987. In addition, I am employed by the Vancouver School Board as a secondary school teacher and a department head in special and alternative education.

During my 22 years as an educator in B.C., which includes 11 years as a sessional instructor at SFU, I have been confronted by the lack of MCAR skills, lack of appreciation for MCAR education, and lack of understanding of its principles by my teacher colleagues, despite ministry efforts to the contrary. Even more so, I have been personally moved from a place of great satisfaction with the MCAR university course I teach to a feeling of considerable dissatisfaction with it. This is because I have come to deeply question its impact and the impact of other isolated MCAR teacher education efforts on the overall preparedness of student teachers for this important task and on its affect on social injustices rampant in Canadian society.

Although this thesis is not framed as an action research project per se, my research will obviously impact on my own MCAR practices in the public school and with my university teaching. Moreover, work on this thesis has

already given me new direction and has strengthened my resolve to continue with the many advocacy efforts which I am currently involved with, the majority of which are aimed at addressing issues of racism, social equity, and social justice, not only within teacher education and in the public schools, but within society as a whole.

1.3 METHOD, DESIGN, AND TERMINOLOGY

A detailed discussion of the methodology and research techniques used is the subject of Chapter 3; however, a brief overview is included in this chapter as part of my introductory comments.

1.3.1 Methodology Overview

As detailed in Chapter 3, the purpose of this research as well as the specific conditions for MCAR education at SFU have made the selection of methodologies and research strategies from the alternative tradition to education research more appropriate than ones from the classical tradition. This is because there are no MCAR teacher education goals, blueprints or plans for the PDP. According to Stake (1986), the use of research methods and techniques which follow the classical evaluation model primarily examine a programme's plans, blueprints or written documents in order to extract from them any goals, objectives or desired outcomes and then employ data collection strategies to examine the degree to which the programme has attained or adhered to its stated goals or objectives. (See: Lawton, 1983 and Hopkins, 1988). However, broad-based and comprehensive programme evaluations from what has been called the alternative tradition to educational evaluation are of more practical use to this thesis because they

view a programme under study by seeing it as inseparable from its milieu (Hopkins, 1989).

In this way alternative strategies recognise and acknowledge the diversity and complexity of the specific environment in which the programme operates while attempting to illustrate the broad forces at work. This is done to better understand the programme and to assist with its future development, rather than to show how well its goals and objectives have been met (Hopkins, 1989; MacDonald, 1976; and Parlett and Hamilton, 1972).

1.3.2 Design of the Study

As Figure 1 below illustrates, the specific research design of this work involves three stages, the conceptual, descriptive, and analytical, each of which interacts one with another.

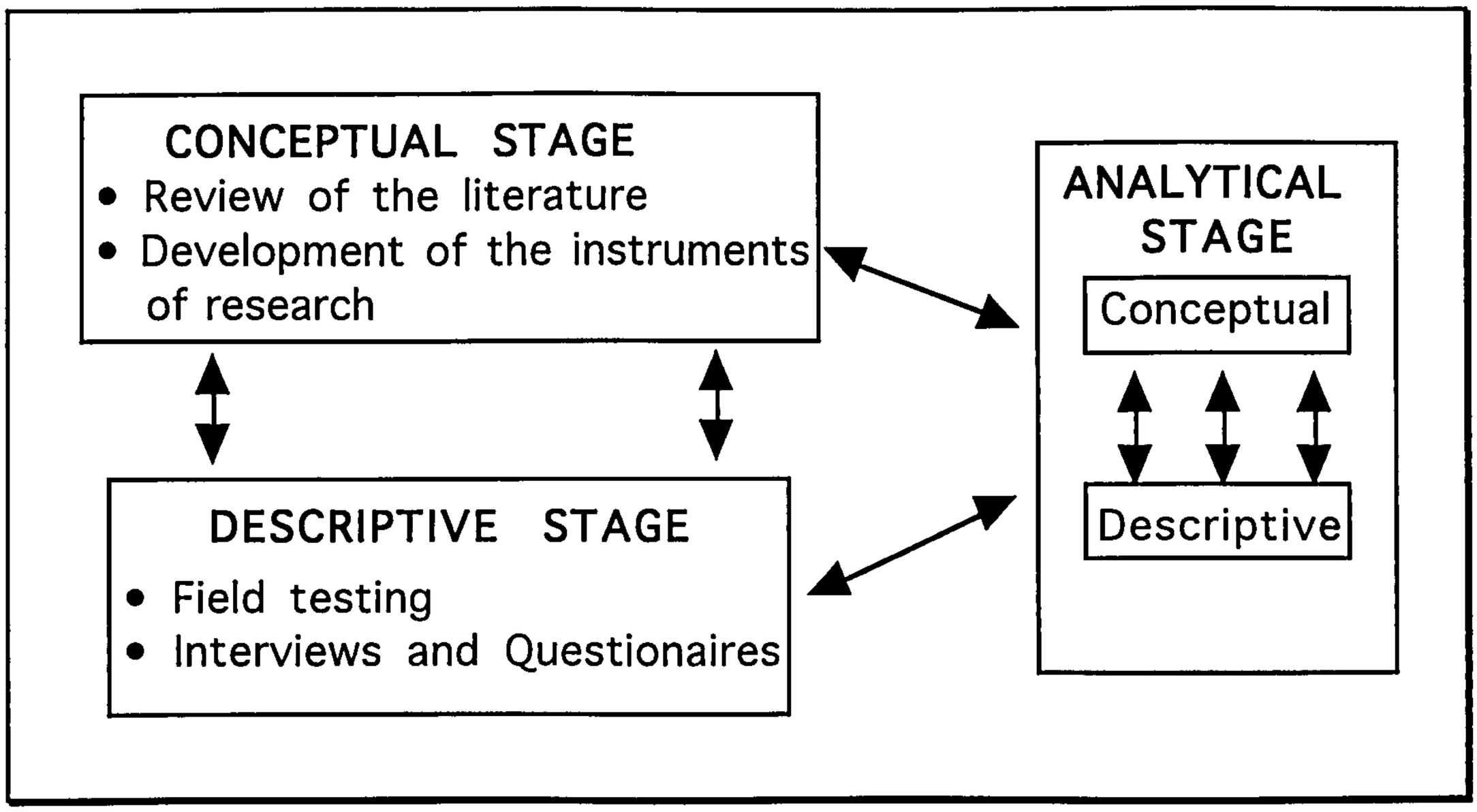

Figure 1 - Design of the study
(After Wideen, et. al, 1992)

In the conceptual stage a review of the literature was undertaken in order to identify important principles and aspects of MCAR teacher education. This review, supported by personal insights, then assisted me in the selection and development of appropriate data collection instruments. These were field tested and the results were used to modify the instruments appropriately.

The descriptive stage of research was based on: 1) the data collected from the initial field testing; 2) the results of revised questionnaires and interviews; 3) a study of policy statements and written documents; and, 4) guided observations. The written descriptions appear in various chapters throughout the thesis.

Analysis occurred in both the conceptual and descriptive stages. The information obtained from the review of the literature was synthesised and analysed early in the conceptual stage. This resulted in the identification of basic MCAR teacher education tenets and assisted in the design of the initial instruments of research. An analysis of feedback received from the field test was undertaken; the results of which were used to modify the methods and instruments of research. An overall analysis of all research findings was also undertaken and this included an interpretation of the collected data which was compared to several theoretical works on the subject.

1.3.3 Terminology

The following terms are a source of much discussion and are the cause of some of the confusion which is evident in the literature: multicultural education, anti-racist education, MCAR education, cultural pluralism,

assimilationism and ethnicity. A brief definition of the use of these terms, and several others, is provided below.

Multicultural education

When I use the term multicultural education it is done from one of two perspectives, except where the context makes it clear that some other specific meaning is intended, for example by the use of a qualifying adjective. Firstly, it is used in direct quotations or when paraphrasing authors who have used that term specifically. However, it is used more often to describe benign, narrow and restricted school efforts which focus on issues related to minority education, intercultural competencies, and a cognitively based additive curriculum. This type of multicultural education, says Weinberg (1982), is one which tends to:

> deal wholly with the cultural distinctiveness of various groups and little more. Almost never is there any sustained attention to the ugly realities of systematic discrimination against the same group that also happens to utilise quaint clothing, fascinating toys, delightful fairly tales, and delicious food. Responding to racist attacks and defamation is also part of the culture of the group under study (p. 7).

Accordingly, Canadian multicultural education has been seriously criticised because it does not address the wider range of inequities and injustices in society. This is because it has been largely restricted to areas of sensitivity, understanding, knowledge, and tolerance for others. Olnek (1990) says that multicultural education tends to "merely 'insert' minorities into the dominant cultural frame of reference" (p. 163) which is then transmitted by

the dominant cultural forms and which leaves unchanged the existing social stratification and its hierarchies. (See Chapter 2 and 5.)

Anti-racist education

I use the term anti-racist education to refer to educational efforts whose primarily purposes are: 1) to expose and eliminate racism and racist institutions in schooling and in society; and, 2) to develop skills which promote social justice. Anti-racist education posits that providing information about other cultures or focusing attention on minorities in the way in which multicultural education does will not result in the necessary systemic changes in society. To make these changes possible, stereotypes and racist ideas must be exposed and argued out, information must be examined and alternative and missing information must be provided. The nature of social inequalities along with historical and current manifestations must also be explored.

Anti-racist education is concerned with how culture is lived as everyday responses by people to the circumstances in which they find themselves. Teachers should use the experiences of their students and their parents at home, at work, and in their communities as a starting point for teaching about the concept.

Anti-racist education views racism not as a personal issue per se in a way that the more benign forms of multicultural education do; rather, it sees racism in terms of the policies, structures, practices and beliefs that people encounter in society in everyday life. According to Orlikow and Young (1993), Canadian anti-racist education calls for the dismantling of racism within "'White society', not through individual conversion, but by reconstructed

power relations that carry with them sanctions and disciplinary actions against racist practices" (p. 6).

Multicultural/Anti-Racist (MCAR) education

I use the term multicultural/anti-racist (MCAR) education in two ways. Firstly, it refers to consciously developed efforts whose intention it is to bring about a form of critical multicultural education through the integration of anti-racist and multicultural education. The collective term MCAR education is used in this way to describe a process which is concerned with comprehensive school reforms and which challenges and rejects racism and other forms of discrimination, not only in schools but in society as a whole. It accepts and affirms, but is not limited to, ethnic, linguistic, religious, economic and gender pluralism. MCAR education, according to Foster (1990), has two fundamental principles: 1) it works towards achieving equality in society; and, 2) it is an education for a non-racist society. I add a third, the social reconstruction of society as non-racist.

MCAR education in this way includes efforts to change those aspects of schooling where some students are favoured over others, that is, in curriculum, choice of materials, assessments and placements, and through teachers' interactions and relationships with the students and their communities. It works affirmatively at combating racism at not only the personal, but at the institutional and state levels by making anti-racism and anti-discrimination an explicit part of the curriculum and by teaching students skills in confronting racism personally and collectively. MCAR education exposes racist and discriminatory practices in schools and in society and it supports those students who are naming racism and discrimination when and where they see it so that they are not isolated, alienated, or

punished for their efforts. As Figueroa (1991) says, it is "a 'radical', thorough-going, well thought out, coherent education that is through and through multicultural and antiracist" (p. 50).

I use MCAR education in a second way. I use it to refer to efforts made to include aspects of both multicultural education and anti-racist education, even if these efforts were not consciously designed as a fusion of multicultural education and anti-racist education. In this way, I use it to refer to recent efforts made by many proponents of multicultural education to address the principle critique of multicultural education, that is its benign neglect of certain structural issues related to dominance, power, social justice and racism and its failure to critically examine the role of schooling in the cultural transmission of the dominant group. Furthermore, I use the MCAR term to refer to a form of education that is essentially social reconstructivist in nature.

Although many of those individuals who have addressed the criticisms of multicultural education may not themselves have adopted MCAR as a term, they continue to use multicultural education in a manner which is consistent with MCAR education as described above. This is the case, for example, of what has generally happened in the US where both multicultural education, anti-racist education, and social reconstructionism have become subsumed under the multicultural education lexicon. In this way anti-racist principles have been included in their conceptualisation of a more comprehensive multicultural education (Bennett, 1996). When I write about the situation in that country I use MCAR in recognition of this effort and to clearly distinguish it from simpler notions of multicultural education even though they actually use the term multicultural education rather than MCAR education.

MCAR teacher education

Multicultural teacher education in Canada has consistently failed to address specific concerns raised by anti-racist education. When I use MCAR teacher education I refer to a social-reconstructionist approach to pre-service teacher education practices which are both multicultural and anti-racist and whose intentions specifically include efforts to develop an understanding for, and skills in addressing persistent issues of racism, racialisation, ethnicism and other relevant intergroup relations. MCAR teacher education is based on the knowledge that difference is a political category, not a technical, objective or educational one. It is not only concerned with the impact of social justice issues on teacher education, it is deeply concerned with the universities which house teacher education and with other public education institutions as well. (See Chapter 2.)

Multiculturalism

In Canada, multiculturalism is the official endorsement of the philosophy of cultural pluralism. It has been incorporated into the Canadian Constitution and it posits that all cultures have equal status. Although once associated with traditional ethnic, religious and cultural freedoms claimed by groups while living in Canada, Canadian multiculturalism has more recently included other broad social justice issues including those having to do with sexual orientation, age, class, gender and ability (Fleras and Elliott, 1993). (See Chapter 5.)

Cultural pluralism

Cultural pluralism is a philosophical position regarding the cultural make-up of society. Pluralism holds that a society can be made up of numerous cultural groups where no one group is dominant and where all cultural groups have equal status. It holds that there can be unity within cultural diversity and that diversity is a societal strength and not a liability (Fleras and Elliott, 1993). (See Chapter 5.)

Assimilationism

In its Canadian context the philosophical position of assimilationism is opposite to that of pluralism. It holds that all immigrants, as well as aboriginal peoples, must adopt and conform to the values and standards of the dominant culture, be that English in Anglo-Canada or French in Quebec.

Assimilationism has traditionally called for discriminatory actions, both normative and legal, to be taken against those who have not assimilated. In a racist society like Canada, assimilation is virtually impossible for those with certain socially ascribed physical characteristics, regardless of personal attempts individuals may take towards their own assimilation. Assimilationists hold that one group in society has the right to dominate all others and that non-dominant cultural groups have no claim to equal status. They say that cultural diversity creates disunity in a society and it is therefore a social liability (Fleras and Elliott, 1992). (See Chapter 5.)

Ethnicity and Ethnicism

Ethnicity, similar to the concept of race, is not a stable category. Its meaning changes over time and it has been conceptualised differently by educators,

policy makers and others throughout the years. This makes its meaning both contingent and historical (Alladin, 1996). It is a difficult term to define since it is used in a number of social contexts and its definition reflects a theoretical orientation which has bearing on both explanations and analysis.

It can be said that an ethnic group is a socially constructed entity whose characteristics "- real or supposed - are, in effect given a social significance . . . that they do not necessarily have" (Figueroa, 1991, p. 55). In this way, an ethnic group may be other-defined and/or self-defined. If it is self-defined, a group may develop a sense of association, belonging and even "peoplehood" (Figueroa, 1991, p. 57).

Canadian education tends to refer to ethnicity as the original homeland, culture, language or religion of one's ancestors, either prior to immigration to Canada or through aboriginal ancestry (Moodley, 1991). An ethnic group then is seen as a group of people living in a larger society and who share a heritage which includes distinctive cultural, linguistic, or religious traditions. In a multicultural society such as Canada, all residents are assumed to be a member of one or more ethnic groups (Fleras and Elliott, 1991).

Using a definition which regards ethnic groups as if they have self-defined but socially constructed collective identifies ignores the other way to view it, that is, ethnicity as an other-defined entity. In this second perspective, ethnicity exists as a result of a socially assigned definition which, in turn, provides identity to individuals. The process of defining the ethnic group is often based on imaginary social, historical, or cultural 'facts' which have been given their meaning primarily through actions by and within the dominant society (Figueroa, 1991).

Whether we view ethnicity as self-defined or other-defined, or both, it is its socially attached significance which has deep meaning for education. Figueroa (1991) introduces the concept of "ethnicism" and says it is nearly at par with that of racism. He says ethnicism is the recognition of the fact that ethnicity "involves assumptions, often only implicit and unstated, which are false, distorted, misapplied or overgeneralised . . . at the closely interrelated individual, interpersonal, cultural, institutional and structural levels" (p. 56). Figueroa says this social construction of meaning is not confined to the ideological level alone, but it "takes place through material social relations, through processes of social interaction and allocation . . and produces social structures, social articulation" (p. 57).

Ethnicity then, as a fundamental concept of multiculturalism and a fundamental element in Canadian MCAR education, must account for ethnicism while also accounting for racism. MCAR educators must be aware that using ethnicity in the first place, or trading it with race and culture, carries with it serious problems because it can produce and reproduce "hard boundaries, closedness, inequality, and . . . reduced freedom. . . " (Figueroa, 1991, p. 57).

1.4 OUTLINE OF THE STUDY

This study is presented in eleven chapters in four parts. Part 1, Chapters 1 to 3, includes this chapter which has provided an overview and conceptualisation of the study. Chapter 2 is a review of the significant literature in areas related to MCAR teacher education. Chapter 3 provides a detailed description and discussion of the methodology and research techniques used. Part 2 of the thesis consists of Chapters 4, 5, 6, 7 and 8. In these chapters the data collected is presented as follows: Chapter 4, the

national, regional and local dimensions of MCAR teacher education; Chapter 5, teacher education at SFU; Chapter 6, MCAR teacher education at SFU; Chapter 7, individual MCAR practices at SFU and views and perceptions held by teacher educators; and Chapter 8, faculty policies. Chapters 9 and 10, and constitute part 3 of the thesis, a discussion of the findings. Chapter 9 looks at the limitations of current MCAR practices at SFU and Chapter 10 provides an analysis of current practices, perceptions and policies. Part 4, Chapter 11, is concerned with the overall implications of the findings for the future of MCAR teacher education at SFU and includes a summary of the thesis and my conclusions.

CHAPTER 2

REVIEW OF THE LITERATURE

This chapter reports on the literature as it pertains to this thesis. A review of the relevant literature was undertaken primarily on Canadian MCAR teacher education.

2.1 INTRODUCTION

A thorough review of the literature reveals that no published work was undertaken in Canada on a similar topic to this thesis; that is, no research was published specifically on how MCAR teacher education is practised in any teacher education institution in Canada. However, a body of literature on Canadian MCAR teacher education and on MCAR teacher education worldwide has informed my research in a meaningful way. This literature is reported in several topical areas: 1) research which connects MCAR teacher education to MCAR education; 2) the characteristics of MCAR teacher education; 3) models of MCAR teacher education; 4) surveys of MCAR teacher education practices in Canada; 5) resistance to MCAR teacher education among teacher educators; 6) failures of faculties of education to adequately prepare teachers for MCAR education; and, 7) my application of this literature to the thesis.

2.2 THE CONNECTION BETWEEN MCAR EDUCATION AND MCAR TEACHER EDUCATION

In 1974, Canadians Mallea and Young asked the question, "What does the ideal teacher in a system committed to multiculturalism look like?" Largely from a theoretical point of view, they outlined the content, knowledge base, pedagogical skills and competencies necessary to teach in Canada's multicultural society. They then asked, in a rhetorical manner, just where are teachers supposed to obtain the skills, knowledge, and competencies necessary to meet this educational task?

The question of where teachers are to obtain the necessary competencies for MCAR education has been the subject of a number of theoretical and empirical studies undertaken in Canada and elsewhere in the world. The answer to it has been universal: that pre-service teacher education should be the primary place to learn to be a successful MCAR teacher. For example, Rodriguez (1983) says that while "The degree to which multicultural education becomes a reality in our schools depends largely upon the attitudes and behaviours of classroom teachers" (p.24), they have been heavily influenced by the attitudes and behaviours of the teacher educators they encountered.

The relationship between MCAR education and teacher education, however, goes well beyond the personal and individual influence that teacher educators have on their student teachers. This is because in addition to training teachers for schools, teacher educators also write textbooks, produce curriculum materials, introduce and endorse instructional strategies, engage in research, and comment on the condition of education in general so that the shortcomings of teachers and schools are only an extension of the shortcomings of teacher education (Daniel, 1984).

According to Cummings and Bridges (1986), although teachers are often blamed for being ethnocentric and insensitive to cultural diversity, they are less at fault than are the teacher educators who trained them. Two important points are raised with regards to this relationship: 1) that little is being done within teacher education to address ethnocentric attitudes and to prepare students for teaching in multicultural classrooms; and, 2) that there is little hope for change in education if teacher educators do not introduce more MCAR content into pre-service programmes.

De Vreede (1986) asked, "How can teacher education become multicultural with teacher educators that do not have a multicultural education?" (p. 6). One significant impediment to MCAR education is that culturally deficient educators are attempting to teach culturally different children (Aragon, 1973). Such concerns prompted Gay (1986) to remark that teachers who show an inadequacy in their knowledge of pluralism will not be effective MCAR teachers, nor will they be effective teachers of ethnically diverse students. She identifies pre-service teacher education as a place where this situation can be rectified.

Gay (1977) identified a set of attitudinal, cognitive, and instructional skills which she saw as necessary conditions for the successful MCAR teacher. Her work was designed specifically for the purpose of aiding the development of an appropriate MCAR teacher education curriculum and became the basis for an instructional programme. For Gay, it was the failure to offer specific multicultural knowledge or intercultural skills in teacher education that adversely effected the implementation of MCAR education in schools. She questioned how "untrained or ill-trained teachers can teach that which and those whom they neither know culturally nor value unprejudicially" (p. 81).

Gay's work supports the position that unless teachers are purposefully exposed to carefully designed ethnic content and MCAR methodologies in teacher education, they will not incorporate MCAR practices into their own classroom instruction. She argues that a major problem with MCAR education is the lack of planned strategies developed in pre-service programs. These are necessary to prepare teachers: 1) to work more effectively with ethnically diverse students; and, 2) to introduce MCAR content into the elementary and secondary schools (p. 80).

Gay also points out that cultural conditioning and ethnic experiences impact on both teacher and student. She says the failure of teacher education to take this conditioning and experience into account is a violation of one of education's fundamental principles: that knowledge of a student's background and orientation increases the potential for effective teaching. She adds that if the purpose of teacher education is to prepare students to be effective teachers, then it must adequately prepare students according to sound MCAR principles.

Ghosh (1996b) agrees, saying that teachers who are given inadequate MCAR training are actually given an inadequate training in education. She responds to her own question about why teacher education should be multicultural by saying that MCAR education is directly related to the fundamental goals and purposes of education. She identifies two of these goals which she believes have far reaching implications for society: 1) that students must be prepared for democratic citizenship and international communications; and, 2) that heterogeneous societies (like Canada) require teachers to work with children whose cultural, linguistic, ethnic, community, religious, and intellectual backgrounds are diverse. Ghosh points out that the presence of diversity in schools demands that teachers go beyond

commonsense and generic measures and require some "very specific training needs" instead (p.84).

Ghosh argues that teacher education in Canada does not automatically prepare students for MCAR education. Citing from a survey undertaken in 1993 which compared Canadian and Australian universities, she says that very few Canadian institutions have attempted to integrate multicultural components into compulsory portions of their programmes (Milligan, 1993). What they do, she says, is accept the dominant ideology which sees teachers as technicians whose specialised training is received in an "assembly line of ideas" (p. 84). The result, according to Giroux and McLaren (1986), is a teacher education which is "removed from a vision and from practices that would foster democracy and social justice" (Cited in Ghosh, 1996b, p. 84).

Moreover, Ghosh says that teacher education: 1) neglects to address the moral implications of social inequalities; 2) continues to devalue differences by not recognizing that classroom culture is socially constructed; and, 3) fails to recognise its role in reproducing inequalities. Teaching practice is treated in neutral terms which are devoid of any ideological dimension.

What Ghosh (1996) asks, and then answers, is how best to structure teacher education so that it is both multicultural and anti-racist. This question has also been addressed by many others, as described below.

2.3 MCAR TEACHER EDUCATION

The Canadian literature is somewhat limited with regards to what the appropriate characteristics of MCAR teacher education might be. Mallea and Young (1984) were among the first in Canada to propose a specific MCAR teacher education content. They saw as its purpose the development of three skill areas, or in their terms, three areas of expertise which they believed were

required of successful MCAR teachers: personal, professional, and community-oriented.

While a number of opinions have been expressed on what the professional goals for MCAR teaching should be, Mallea and Young included on their list, knowledge about other cultures, cross-cultural communications skills, critical skills in evaluation, and skills in adapting curriculum, learning materials, assessment tools, and pedagogy.

Mallea and Young list seven specific community-oriented skills and call upon teacher educators to prepare their students to recognise the legitimacy of parents and community in the educational process. They ask student teachers to participate in and to understand the dynamics of minority communities and to acquire a genuine sensitivity to the desires and needs of the community the school serves.

In terms of personal characteristics, Mallea and Young say that it is important for student teachers to have a belief and a commitment to pluralism, a recognition of and a positive view about cultural and linguistic differences, and a recognition and understanding of past inequities in society.

While Mallea and Young's list of attributes centres equally on support for pluralism and curricular and pedagogical adaptations, they did not include an analysis of the institutional, structural, and systemic characteristics which create the social inequities that they say must be addressed. Secondly, they treat public education as if it were relatively neutral in the political scheme of things by centring on teachers' adaptations for MCAR education while largely ignoring structural and institutional characteristics in society. Finally, Mallea and Young do not actually say what MCAR education is about; however, it appears as if they view it more as an education for the culturally different than as an education for all students.

Nonetheless, their seminal work is significant to Canada because it identifies the importance of MCAR teacher education to MCAR education and it suggests the development of a MCAR teacher education content.

Ghosh (1996b) comments about a number of areas in which teacher education must become multicultural and anti-racist. She says that it must include both practical and formal knowledge, that there must be a clarification of multicultural education's' aims and objectives, and that the teacher must learn to establish a broad framework for curriculum planning which recognises its pivotal role in bringing about what Liston and Zeichner (1987) refer to as an emancipatory educational process.

Sometime after the work of Mallea and Young, Ghosh (1996) proposed what she called a "redefined multicultural education" which included anti-racism, critical pedagogy and a feminist perspective. She calls for a transformed teacher education curriculum which is to be based on her redefined multicultural education. She argues that education should not about teaching minorities, or about teaching cultures, religions and traditions. She points out that in satisfying only the language needs of minority students, for example, the goal of assimilationism is actually addressed rather than that of multiculturalism.

In citing the work of Moodley (1981) Ghosh also points out that there is little evidence that the teaching of cultures helps eliminate prejudices both in school and in society. Whether teaching minority cultures in special classes or teaching knowledge about others in society within the mainstream class, the outcomes are both the same. She says it marginalises the subject, and more so, it marginalises the student. Instead she argues, multiculturalism is a philosophy of education which must shape all aspects of teacher education and which must address all students.

In Ghosh's view, teacher education must help prospective teachers recognise the invisible biases and hidden inequalities in classroom interactions and help student teachers learn to recognise that education is not neutral, but political. Students need to see that knowledge is socially constructed and teacher educators must recognise that past educational endeavours have been the means of transmitting the dominant culture and producing "cultural capital" (Bourdieu, 1973).

Ghosh points out that schools create and perpetuate differences. While it is important for prospective teachers to see that motivations, learning styles, behaviour patterns and aspirations vary between cultural groups, the purpose of this understanding is not to perpetuate a system of inequities, but it is to be used to better meet the educational needs of all students. Ghosh says that it is in the supervision of student teachers in their practice teaching where students will be able to focus on the emancipatory aspects of their teaching.

Finally, Ghosh notes that no change will happen if teacher educators are not committed to the aims and objectives of MCAR teacher education. In quoting Marx, she points out that the "educator must himself be educated" (Marx, 1942, p. 472) making the training of trainers, so to speak, an important and necessary component of effective MCAR teacher education.

With regards to the important connection between MCAR education and MCAR teacher education, the preceding works call attention to the pivotal role that teacher education can and should play in making MCAR education a reality. In this respect, VanBalkom (1991) identified two significant questions which have been the subject of considerable discussion in the literature: 1) what are the characteristics of MCAR teacher education;

and 2) how can we introduce MCAR skills into the existing teacher training curriculum.

2.3.1 Characteristics of MCAR Teacher Education

As noted, a central theme in North American MCAR teacher education is that at the minimum there is the need for all teachers to be competent in MCAR education. This view was addressed by Mallea and Young (1984), and again by Ghosh (1996), as well as by other Canadians who have written on the subject. (See, for example: Chud and Falhman, 1985; Kehoe, 1984; McLeod, 1982 and 1992; and Mock, 1983).

The lack of a comprehensive Canadian MCAR teacher education literature is most evident. References to the subject in the Canadian literature are mainly US sources where the importance of MCAR teacher competencies has been recognised since the early 1970s. There was multicultural training of sorts in that country dating back to the late 1950s but it was primarily an attempt to better prepare teachers for the multicultural reality of their schools after desegregation. Multicultural competency at that time was defined according to the task of developing and delivering in-service programs to professionals who were working in recently desegregated schools, and in this sense it took a decidedly assimilationist perspective by equating cultural difference with cultural deficiency.

In 1973 the American Association of Colleges for Teacher Education (AACTE) published its seminal work "No One Model American." In the next year they published Multicultural Education Through Competency-Based Teacher Education (1974) which became the first attempt in that country to set national standards for multicultural teacher preparation. In

1977, NCATE upgraded its standards to include a multicultural perspective which eventually went into effect nation-wide in 1979.

The intention of the NCATE standards was to provide a "process by which an individual develops competencies for perceiving, believing, evaluating, and behaving in differential cultural settings" (NCATE, 1977, p.1). Provision for instruction in multicultural education in teacher education programmes was developed and it was noted that "multicultural education should receive attention in courses, seminars, directed readings, laboratory and clinical experiences, practica, and other types of field experiences" (p. 1).

Several scholarly publications were tied directly to the actions taken by NCATE and AACTE. Gollnick (1977) published a collection of exemplars for the implementation of the NCATE standards. This was followed by the AACTE's four volume Multicultural Teacher Education: Preparing Educators to Provide Educational Equity (1979). Both publications were to reaffirm the "commitment to multicultural education and equal educational opportunity for all students" (AACTE, 1980, p. iii). Again in 1989, the AACTE reiterated its position vis-à-vis multicultural teacher education by stating that "multicultural education . . . affirms cultural diversity as a valuable resource that should be preserved and extended" (AACTE, 1989, p. 1). They proposed four MCAR teacher education goals:

1. teaching values which support cultural diversity;
2. encouraging expansion of existing cultures and their incorporation into the mainstream;
3. supporting alternative life styles; and
4. encouraging multilingualism and multidialectism.

In addition to the multiculturally competent theme, another important and reoccurring one asked how MCAR teacher education should

be organised. AACTE noted that MCAR teacher education must go beyond special courses and indirect experiences which are grafted onto regular programmes. MCAR education should permeate all areas of teacher education and all the educational experiences which are provided to prospective teachers (AACTE, 1989).

There have been a number of studies which looked at this issue. One by Ross and Smith (1992) observed that there were obvious conflicts between the demographic profiles of the typical teacher education student, who they say were generally white and middle class, and the reality of the diversity in school populations which they serve. Because of these wide demographic differences, Ross and Smith set out to analyse and describe pre-service students' perspectives and knowledge about teaching diverse learners, the purpose of which was to gain an understanding of the sources of influence upon the development of these perspectives. Their long-term goal was to use this knowledge to develop activities which might bridge the gap, so to speak. Unfortunately, their research method was a limited case study based on only six student volunteers who had taken a University of Florida education course that concentrated on issues of diversity and it is difficult to draw conclusions from such a limited sample.

Nonetheless, Ross and Smith (1992) present useful evidence about changes in the attitudes of their sample students. Their findings suggest that teacher education programmes may be able to help students develop appropriate MCAR knowledge and attitudes in two complementary and inseparable ways:

1. in course work which has been specifically designed to cover issues of diversity, and;
2. in field experiences which play an important role in helping students to analyse how modification of curriculum and instruction

effects student learning in order to meet the needs of a diverse student population.

The theme that course work can help student teachers become more sensitive also prompted Larke (1990) to undertake a study on pre-service teachers who had completed a required course in multicultural education. Her purpose was to assess students' levels of cultural sensitivity and her rationalisation was based upon both the demand for teacher education as established by the AACTE. She postulated that the need for teachers to become culturally sensitive to all students, especially to students from culturally diverse backgrounds, was greater now than ever before. Larke questions the cultural sensitivity of pre-service teachers in general and whether they were more sensitive in some particular areas than others. She applied a modified version of the Cultural Diversity Awareness Inventory, originally developed by Henry (1985).

What is significant in Larke's work comes in her conclusions which states that one isolated course in multicultural education "is insufficient to change the attitudes and behaviours of pre-service teachers to appreciate, accept and respect the diversity of students in future classrooms" (p. 29). Nonetheless, the works of Masemann and Mock (1986), Henley and Young (1989), Orlikow and Young (1993), and Ghosh (1996) demonstrate that most Canadian faculties of education only offer the isolated course on MCAR issues. In light of her findings, Larke made recommendations for not only more MCAR content in teacher education, but that teacher education should include:

1. the integration of multicultural education throughout teacher education programmes so that all issues associated with diversity are addressed in all educational courses;

2. the development of field-based education in all multicultural education courses to provide opportunities for students to work with culturally diverse students;
3. an increase in early field and student teaching sites which reflect views which are cognisant of diversity issues; and
4. an increase in the sensitivity levels among all faculty members to the issues of diversity.

In a different direction from Larke, Davidman (1988) examined the implementation of MCAR teacher education programmes in California. He identified the importance of the relationship between pre-service teacher education and the acquisition of basic skills necessary for effective multicultural teaching. Habermann and Post (1990) undertook similar work to that of Davidman; however they were also concerned with what "cooperating teachers perceive the goals of multicultural education to be" and how this relates to the acquisition of MCAR skills.

The results of both the Davidman and the Habermann and Post studies support the idea that MCAR teacher education experiences should not only be pervasive throughout the on-campus portion of a student's programme, but they must be pervasive in all field-based activities as well. Both works demonstrated that the cooperating teacher plays a premier role in "influencing student teachers' perceptions of their role and appropriate behaviours" vis-a-vis MCAR education (Habermann and Post, p. 32).

These two studies provide recognition for the importance of field placements and the cooperating teacher in the development of the student teachers' MCAR skills and attitudes by suggesting that if we could learn more about cooperating teachers' perceptions then we would be better able to infer their potential impact on student teachers' attitudes about MCAR education.

This is a useful contribution to our understanding of the significance of practice teaching placements for the success of MCAR teacher education.

Not only are cooperating teachers significant aspects in the acquisition of appropriate MCAR skills and attitudes for student teacher, so too are the teacher educators which are employed in teacher education institutions. In a somewhat different light from the above work, Garcia (1984) sought to analyse the impact of university teacher educators' acceptance of MCAR education and its impact on the overall success of MCAR teacher education and on acceptance of MCAR education among student teachers. The research is of interest because it notes the considerable variation in the attitudes of teacher educators towards MCAR issues and brings to attention the importance of institutional norms on the acceptance of MCAR education by teacher educators as well as the impact of institutional norms on student teachers. The study brings to issue the importance of faculty commitment to MCAR teacher education and how this is in turn linked to the success of MCAR education in the schools.

In a more comprehensive fashion than the above studies are, Bennett (1988) used a number of other works to develop a theoretical model for MCAR teacher education. She based her model on four goals which she believed were necessary for successful MCAR teaching: 1) knowledge of cultural differences; 2) understandings that lead to intercultural competence; 3) attitudes that lead to a commitment to increase tolerance and reduce racism, prejudice and discrimination; and, 4) skills which are necessary to effectively teach ethnically diverse students. Although her work was intended to develop theory, it also served as a useful tool for understanding the relationship between teacher education and a teacher's abilities to perform in culturally pluralistic settings.

2.3.2 Four Models of MCAR Teacher Education

A number of models, in addition to Bennett's work have also recognise significant organisational, curricular and pedagogical aspects of MCAR teacher education and are valuable theoretical tools for analysing existing programmes. They are: Baptiste and Baptiste's (1980) "Developmental Model of Multicultural Teacher Education;" Lynch's (1986) Typology on staff development; Grant and Sleeter's (1993), and Sleeter and Grant's (1988), five approaches to multicultural education; and Zeichner's (1995) four dimensions of MCAR teacher education. They are discussed below.

The developmental model

The first of these models, Baptiste and Baptiste's (1980) Developmental Model of Multicultural Teacher Education, was developed in conjunction with their work on a project sponsored by the AACTE. It identified and detailed eleven specific multicultural competencies from which they identified and defined appropriate MCAR teacher education for pre-service teacher institutions and defined criteria for categorising programmatic efforts taken towards the creation of comprehensive MCAR teacher education programmes. They outlined a hierarchy of three institutional responses to MCAR education: the product orientation level; the process orientation level; and the philosophical orientation level. The hierarchy is an especially useful tool in the analysis of existing MCAR teacher education programmes.

In the first of three levels, product-oriented teacher education, issues of diversity are acknowledged; however this takes place in isolated courses, workshops, or seminars. Baptiste and Baptiste lament that these offerings are all too often taught by sessional instructors or others who are not part of the

regular faculty itself. They also note: 1) the lack of institutionalisation of MCAR issues across the broad spectrum of faculty activities; 2) that MCAR issues are limited or non-existent in organisational structures and policy development; and, 3) a lack of diversity in personal and student enrolment.

In some product orientation institutions there may be specialised programmes for the preparation of teachers to work in specific settings; however, the norm is more characterised by sporadic, episodic and inconsistent MCAR teacher education on a programme-wide basis.

The second category is the process orientation level. Baptiste and Baptiste say that at this level there is greater institutionalised response to MCAR teacher education. This stage is distinguished from the first by more offerings of inter-related courses and by an increased emphasis on MCAR issues. Process oriented programmes are marked by the initial development of a pluralistic faculty and student body.

The third level, philosophical orientation, is characterised by the on-going development towards an even greater emphasis on comprehensive multicultural competencies for all student teachers. This requires the permeation and infusion of MCAR components throughout the entire professional education programme, and, quite significantly, it includes infusion into general studies components which are usually taken outside the teacher education programme per se. At this, the highest level, student and faculty populations are ethnically and culturally diverse in a way that reflects the greater society.

A typology on staff development

A second and equally useful piece of work is Lynch's (1986) typology on staff development. Lynch argues that if MCAR education is to become a reality,

then there is a need for the "moral, intellectual, social, cultural and professional 'rejigging' of a whole generation of teacher educators" (p. 154). According to him, the task, although difficult, is not impossible. It requires not just mere tinkering with the curriculum in the way that Baptiste and Baptiste describe in their first two levels, but a clear articulation, implementation, and monitoring of programmatic goals and activities at all levels along with a close scrutinisation of staff and institutional structures, procedures and governance.

Lynch identifies several steps towards the development of "genuine" MCAR teacher education programmes. In doing this, he borrows heavily from the works of Justiz and Darling (1980) and Gay (1978). From Justiz and Darling he notes four factors which are evident in successful MCAR teacher education programmes:

1. that the student and staff body are heterogeneous in makeup (the cultural component);
2. that policy goals are clearly articulated and are derived directly from the ethics of multicultural education (the moral component);
3. that a multicultural pedagogy permeates and includes personal values clarification (the pedagogical component);
3. that teacher educators need to have first hand professional socialisation experiences in a variety of multicultural, multiracial and multilingual settings throughout the greater community (the experiential component).

In seeking a new paradigm for the development of MCAR programmes, Lynch adopts Gay's (1978) five areas of MCAR teacher education competencies:

1. cognitive understanding (the knowledge component);
2. teaching and instructional behaviours and attitudes (the performance component);

3. the relationship between student behaviours and teacher behaviours (the consequence component);
4. teacher attitudes (the affective component);
5. guided experiences (the exploratory component).

From a merging of these two schemes and a borrowing from several other works, Lynch developed his list of six distinct staff developmental needs or dimensions, each of which is examined across three different levels: the individual, the institutional, and the systemic.

The six dimensions of needs are:

1. cultural/contextual.
2. moral/affective.
3. cognitive.
4. pedagogical.
5. consequential.
6. experiential.

In describing these dimensions, Lynch says the essential need identified in the cultural/contextual dimension is that of a heterogeneous or multicultural staff and student body. He says that not only must access efforts aimed at students, but similar efforts must be aimed at all staff, throughout all aspects of teacher education, both on and off campus. He says these efforts call for "manifestly well qualified staff from ethnic minority communities at senior levels" (p. 186).

With regards to the second, moral/affective dimension, he says institutions must develop policy statements in support of a MCAR set of values, and they must develop:

> the programmes, activities and experiences to help staff to analyse, clarify and, as appropriate, change their racial, sex and class values, attitudes and behaviour within a liberal democratic tradition (p. 156).

Too often, he says, the responsibility for the development of efforts aimed at the affective domain are the responsibility of a single individual within the faculty or maybe of an outside expert. It should be developed instead through collegial discourse.

Lynch asks how an awareness of issues such as discrimination and prejudice in student-teachers can be developed and how an affirmation of diversity in society by student teachers becomes manifest in positive teacher-student interactions. He wonders how these can come about if teacher educators themselves do not express similar sets of normative values. The failure of teacher educators to develop these values in themselves will result in ineffective implementation of MCAR policies at all levels.

Gay's (1978) knowledge competencies are the foundation for the third dimension of Lynch's typology, the cognitive. The competencies in this area are quite extensive, a few of which require knowledge of: 1) the socio-cultural and ethno-cultural groups within society; 2) bias, ethnocentrism, racism, and efforts at prejudice reduction; 3) issues of diversity in assessment and testing practices; 4) the implications of diversity to pedagogy and curriculum; and, 5) the availability and use of MCAR learning materials.

The fourth dimension has to do with the pedagogical implications of the cognitive and affective dimensions. Lynch calls for a pedagogy that: 1) positively manifests the valuing of diversity; 2) clearly rejects all forms of racism, sexism, prejudice, bias and ethnocentrism in either classroom presentations or in the learning materials; 3) provides for socially and culturally inclusive materials; 4) provides for a multiplicity of assessment and evaluation procedures; and, 5) reflects the practice of self-reflective teaching vis-à-vis sound MCAR criteria.

On the consequential level, the fifth of the dimensions, Lynch says that pedagogical features take on a greater significance than at other levels because the fundamental purpose of the typology is to change classroom practices. These changes, Lynch says, will become manifest through student interactions in a culturally pluralist society.

If these goals are to be achieved, then teacher education must be experiential, the sixth dimension. It must include extensive experiences in schools with multicultural, multiracial, and multilingual populations where pluralistic and anti-racist values and practices are expressly manifest. He says this must occur "if the cultural lag of teacher education is to be made good . ." (p. 159).

In concluding his work, Lynch offers a brief but incomplete account at what the developmental stages of multicultural teacher education might look like. It is this overall scheme, the articulation of a typology of staff development based on the above identified characteristics (See Figure 3 below.) which serves as a useful organising tool in understanding the overall context of MCAR teacher education in particular institutions; however, the discussion of the dimensions also offers valuable insights into the complexities of making teacher education multicultural and anti-racist.

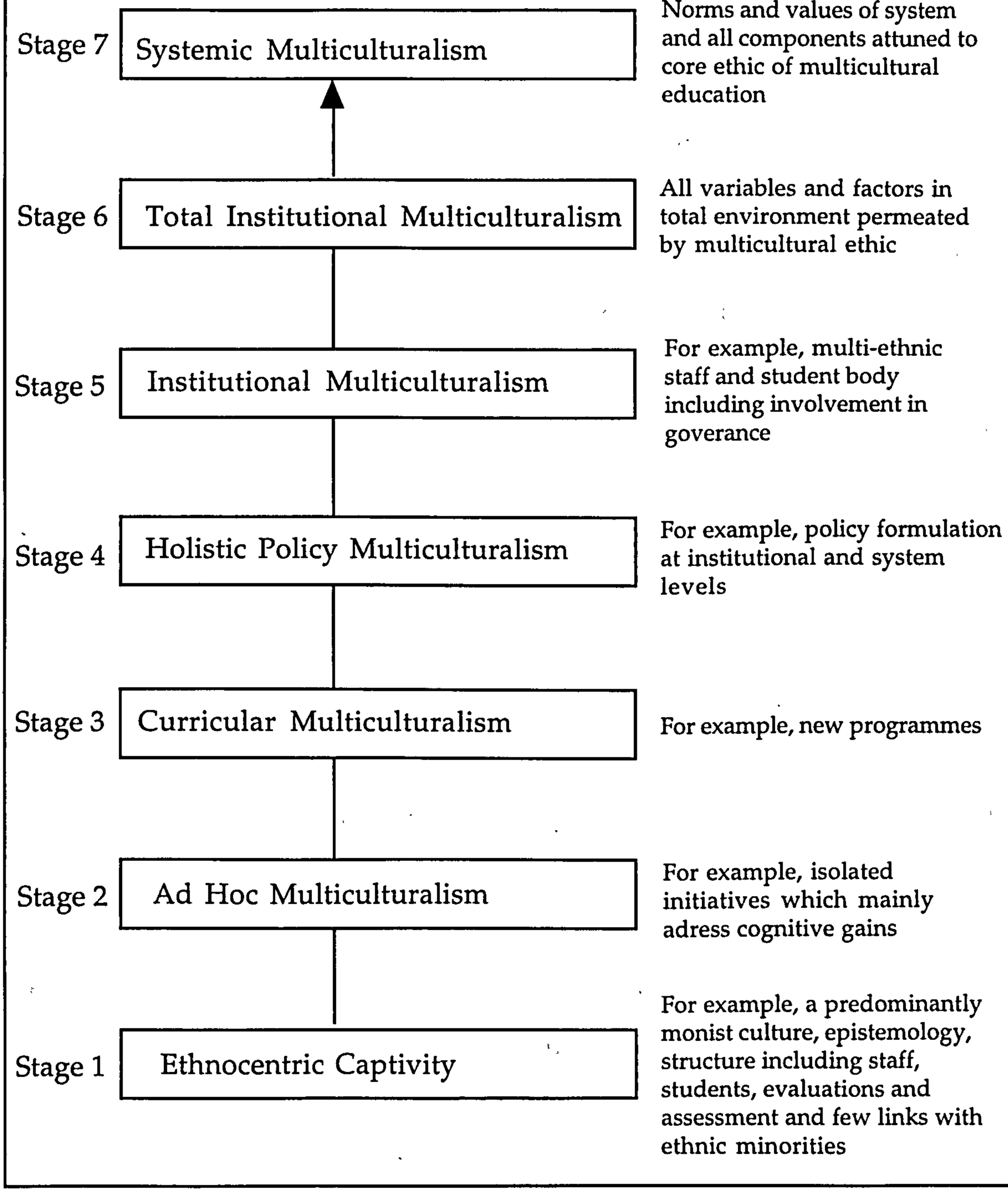

Figure 2

Lynch's (1986a) Typology of Staff Development

The third model is Grant and Sleeter's Five Approaches to Multicultural Teaching (1985). Unlike Lynch's scheme which was based on detailing the characteristics of MCAR teacher education programmes for the express purpose of identifying staff development needs required if MCAR "teacher education is to be introduced" (p. 156), Grant and Sleeter's work grew from an analysis of how classroom teachers actually teach the multicultural curriculum and how MCAR education is discussed in the literature.

According to their typology, there are five distinct conceptions which underpin MCAR teaching: 1) teaching the culturally different child; 2) a human relations approach; 3) single-group studies; 4) multicultural approaches; and, 5) education that is multicultural and social reconstructionist.

The teaching the culturally different child approach views the culturally different child as one whose cultural background differs from that of the teacher. It implies that there is sufficient difference between the child and the teacher so that there is a break down of effective teaching and learning when utilising the traditional methods and curriculum. The long-term goal of this approach is for the students to assimilate into society, that is, to enable the student to succeed in learning the traditional curriculum in traditional classrooms and thus to be successful in the existing society.

The human relations approach to education encompasses interpersonal and intergroup relations. Its goals are directed towards developing respect among individuals regardless of race, gender, class, and exceptionalities. It seeks to improve feelings and communications in the classroom and in the school by focusing on: 1) mutual respect; 2) elimination

of stereotypes; 3) improving self-concept; 4) developing positive cross-group communications; and, 5) increasing positive student to student relationships.

Grant and Sleeter's third level is the single-group studies approach. In this approach the emphasis is on an in-depth study of a single group of people. Although this approach is seen as if it were designed for and offered to all students, it often includes only those from the particular group in study. That is because such a programme or course of studies is usually offered as an elective and many students not from the group under study may feel threatened or may perceive it as an being unimportant to their education. First Nations' courses offered in Canadian institutions, such as those identified by Orlikow and Young (1993) or Wyatt (1984), may fit into this category because they usually restrict enrolments of non-native students.

Grant and Sleeter's fourth level is the multicultural education approach, sometimes called the multicultural approach. Elements from this approach are said to be designed for all students and are based on the idea of reform to the entire classroom and the school. The ideals of equal opportunity and cultural pluralism are said to underpin this approach whose goals are to promote: 1) an understanding and appreciation of cultural diversity; 2) alternative choices for all people; 3) achievement of academic success for all children; and, 4) awareness of social issues involving the unequal distribution of power and opportunity.

Finally, at the highest level is the education that is multicultural and social reconstructionist approach. Built on two previously noted approaches, this level addresses social issues in a manner which builds towards permanent social change. It posits that social change takes individual efforts only if individuals work collectively. School is seen as the place where the skills to do so can be learned and practised. This approach specifically deals

with the denial of equal opportunities and outcomes such as racial and gender inequality, class-based economic stratification, and the perpetuation of poverty and powerlessness, wealth and privilege in society. It deals with oppression as a whole and thus it builds on the single-group approach and the multicultural approach through a process of coalition-building and mutual understanding.

Although it may be somewhat difficult to categorise MCAR teacher education institutions according to any one of the five approaches, given the complexity of the institutions, it is a useful tool nonetheless. Grant and Sleeter's typology can be used to help uncover the basic philosophical underpinnings contained within a faculty of education's approach to diversity and thus is helpful in developing an understanding of its limitations.

Zeichner's dimensions

Through a review of the literature on affective MCAR teacher education practices, Zeichner (1992 and 1996) identified three distinct categories of strategies which teacher educators have employed to improve their teacher education institutions, and to better prepare teachers for cultural diversity. He sees these strategies in three broad areas: 1) admissions; 2) curriculum and instruction within the institutions; and, 3) changes to the teacher education institution itself.

In discussing each strategic areas, Zeichner proposes what he calls the four dimensions of teacher education for diversity. Expressing each of these as a continuum between polar opposites, Zeichner identifies four areas as: 1) either an infusion approach to multicultural content or a segregated approach to that content; 2) either a culture-specific or culture-general socialisation

strategy; 3) either the use of an interacting-with-cultures approach or a studying-about-cultures approach; and, 4) either development of a teacher education programme which is a model of cultural inclusiveness, or one that is not.

Zeichner's model also serves as a useful tool by focusing our attention on several specific MCAR teacher education characteristics. He reminds us that there are a number of different strategies and approaches which are available to MCAR teacher educators as they work towards achieving similar goals in their institutions. His work also serves as a useful reminder that all approaches and strategies must be contextualised according to the unique characteristics and perspectives of the institution.

2.3.3. Studies on Canadian MCAR Teacher Education

How well Canadian teacher education institutions meet MCAR educational goals has been the subject of four major studies. The works of: 1) Masemann and Mock (1986); 2) Henley and Young (1989); 3) Orlikow and Young (1993); and, 4) Ghosh (1996) provide us with a fairly thorough overview of MCAR teacher education in Canada.

Masemann and Mock - Henley and Young studies

Both Masemann and Mock (1986) and Henley and Young (1989) describe Canadian MCAR teacher education as being extremely limited. They note that at the lowest of four levels are the largest number of universities in Canada which offer no formal multicultural or anti-racist courses, or other courses with a similar content. In several of these institutions, MCAR issues

are not addressed in any aspect of teacher education. In the rest, so little is done that it renders these efforts meaningless.

However at a second level, in most institutions, provisions are made to include some MCAR topics in several basic foundations courses. More often than not, however, these topics are covered in one of several elective courses which are taken by a limited number of students. In these second level institutions there may be a few specialised programmes developed primarily for those who intended to work with specific minority populations; however, these programmes are usually available to only a few students.

The courses, seminars, and teacher education activities in this second level are regarded as largely haphazard in development and are offered only on a sporadic or occasional basis. All of these institutions are marked by a lack of MCAR policies, lack of curricular infusion of MCAR principles, and lack of staffing, personnel and student access and equity initiatives. Apparently the second highest number of institutions fall in this category.

Both Masemann and Mock and Henley and Young describe what can be called a third level of MCAR teacher education in Canada. At this level there is a larger selection of elective courses with a greater diversity of topics and the development of a greater number of specific elective programmes at the undergraduate level. However, even at this level only a limited number of MCAR policies have been articulated and only few efforts towards curricular integration and coordination have occurred. Both studies conclude that only a few universities in Canada have reached this third level.

At a fourth level, and largely theoretical, both studies describe faculties of education which conceptually infuse MCAR education throughout teacher education, in all curricular, pedagogical and organisational aspects. Although

both studies indicate that two institutions in Canada are near this level, they do not identify them nor discuss their particular characteristics.

Orlikow and Young

A more recent study of MCAR teacher education in Canada was undertaken by Orlikow and Young (1993) who examined the concepts, policies and practices of Canadian MCAR teacher preparation at the beginning of this decade. Their analysis was guided by Baptiste and Baptiste's (1980) developmental model of multicultural teacher education and by Lynch's (1986) typology on the stages of multicultural teacher education development, as well as by works on anti-racist education originating primarily in the U.K. (e.g. ARTEN publications, 1986; Brandt, 1986; Cole, 1989; Sarup, 1986; and Troyna, 1987).

The irony identified by Orlikow and Young is that on the one hand there is the recognition of an abundance of MCAR efforts in the Canadian school system, while on the other hand they note the fact a MCAR effort in Canadian faculties of education and in debates on teacher training is "conspicuous primarily in its absence" (p. 76). They say most faculties of education in Canada fall at the bottom two levels of Lynch's (1986) categories, either into the 'Ethnocentric Captivity' or 'Ad Hoc Multiculturalism' levels. They also noted that little had changed since Masemann and Mock completed their work. In fact, Orlikow and Young (1993) clearly reiterate Masemann and Mock's (1986) major finding that in teacher education, little multicultural education really exists in Canada (p. 77).

The most recent work on MCAR teacher education in Canada was undertaken by Ghosh (1996a). She reports on a 1993 McGill University survey which found that 97% of teacher education institutions did not have any separate compulsory courses devoted to MCAR topics although 61% of the total did offer a few non-compulsory courses. Of the 36% who did not offer either compulsory or elective MCAR courses, none were identified as having so infused a MCAR content which rendered redundant specific courses in the area. It is therefore assumed that in these 396% of faculties of education in Canada there is little MCAR teacher education content if any.

While Ghosh also reports that in about 60% of the institutions there were no specific schools identified for MCAR field experiences for student teachers, it is unclear if in the other 40% they had actually done so, or if the definitions of what is called "multicultural" was one simply based on demographics alone. Moreover, the McGill study does not note if there were MCAR goals or objectives for the practicum in the 60% that had apparently identified MCAR field experience schools, but it seems doubtful when considering that Ghosh also said that in 97% of all institutions the supervisors of student teachers, whether campus or field based, were not required to complete any special MCAR preparation.

Problems and reoccurring themes

Although all these are useful in creating a thorough picture of the lack of MCAR teacher education in Canada, their usefulness is also somewhat limited. The fundamental problems with all four studies are threefold: 1) they do not identify the institutions; 2) their methodology was largely based

on university calendars, course descriptions, or other self-reporting techniques; and, 3) they had a tendency to regard MCAR features in an ends assessment manner rather than as a function of faculty development. In this way we were not given specific contextual information about the institutions which would have assisted in understanding the broad processes at work; rather, the emphasis was on a narrow description of accomplishments.

Several major reoccurring themes were identified however. It appears that in Canadian faculties of education there is a lack of: 1) an infused MCAR teacher education; 2) a selection of appropriate MCAR practice teaching situations; 3) an articulated MCAR philosophy; 4) MCAR training for faculty and supervisors; 5) student equity recruitment policies and practices; and, 6) recruitment policies and practices designed to increase numbers of minority faculty. Furthermore, the works cited above identity that the primary delivery system for MCAR teacher education in Canada is through the use of elective courses.

2.3.4 Resistance to MCAR Teacher Education by Teacher Educators

The literature also provides some useful discussions about the resistance to MCAR teacher education among teacher educators. Rodriquez (1983) says the failure of teacher educators to adopt MCAR perspectives is due to four main reasons. The first is the lack of a specific knowledge base by faculty members. Although Rodriguez believes there is ample scholarship to provide for a sufficient base for redesigning teacher education to meet a MCAR perspective, he speculates that there is a form of passive resistance by faculty which accounts for their not developing this base of understanding given the abundance of literature.

He sees a second cause of the failure to implement MCAR teacher education as a form of resistance due to what he calls the credit hour

dilemma. According to this view, many teacher educators believe that MCAR teacher education only requires the addition of more courses and they rightly resist the temptation to just add more courses to the student teachers' programmes or remove existing course requirements in favour of increasing courses with MCAR themes. Their failure to grasp the concept of an infused MCAR teacher education has hindered its growth.

Thirdly, Rodriquez says that difficulties in coordinating joint efforts with local schools in order to find appropriate MCAR settings for practice teaching has been a barrier to the development of MCAR teacher education. He believes there must be new arrangements between school districts and teacher education institutions and calls for the development of extensive and on-going in-service training efforts which he fears the universities may not be able to deliver.

Lastly, Rodriquez identifies what he sees as a conflict between elementary and secondary programmes as another form of resistance to MCAR teacher education. He argues that restructuring secondary school teacher education along a MCAR perspectives will be far more difficult than elementary restructuring because secondary student teachers often take only a small portion of their total programme within faculties of education themselves. He reasons that if coordination within the faculty of education has proven to be so difficult, then university-wide efforts will meet almost impenetrable barriers.

Rodriquez's work is informative in that he argues that faculties will resist development of MCAR teacher education unless there is proper staff development and incentives to make changes and unless there is general faculty willingness to be involved in the process of change itself. He identifies six causes for faculty resistance to MCAR teacher education and I

have added a seventh one based primarily on work by Lynch (1986) but supported by others such as Bennett (1988) and Zeichner (1996). Accordingly, faculty resistance to MCAR teacher education appears to be based on:

1. a strong commitment to aspects of the existing programme(s);
2. a lack of knowledge and skills regarding curricular, philosophical, and pedagogical issues in multicultural and anti-racist education;
3. a disbelief in the multicultural perspective;
4. the reluctance to engage in efforts requiring change to take place;
5. a belief that minorities are better suited to teach the multicultural content than themselves;
6. certain problems associated with the notion of individual faculty autonomy and independence (traditional university values about academic freedom), so that publications, research and grant writing are seen as conflicting with the demands for a faculty-wide infusion of MCAR education; and
7. the lack of leadership's commitment to MCAR teacher education.

These items are particularly instructive when considering the extensive resistance to MCAR teacher education made apparent in the previous studies. In support of Rodriquez's arguments, Bennett (1988), cites work undertaken by Grant and Sleeter (1986) who posited that in MCAR teacher education "there is sufficient conceptual work on the translation of goals into models for practice" (p. 111). However, what is also clear is that there has been insufficient use of the work already undertaken (Bennett, 1988; Grant and Sleeter, 1986; and Rodriquez 1983).

Of particular relevance here is Bennett's (1988) view that there is a lack of adequate tools for the assessment of teacher-educator's multicultural attitudes, skills, and knowledge, let alone a lack of adequate tools for the assessment of similar characteristics for classroom teachers, administrators, and student teachers. She says that this lack is directly tied to the lack of theoretical models of MCAR education and MCAR teacher education.

Despite the widely held view that MCAR education is important, there is much in the literature to suggest that most of teacher education does not fully embrace the MCAR perspective. For example, Lynch (1986b) says that many teacher educators dismiss the importance of MCAR education in the first place by treating it merely as a fad. For Lynch, as noted above, major changes at all levels are needed, from the institutional to the national level, if teacher education is to become truly MCAR.

Bennett (1988) also found little evidence to suggest strong commitment to MCAR teacher education in the US. She identified three forms of resistance to it in that country. According to her: 1) teacher education does not fully embrace a MCAR perspective, and thus it is not uncommon for teacher educators to doubt the wisdom and purpose of MCAR teacher education; 2) the major difficulties in the implementation of MCAR education in the schools can be laid at the feet of teacher educators; and, 3) many teacher educators have argued that multicultural programmes do more harm than good. Accordingly to this third point, ethnic stereotypes and misconceptions are supposedly created or furthered rather then dispelled or limited by MCAR teacher education's efforts.

Bennett also found evidence that many teacher educators believed in the simplistic notion that a good teacher can teach anyone. She recounts beliefs that monoculturalist and assimilationist teachers can meet the needs of learners from any cultural background simply by being good teachers. According to those who believe this, MCAR efforts in teacher education are unnecessary and redundant.

Bennett identified a form of resistance by those who argue about where student teachers can obtain the knowledge required by MCAR education. Many say it can be obtained in courses outside the faculties of education, or

picked up from the news media, or learned in other sectors of society. According to her, these arguments have worked against the full incorporation of MCAR perspectives into teacher education.

Solomon and Rasky (1993), writing primarily about Canada, suggest a somewhat different cause for this overwhelming resistance to the curricular, organisational, and interactional dimensions of MCAR teacher education. They say it occurs at two levels: as resistance to equity policies, and as resistance due to prevailing ideologies about pedagogy.

They state that a popularly held belief is that equality and inequality are about people getting their just rewards. Accordingly, they suggest that the dominant ideology in Canada is founded on social liberalism in which individualistic and not structural explanations is the cause of poverty and wealth. Solomon and Rasky suggest that deductive logic is applied in a way that sees inequality of economic outcomes according to this individualistic perspective. In this way, a person is responsible for their own economic situation. This downplays structural matters and ignores organisational, pedagogical or curricular relationships to it.

In addition, Solomon and Rasky say that teacher educators are unwilling to entertain the challenges MCAR teacher education makes to the dominant curricular and pedagogical perspective in Canada. Resistance by teacher educators to MCAR teacher education is thus manifested as either lack of support or as indifference, and at times it is more strongly voiced as a defense of the so-called neutrality of education. Solomon and Rasky say this is due to subjective resistance to MCAR teacher education which is due to perceptions held by many teacher educators that assimilation is actually the appropriate and true purpose of schooling.

Furthermore, a general indifference to MCAR teacher education, according to Ahlquist (1990) and Berlack (1989), creates a climate which is lacking in empathy and void of outrage against social injustice. In support of this view, Foster (1990) reports on several beliefs held by teacher educators, the most insidious of which posit that injustice and inequity are nothing more than exaggerated claims. This view justifies the status quo while devaluing the very cultural diversity which education claims to recognise and sometimes even celebrates.

The significance of Solomon and Rasky's work is that it goes beyond any previous reasons given for teacher educator's resistance to MCAR teacher education, that it is due to a lack of knowledge or a lack of understanding, or that it is due to a mere difference of philosophy. Instead, Solomon and Rasky show that there is a much deeper cause for resistance to MCAR teacher education by teacher educators in Canada, that MCAR teacher education is a threat to entrenched dominant power relationships evident in teacher education institutions.

The failure to prepare teachers for MCAR education

An important premise noted in the Canadian literature is that Canadian faculties of education inadequately prepare MCAR educators. Both Kasparin (1991) and Pratt (1993) are in strong agreement that faculties of education in Canada have remained consistently inadequate in providing students with either a social justice or a pluralism perspective. In making their point, both note that while some archaic terms used in the past, such as the culturally disadvantaged or cultural deficit, may well have given way to newer terms like the culturally different and culturally diverse, the use of these new terms continues to imply that minority students have learning deficits. Pratt says

the use of these terms shows that MCAR teacher education is still based on a deficit model. Both Kasparin and Pratt comment that even though many teacher educators have adopted newer terminology, their focus has remained primarily on teaching teachers how to help a population that is thought to have an educational deficit and liability which prevents them from competing successfully in Canadian education.

This deficit model is a result of an apparent positivist view of culture which also remains dominant among teacher educators. Whenever ethnic and socio-cultural factors are recognised as meaningful, they are usually viewed as just another variable which is to be considered when describing the whole student's overt behaviours. These factors are regarded as significant to education only because they help or hinder students in building bridges to the dominant culture, a decidedly assimilationist perspective (Kasparin, 1991).

In this way, the cultural context of the child, rather than being understood, is reduced to a narrowly constructed view of objective reality. Cultural factors are defined, abstracted, decontextualised and then "recontextualised within the classroom" (p. 30) says Kasparin. This rational, reductionist, and scientific model breaks down or reduces the cultural context to discrete categories, such as learning styles, ability patterns, and learning needs. These categories are not only poorly defined, but they also produce dangerous stereotypes of minority children by assuming that the educational system is unbiased, value free and neutral and that minority children are deviants from a norm.

Kasparin notes that the process of rationalising teacher education results in educators ignoring or failing "to adequately account for concepts like dialogue, symbolic interactions, cultural meaning, human intentionality, and the social construction of the classroom itself" (p. 31). Thus, the

development of classroom instructional techniques and other pedagogy, when informed by this inadequate perspective, ignores important aspects of the socio-political context in which schooling takes place. In this way concepts which are used to deal with cultural differences, such as those having to do with behaviours, information processing and conceptual orientation have come to dominate teacher education while other significant issues such as power, ideology, domination, and social stratification are ignored or discussed in elective courses often outside of teacher education.

Kasparin says when a teacher education programme overtly or covertly sees children in a technological and rational manner, the result will be an educational perspective which ignores the richness of the child's lived experience. The teacher becomes receptive only to abstracted qualities.

Preparing teachers to be culturally sensitive and to teach in a manner consistent with MCAR principles is one fundamental challenge facing all teacher education programmes. According to Kasparin (1991), and supported by Pratt (1993) and Orlikow and Young (1993), Canadian teacher education programmes educate pre-service teachers to work effectively with only one socio-economic group and with one culture, that is the middle-class of the dominant culture.

2.3.5 Towards a Synthesis of Multicultural and Anti-Racist Teacher Education

One of the more significant MCAR issues identified in the literature has to do with charges that multicultural education has ignored a number of important social issues, primarily racism. There have been those who posit that multicultural education and anti-racist education are mutually exclusive categories which are in fact naturally antagonistic. Yet other scholars, both

outside and inside Canada, have come to recognise that, conceptually and analytically, multicultural education and anti-racist education do not have to be mutually exclusive. This has resulted in attempts to redefine the field. In many ways these efforts have met with the greatest success in the US where the term multicultural education as used today is seemingly inclusive of anti-racist goals.

Much of the recent multicultural education literature in the US has adopted anti-racism into the multicultural education concept, an effort which integrates elements of both multicultural education and anti-racist education without abandoning one for the other (See: Banks, 1993; Bennett, 1995; Grant and Sleeter, 1993; Grant, 1993; Hernadez, 1989; and Ramsey, 1987). Nieto (1996) suggests, a multicultural education that is not anti-racist is not multicultural education at all. Bagelow (1993) refers to the relationship between anti-racist and multicultural education as "critical multiculturalism" (p. 3). Bennett (1988 and 1995) defines the primary goals of multicultural education in a way which includes the development of anti-racism and social action skills for students and teachers alike. According to her, multicultural education is complete only when the goals of anti-racism are put into practice besides the more traditional multicultural goals of intercultural competence and correcting historical inaccuracies.

Outside the United States, efforts to blend an anti-racist and multicultural perspective into MCAR education are not nearly as institutionalised; however, there are strong advocates for this in both the U.K. and Canada. An anti-racist education, separate and distinct from multicultural education, has been until recently centred in the U.K. and it appears that Canadian anti-racist education has been greatly influenced by it (Moodley, 1995; and Mansfield and Kehoe, 1994).

Lynch (1986b) says that multicultural education in the U.K. deserves serious criticism because it generally ignored the institutional basis of domination and discrimination. He says that "the palliative nature of multicultural education" led many to seek a replacement which more aptly reflects the socio-political reality of Britain. This replacement is anti-racist education.

It has been said that British anti-racist education owes it roots to the fact that liberal education's promise of equality of opportunity through meritocracy had failed to materialise (Troyna, 1992). McAndrew (1987) says multicultural education in the U.K. tends to de-politicise ethnicity and he calls for the abandonment of the term and its associated concepts for another one which would be more consistent with anti-racist goals. He advocates for practices which are designed "to change institutional, organisational policies and practices that have a discriminatory impact; and to change individual behaviours and attitudes that reinforce racism" (p. 8).

Mullard (1984) contrasts British anti-racist education's active and oppositional approach to the microscopic and passive approach of multicultural education. In his view, anti-racism seeks qualitative changes in society at large while multicultural education seeks only quantitative changes to society.

McAndrew (1987) also says that British anti-racist education requires that attention is paid to past and present racism, stereotyping and discrimination in society, something which he says multicultural education fails to do. He is not alone in this view and others have also said that multicultural education minimises racism and the black struggle. (Grinter 1992). Accordingly, anti-racist education challenges the domination and imposition of white middle-class values on blacks, especially those values

which justify racism, domination, and the unequal distribution of power. Thus anti-racism attempts to overcome the primary inadequacies of multicultural education; its overemphasis on the individual and personal aspects of racism and its failure to take into account the political, institutional, and systemic dimensions of it.

Referring to the writings of Grinter (1985) who saw multicultural and anti-racist education as a kind of spectrum rather than mutually exclusive concepts, and Leicester (1986) who believed that there must be both an anti-racist conception to multicultural education and a multicultural conception to anti-racist education, Figueroa (1991) argues that education in Britain needs to be both multicultural an antiracist" (p. 50). Figueroa (1995) strongly argues that there is "no inherent opposition between the multicultural and antiracist concepts" (p. 793). "Both are needed" he says (p. 793), pointing to a number of scholars, primarily in the U.K. but also in the US, who have attempted to "effect a 'synthesis' between . . . " the two concepts, or at least have recognised their mutuality (p. 793). His argument centres on the nature of the complexity of social systems which he says makes an "education that is antiracist *and* multicultural" . . . (p. 793) essential.

Figueroa (1995) bases much of his argument on his 1991 work on the social construction of 'race'. What is important to this discussion is Figueroa's (1991) detailed and cogent argument which "rejects the dichotomous notion that multiculturalism and antiracism are at opposite ends of some imagined continuum" (p. 70). He points out that the goals of both multicultural and anti-racist education are based on an affirmation of five interrelated principles, that of: 1) pluralism; 2) equality; 3) freedom; 4) openness; and 5) solidarity. He argues that MCAR education should not only work towards these five goals, but it must include efforts to work against that

which would negate them, such as imposed uniformity, inequality or coercion.

Of particular importance to Canadian anti-racist education, which has focused on issues of equality of outcome and freedom from inequity (Fleras and Elliott, 1991), Figueroa (1991) reminds us that both equality of opportunities and equality of outcomes are mere markers of a "genuine equality across difference" (p. 71). He says that freedom should not only be conceptualised as 'freedom from', such as freedom from inequitable assessment and freedom from racial and ethnic harassment and abuse, but it is freedom 'to be', such as freedom to be different.

He lists a number of tasks of MCAR education and remarks that efforts designed to address these goals cannot be undertaken by the individual teacher alone, nor can they be achieved through either isolated or piecemeal attempts; indeed, he argues that the accomplishment of these goals means involvement by all in the educational system and this means changes at all levels of the system, including changes to management, organisation, pedagogy and curriculum if the "goals of pluralism, equality, freedom, openness and solidarity . . . " are to be met (p. 73).

He details a list of appropriate strategies which will assist in bringing about such a change. These include:

1) the development and use of unbiased, anti-racist and ethnicist-free curricula, materials, strategies, and assessment procedures which:
   a) challenge racism and ethnicism;
   b) promote the desired values; and
   c) are sensitive to and respectful of all students' culture, heritage and language and uses these positively in the classroom;
2) the school's development of explicitly multicultural and anti-racist policies which:
   a) are publicised or otherwise made known to the community; and

b) are overseen by a committee or other structure with real powers to insure its implementation and monitoring;

3) a recognition of the central importance of the teacher in the process of MCAR education so that:

a) in personnel matters of hiring, training and programme development there are efforts to bring about a commonalty of values, knowledge and skills; and

b) schools ensure they have a fair representation of minority ethnic members in staff and student composition.

Of significance to this thesis is Figueroa's recognition of the importance of MCAR teacher education to MCAR education in general. He says that the achievement of MCAR goals for all students is directly tied to the skills, knowledge and attitudes of teachers; however, he also points out that since university programmes are in fact part of the educational system per se, they also should be as multicultural and anti-racist as public schooling is supposed to be.

The synthesis of multicultural and anti-racist education must be realistic and radical if it is to genuine (Fyfe, 1992). It must be able to work throughout the school system which includes post-secondary programmes, and be inclusive of the issues of gender, class, race, authority, power, equity and empowerment in addition to issues of intercultural communications and knowledge of other peoples.

In a Canadian context, McLeod (1992) argues that Canadian multicultural education has begun to emphasise not only equality of opportunity, but equality of outcome and equality of success through its examination of institutional barriers to equality, views which he equates with the anti-racism movement. For McLeod, multicultural education has changed precisely because it has adopted many of the concerns associated with equity and empowerment and others consistent with the goals of anti-racist

education. He believes the trend in this direction will continue. A number of other Canadian scholars agree that multicultural education and anti-racist education are fully capable of being conceptually inclusive of one another. (See, for example: Beynon and Warsh, 1993, 1994; Fleras and Elliott, 1991; Kehoe and Mansfield, 1993, and Lee, 1985.)

Lee (1985 and 1994), a long time advocate of a separate anti-racist education, now believes it is possible for anti-racist education to co-exist with multicultural education; however, she warns us that multicultural education in itself does not necessarily include the values and principles of anti-racist education. Specific anti-racist educational goals, she says, must be articulated along with multicultural goals. According to her, the articulation of anti-racist goals is the only way that the goals of multicultural education can actually be realised. Anti-racist education provides an emphasis on the issues of equity and on an analysis of society that centres on the barriers to equal opportunity and outcome. The combining of the goals of multicultural education with those of anti-racist education highlights some of the human-made social structures and barriers which limit individuals and groups from improving their chances in life, despite their own best efforts.

Fleras and Elliott (1991) also argue that an empowerment and equity perspective to multicultural education has emerged, not only in theory but also in public policy. Nonetheless, and however much it is based on sound principles and policies, they also note that this has not altogether resulted in sound and pervasive educational practices. They say there remains an uneven pattern of development for the anti-racist perspective within Canadian multicultural education; yet they also argue that multicultural and anti-racist education can be compatible.

Orlikow and Young (1993) suggest that whatever successes have been made in the integration of multicultural and anti-racist education in general, they are nowhere to be seen in teacher education. They say that most faculties of education have not incorporated an examination of institutional and systemic racism or an examination of processes concerned with opposing racist structures in society into either their elective or compulsory programmes or courses. Except for a few specialised First Nation's teacher education programmes, usually based outside the mainstream campus programmes and with restricted enrolments, the central tenets of anti-racism and community control of education are very much lacking in Canadian teacher education. They say the missing perspective is one which supports a view which holds "that oppressed groups of people need to exercise greater control over the education of their children and the systems within which they are educated (Orlikow and Young, 1993, p. 79).

While anti-racist education posits that schooling must be responsive to the local community, Orlikow and Young say that the concept of community control is entirely lacking from mainstream and campus based teacher education programmes in Canada. They say that the privileges of tenure and peer review have resulted in a distancing of faculties of education from the schools that they have been entrusted to serve. While teachers themselves are trying to address real issues having to do with racism, power and privilege, faculties of education occupy a place of white, male and middle-class orientation. Nowhere is this more evident than in the educational literature where anti-racist education has received even less attention than it does in faculties of education.

Apparently what is missing in Canadian faculties of education is an analysis of those processes in society which work to maintain power

relationships. Since the prevailing view conceptualises teacher-training as the mastery of technical skills involved in the teaching-learning environment, it forces anti-racist curricular issues away from a central and core place in teacher education. Thus anti-racist issues are relegated to elective courses at best, but most often they are regarded as topics which are perceived to fall outside education's domain altogether, to be examined elsewhere in the university (Orlikow and Young, 1993).

Ghosh (1996a) agrees with these views. She says that although Canadian teacher educators generally tend to be in agreement that multicultural content should have some part of teacher training; however, "what is troublesome . . . is that a substantial number do not deal with race and ethnicity issues" (p. 53).

Solomon and Rasky (1993) point out that teacher education continues to use the multicultural based enrichment model in which cultural differences are the central focus. In this model, the attainment of high scholastic goals is accomplishable through the personal enhancement of a child's self-esteem, interpersonal attitude, and communication skills. An overt focus on the individual remains, as does the assumption that prejudice reduction can be achieved through knowledge about other peoples and through the teaching of a form of cultural relativism. Thus, the enrichment view suggests that prejudice and racism stem from ignorance and it is through increased knowledge of others that discrimination becomes managed, prejudice is reduced, and tolerance is achieved (Solomon and Rasky, 1993).

It is obvious that this kind of MCAR teacher education fails to consider the complexities of racism. Bullivant (1989) says that by taking such a view, teacher education is ineffective in overcoming the reality of the fact that

certain subgroups are denied a fair share of economic power and its rewards in society. Thomas (1984) agrees. She says that to overcome this failure in teacher education, the goals of Canadian multicultural education and the goals anti-racist education must not only be combined, but they must be reconciled so as to include: 1) an exploration of underlying causes of racism; 2) an approach to culture that is dynamic rather than static; 3) the incorporation of lived experiences of children and their families into the curriculum; and, 4) a link between the daily struggles of people against racist activities and all aspects of schooling.

This is because, as Thomas suggests, MCAR teacher education in Canada has consistently failed to address specific concerns raised by anti-racist education. Anti-racist teacher education implies a fundamental social change which can only be enacted if participants have an adequate understanding of how society works. It requires a commitment to social justice and an understanding of racism (Toms and Scarr, 1993) and the knowledge that difference is a political category, not a technical or objective one (Giroux, 1992).

To meet the goals of a combined and reconciled MCAR teacher education, teacher educators will be required to make a profound shift in their thinking about education. Anti-racist teacher education seeks not only a shift in outward attitudes and behaviours, but it demands a change in the basic paradigms from which these have been derived (Kemball, 1992). This can only happen when a view of the larger social context for schooling is "brought to bear upon teacher education" (Solomon and Rasky, 1992).

Faculties of education in Canada have failed to address issues regarding the under-representation of minority teachers within the school system and within the university (Orlikow and Young 1993). Although there has been an

increase in minority student teachers in special programmes, such as those dealing with First Nations' teacher education, these efforts are all too often prompted by the transference of special federal funds and soft-money budgeting rather than firm commitments by teacher educators from core expenditures. Programmes such as these are essentially purchased from the universities and minority student teachers are relegated to isolated places within teacher education where they are expected to work solely with minority populations in relatively segregated settings. These efforts have little impact on mainstream teacher education (Orlikow and Young, 1993). Thus, according to both Wyatt (1984) and Orlikow and Young (1993), the reality is a lack of commitment to First Nations education specifically, and a lack of commitment towards increasing minority participation in teacher education generally.

Anti-racists argue that the institution must not only be committed to teaching about equity and inclusion, it must be an equitable and inclusive place itself. In sharp contrast to purchased First Nations' programmes, mainstream Canadian teacher education programmes are actually noted for their passive recruitment practices and alienating campus climate (Orlikow and Young, 1993). Few affirmative action initiatives have been undertaken with regards to student access or staffing policies in mainstream teacher education in Canadian institutions and thus these institutions remain unrepresentative of the community they serve. (See: Beynon, Toohey, and Kishor 1993; Clifton, et. al. 1987; and Orlikow and Young, 1993.) It appears that the emergence of a comprehensive MCAR education in Canada has failed to take hold in teacher education.

2.4 SUMMARY

The literature demonstrates that most teacher education programmes in Canada have not infused comprehensive MCAR teacher education perspectives into their programmes. They generally offer a few elective courses on related topics and address MCAR education at a minimal level in both a disconnected and disembodied manner. These efforts are all too often haphazard and episodic in nature and are seriously limited and ineffectual. The result is that most faculties of education in Canada fall near the bottom of either Lynch's (1986a) typology or Baptiste and Baptiste's (1980) developmental model.

A number MCAR teacher education characteristics have been identified as necessary if MCAR teacher education is to take place. While there is general agreement by specialists in the field as to what these characteristics might include, there has been little acceptance of this by teacher educators themselves and there have scant successful efforts in making MCAR teacher education a reality in Canada.

Mock (1983) called attention to the far-reaching implications which arise once we identify the knowledge and skills, attitudes and values, organisational and structural requirements, and other aspects necessary for MCAR education. Once we have knowledge about what is appropriate, teacher educators need to examine and restructure their own programmes to meet these demands and to meet changing societal needs and public policy mandates. She says this must done if teacher education is to continue to remain relevant and have a positive influence on schooling in Canada.

As Orlikow and Young (1993) argued, faculties of education in Canada have become increasingly isolated from the communities they serve and from the parents, children, and teachers. Faculties have become apathetic and

may become hostile towards those wanting to develop an understanding of racism in society and towards those who wish to challenge it.

For change to take place, the rigid university reward systems needs to be changed so that teaching and community service are rewarded at par with traditional research and where solid research into MCAR educational issues is valued. Categories of non-traditional education students need to be targeted and support services put into place. Good exemplary teaching skills need to be adopted and practised by faculty members; practice which reflects a genuine multicultural orientation and an empowering pedagogic process. And there must be more community-based and community-responsive orientation in faculties of education throughout Canada.

2.7 THE RESEARCH PROBLEM REVISITED

As noted in Chapter 1, the purpose this study is to examine MCAR teacher education at one institution, SFU, and to identify the barriers of future growth. Given the discussion in this chapter, it should be noted that no work similar in scope to this thesis has been undertaken in Canada. Although the theoretical dimensions of MCAR education have received considerable attention, few descriptive accounts or case studies have been completed. Most empirical data on MCAR teacher education in Canada was collected by questionnaires or surveys of university calendars. However, the work undertaken in this thesis provides a description at one institution based on interviews and participant observation. It provides as well a discussion of the implications of the findings for future developments. Chapter 3 details the methodology and techniques employed in the collection of data and Chapters 4 to 8 report the findings.

CHAPTER 3

THESIS METHODOLOGY

The techniques and strategies used in this study are grounded in the qualitative paradigm of social research. The decision to use strategies consistent with this approach resulted from consideration being given to a number of specific methodological issues, the subject of this chapter. The following discussion consists of: 1) introductory comments; 2) an overview of educational evaluation; 3) a brief description and rationale for selection of the methodology used in this thesis; 4) a description of specific data collection techniques employed; and, 5) a summary of the discussion.

3.1 INTRODUCTION

Educational evaluation is a wide range of diverse practices which have been influenced by methodological traditions and debates from outside the sphere of educational evaluation per se. Educational evaluation has been strongly influenced by the natural sciences, such as agriculture, botany, and biology, as well as by the social sciences, including anthropology, psychology and sociology.

The range of methodological practices used in educational evaluation is so varied that the selection of appropriate strategies for this thesis required much deliberation. My choice was aided by an examination of evaluation methodologies from the perspective of the quantitative - qualitative

dichotomy. Norris (1990) says the use of dichotomies as a tool to illuminate characteristics of different evaluation strategies is a common practice, the purpose of which is to develop clarity and understanding for the specific characteristics of differing strategies. In this way, a number of dichotomies have been used; for example, the interpretative versus the technical, idiographic versus nomothetic, an agricultural-botany paradigm versus a social anthropological paradigm, cases versus samples, and naturalistic versus scientific (Norris, 1990). My use of the qualitative - quantitative dichotomy was prompted by comments made by Filstead (1979) who believed that consideration of evaluation strategies according to this split is particularly useful. He said it represents the classical philosophical argument, that of realism versus idealism.

3.2 EVALUATION RESEARCH IN EDUCATION

A brief overview of the history of educational evaluation vis-à-vis an examination of the classical quantification perspective in juxtaposition to the qualitative or alternative perspective is presented below. Undertaking this overview assisted me in developing a fairly clear understanding of evaluation strategies in education in general, and in turn aided my consideration for and selection of research techniques appropriate to the work at hand.

3.2.1 The Classical Approach

The classical approach to evaluation research is the dominant force in educational research today, at least in North America, and has been so ever since Tyler's early work in the 1930s. Its beginnings are directly attributable to

the extensive influence that educational psychology had on all aspects of educational research at the time (Eisner, 1991). Often referred to as the quantitative approach, it is founded on the belief that a scientifically-developed and managed curriculum is possible and desirable.

This approach, the scientific perspective to programme evaluation, is best exemplified by the work of E.L. Thorndike, an early American educational leader who attempted to create an idealised science of education and educational evaluation. His overall aim was a search for laws or law-like generalisations which he believed governed all educational undertakings. His notion of a scientific perspective to education called for the creation of a practice which would take the guesswork out of teaching and evaluation. It was to be grounded in objective and numerically based statistical analysis and hence has been described as quantification. Many of Thorndike's followers attempted to recreate and simulate the laboratory conditions more evident in the hard sciences (Eisner, 1991).

Over the past three decades, both in North America and the U.K., there has been considerable criticism and resistance to classical evaluation methodologies. Methodologies from the classical tradition are primarily accused of ignoring or discounting the highly contextualised characteristic of all educational endeavours and thus have difficulty in concerning itself with the particular classroom, child or teacher, or with other specifics of a particular programme's context (Eisner, 1967). According to this view, practitioners of the classical approach create an artificiality which can remove their studies from the practical world.

Criticism has also been leveled against the specific data collection techniques normally associated with the traditional approach to evaluation. These techniques are seen as being heavily steeped in the objectives study

mode and are said to neglect rich sources of salient and significant data. The attempt to quantify or otherwise control that which is unquantifiable, such as subjective and primarily anecdotal data, can result in convoluted data which is rendered meaningless.

It has also been said that evaluations from the classical tradition fail to meet their own claims for research that is exact, unequivocal, clear and definitive, specifically because some domains of knowledge are particularly unsuited to traditional research techniques (Parlett and Hamilton, 1972). Because these approaches require prior specification of outcome areas and considering that certain domains are more creative and therefore unpredictable, research which uses classical data collection techniques may yield suspect results under certain conditions (Eisner, 1967).

Other critics have said that traditional programme evaluation strategies do not seek answers to the questions that educators themselves are asking. They often do not adequately take into account both the complexity and the particulars of the specific educational programme under study because their efforts are focused primarily on developing universal laws (Stake, 1967).

Traditional evaluation is also criticised for being too objectives-oriented because it often seeks to improve practice primarily through an improved understanding of the ends. In this way, according to Stenhouse (1975), studies following this tradition often do not significantly examine or take into account the important contribution of the whole rich context of an educational programme.

By the early 1970's, evaluation practices in Britain had taken on what Hopkins (1988) calls a "Tylerian tradition" (p. 6). This perspective is best exemplified by Wiseman and Pidgeon's (1972) work whose efforts were

deeply rooted in an aims-achievement, logical positivist perspective to educational evaluation.

Primarily as response to many of these criticisms, since the 1960s there has been strong resistance to the more mechanistic scientific approaches to educational evaluation (Norris, 1990). This resistance has resulted in a decrease in the dominance of the hypothetico-deductive paradigm and its associated use of quantitative and scientific methods as the primary ingredient in evaluation studies since (Hopkins, 1988).

The extensive criticisms of classical, traditional or quantitative strategies gave rise to the development of a second stream of evaluation research methodology, referred to as qualitative, ethnographic, or alternative approaches. Since the 1960s there has been considerable movement towards these newer approaches and to models which regard education as a complex human endeavour rather than as a set of generalised laws and methods (Norris, 1990). Although this second stream of evaluation methodology is frequently used in research today, it is not as extensively used as is the classical approach (Hopkins, 1988).

3.2.2 Alternative Approaches

The origins of alternative evaluation strategies are rooted within a general questioning of scientific methodologies on a world-wide basis and is consistent with a shift in modern philosophy away from a search for universal laws. One result of this shift has been the increasing development of a broad base of support for the idea that there is no one best way to conduct educational studies.

A number of newer research methods have evolved from this philosophical shift. These newer methods are in sharp contrast to the

classical approach and its tradition of logical-positivism. Unlike the classical perspective, alternative educational evaluation envisions the use of multiple research strategies and the use of evaluation methods which are specifically matched to and dictated by the context and situation under study (Patton, 1991).

The large scale use of alternative approaches to evaluation in British social science research began in the 1970s. Referred to as the counter-culture or new wave of educational research, general concern for the objectives approach was articulated by Lawrence Stenhouse in his paper 'Some limitations of the use of objectives in curriculum research and planning' (1970-1971). In writing about the development of educational evaluation in Great Britain, Hopkins (1988) says that Stenhouse's critique became the inauguration of "an alternative approach to curriculum evaluation in this country and elsewhere" (p. 7).

The intellectual impetus for the continuation of Stenhouse's perspectives, according to Norris (1990), came from the Parlett and Hamilton (1972) paper 'Evaluation as Illumination: A new approach to the study of innovative programs'. Hopkins describes this work as the single most important contribution made to the new wave of educational evaluation in Britain.

Illuminative evaluation, as the work had become known, was initially presented in 1972 at a conference on educational evaluation held at Cambridge University in England. The conference, designed to be first in a series, had as a central theme the exploration of non-traditional approaches to educational evaluation. It called upon future educational evaluation research to be:

> a) responsive to the needs and perspectives of differing audiences; b) illuminative of the complex organisational, teaching and learning processes at issue; c) relevant to public and professional decisions forthcoming; and, d) reported in language which is accessible to their audiences (MacDonald and Parlett, 1972, p. 2).

The call by conference organisers for the development of guidelines for future work in the area was heeded by many of the participants who came not only from the U.K., but from the US, Sweden, Canada, and other OECD member nations. A major contribution of the 1972 conference was the publication of the collected papers entitled Beyond the Numbers Game (Parlett and Hamilton, 1977) which has been influential and widely read in Britain as well as elsewhere in the world (Norris, 1990). The lead paper, Parlett and Hamilton's own conference presentation, has continued to influence the direction taken by evaluation research in the U.K. since its presentation (Hopkins, 1988).

The contribution that illuminative evaluation made to British evaluation studies is significant. It has been said that this work first "encapsulated something of the disquiet which many evaluators and educators felt about traditional approaches to the study of educational innovation" (Norris; 1990, p. 43). It provided the foundation and the legitimacy for those who challenged what they saw as the methodological narrowness of traditional approaches. It signaled a change in the focus of educational evaluation, from its psychological tradition to one which was deeply rooted in a sociological perspective and the concept of culture (Norris, 1990).

Illuminative evaluation helped to move thinking away from the idea that a single methodology for all educational research was desirable and

accomplishable. Parlett and Hamilton (1972) said that research methods should be defined by the nature of the problem under study, and not by pre-ordinate assumptions, a view which has since been reiterated by many others.

Stake (1983), for example, called for "responsive evaluation" in which the problem itself was to dictate the methods and not the other way around. In this way evaluation methods were to be guided more by the programme activities than by the programme intent. In a similar fashion, Simons (1987) called for "situational responsiveness" to programme evaluation research which was defined more as a focus on the particulars of the study than on the development of universal laws.

The result of these views, and others, is that the alternative paradigm developed as a collective term used to describe a variety of somewhat similar, yet diverse, approaches to educational evaluation. This, unfortunately, has resulted in some confusion and ambiguity in the use of the terminology. For example, qualitative and alternative are terms which are often used as descriptors for a number of strategies, some of which are in fact quite distinct from one another.

The confusion in terminology which has arisen is further exacerbated by the interchangeable use of terms which equally describe singularly specific approaches and the entire genre of alternative evaluation endeavours. For example, both Stake's (1975) 'responsive evaluation' and Guba and Lincoln's (1981) naturalistic evaluation' have at times been used to describe all alternative evaluation approaches; however, each term actually speaks solely to a specific and distinct evaluation strategy which may be quite dissimilar from others which are seemingly subsumed by the same term.

Regardless of the labels however, what is common and shared among alternative evaluation strategies is a fundamental belief that events must be

studied in a natural setting and they cannot be understood separately from how they are perceived and interpreted by the people who participate in them. In order to discover patterns and their meanings, alternative strategies, whether called ethnographic, qualitative or naturalistic rely heavily on observations, interactions, and interviews with participants.

Bogdan and Biklen (1982) identified five main features of these holistic alternative approaches:

(1) they use natural settings for the data source;
(2) the researcher is the key data-collection instrument;
(3) the primary purpose is to describe and the secondary purpose is to analyse;
(4) they are concerned with process as much as with product (data is analysed in more of an inductive manner, akin to putting together the parts of a puzzle);
(5) they are concerned with what things mean (the why as well as the what).

Norris (1990) describes classical or traditional evaluation studies as being based on a means-ends approach. They thrive in a climate where clarity of purpose and careful controls are of central importance. On the other hand, he says that alternative approaches are more appropriate in situations where there is programme ambiguity and where a lack of control is evident, characteristics which are particularly unsuitable for use of traditional methods of evaluation.

3.3 THESIS METHODOLOGY

It is clear that some evaluation strategies fit more readily into the quantitative or classical perspective while others fit better into the qualitative or alternative perspective. Accepting the fact that there are many differences

between these two methodological paradigms, differences which are clearly manifest in practice, it is also evident that many researchers conscientiously select strategies and techniques from both approaches and may readily use techniques from both whenever undertaking a research activity (Hammersley and Atkinson, 1992).

In this way, the overall research strategy I selected for use in this thesis is consistent with the illuminative approach and other ethnographic strategies; however, some techniques were selected which can be regarded as more consistent with the quantitative approach. This is because my selection of research methods was based on what was appropriate to the investigation at hand and not the other way around, a position that is consistent with Scriven's idea (1967) that a research technique should be selected according to consideration being given to: 1) its appropriateness for the particular educational context of the research; and, 2) the researcher's individual prerogative.

3.3.1 Background of the Researcher

As noted, the selection of specific research strategies demands that consideration be given to a number of factors including the background of the researcher as well. Appendix A is a research autobiography which includes an account of myself as researcher. This is important information because it is obvious that I have an impact on how the study is conducted and on the reporting and analysis of the findings which are given throughout this document. Perhaps this is what Burgess (1984) meant when he said that in all research there is "the circumstantial and the irrational alongside the logical and systematic" (p. 5).

Hammersley (1984) gave recognition to the importance of the researcher to the research by saying that there is:

> a recognition that the researcher always has some impact on the setting he or she is studying, that the selectivity necessarily involved in research activity will shape the data and findings, and that researchers are by no means immune to the effects of interests and values. These three features open up research to a wide range of potential threats to validity, from reactivity of one kind or another to bias on the part of the researcher in interpreting the data (p. 40).

There can be little doubt that I brought my interests, values and biases to this research. Throughout the study I was aware of the potential impact I had on the setting and on the interviews. I was, after all, a participant observer. Sometimes I was even more than that. I was a colleague to those interviewed. To several I had a more than casual relationship, and to many I was a friend.

However, it was through the interactions I had with these colleagues and friends that much of the data was collected, recounted and analysed. This fact had to be taken into consideration and negative consequences had to be counteracted, while at the same time recognising its positive qualities. I realised that: 1) I had intimate knowledge which allowed for greater depth in formulating and pursuing the interviews; 2) I was able to use my personal relationships to engage the interviewees; and, 3) I was able to move conversations away from the superficial.

Hammersley (1984) suggests that one way to work through the many problems such as those described above is in the form of a research autobiography. (See Appendix A.) He said "the dangers of drawing inferences from what people say and do in research settings to what they do

in everyday settings" (1993, p. 11) is an inherent characteristic of the subjective and personal interpretations and involvement of the evaluator. He suggests that "the function of a reflexive account (research autobiography) is to indicate the nature and likelihood of such threats, as well as outlining what has been and could be done to deal with them" (p. 41). He points out that the research autobiography can account for what he calls the ecological validity or "the effects of researchers and the procedures they use on the responses of the people studied" (1983, p. 10). Although a brief research autobiography is the subject of Appendix A, what follows is a brief summary of information about myself as the researcher.

Accordingly, I have been a teacher and teacher educator for nearly 25 years. During this time, and well before it, my personal commitment and involvement has been a focus on issues of human rights and social justice which has been a major driving force in both my personal and professional lives. For example, I left my country, the US. and moved to Canada because of social justice issues and in Canada I have continued not only to voice my concerns, but to work towards solutions. My choice of a teaching career was directly related to what I saw as my commitment to these issues on a daily basis. Over the past ten years MCAR education has become a focal point where my personal and professional lives overlap.

This has an effect on my academic work as well. When I began to identify, conceptualise and select the problem for this thesis, and as I collected, sifted through, and analysed the data, my biases clearly entered into the picture. By being explicit and identifying what I have done to address these biases I do not invalidate the work undertaken, but instead I make its interpretation clearer and by doing so perhaps I render it more useful to others than if I had not done so.

3.3.2 The Research Contexts

As noted, the selection of specific research strategies requires that consideration be given to a number of factors in addition to that of the background of the researcher, in particular the contexts of the study. The overall context for MCAR teacher education at SFU suggest that it is better suited to research methods which allow for the primary focus to be on the broad complex processes at work rather than those which assume that a rational process is at work. The foundation of my conclusion is the nature of MCAR teacher education in the PDP, this based on my experiences at SFU, and the overall purpose of the study itself.

As a result of my experiences within the SFU teacher education programme as outlined above and in Appendix A, I was aware that the MCAR curriculum in the faculty were not systematically organised nor objectively designed in the first place. Each of the several elements of MCAR teacher education had evolved distinctly one from another with only a loose association between them. Moreover, at the onset of my formal research it seemed to me that: 1) there was a lack of clearly stated MCAR policies in the faculty; 2) faculty lacked a MCAR philosophical orientation; and, 3) there were no specific policies which governed MCAR teacher education in the faculty. Finally, my experiences in the PDP suggested to me that there was a high degree of ambiguity with regards to faculty perceptions about the purposes, goals, curriculum and pedagogy of MCAR teacher education in general. I concluded that it was unreasonable to organise a study of MCAR teacher education at the university as if there were in fact specific MCAR goals, objectives or blueprints in place.

Additionally, the purpose of this thesis is to provide a thorough description of MCAR teacher education at the university in terms of the

entire educational milieu it is part of and to make apparent any barriers to future development. In this way, both the purpose and the characteristics of the context of the study suggested to me that certain methodological approaches were more appropriate than others. Methods consistent with the illuminative approach to education evaluation are appropriate to the purpose and context of this study because: 1) they are inclusive of the rich milieu of the learning environment rather than exclusive to a handful of variables; 2) they seek to describe and inform rather than measure and predict; and, 3) they are eclectic, adaptive, and responsive to the peculiarities of the programme under study.

3.3.3 Is This Action Research?

Having addressed the issue of my research autobiography and my choice of methods of research, a question may arise as to whether this thesis is in fact action research, or more particularly, if it is within the teacher-researcher domain. As noted in the first chapter, I believe it is not. Although it seeks improvement of MCAR teacher education at SFU and therefore has utility, it is not specifically geared towards educational programme improvement in the short run, nor for that matter is it a collaborative piece of work, characteristics of action-research. This thesis is a profoundly personal work whose outcome is geared towards developing an understanding of how MCAR teacher education is practised in one institution and to discover what aspects of its institutional milieu work against future growth.

This work will, and already has changed my educational practices and daily politics. In this way the thesis has a practical orientation which may be seen as akin to action research; however, practical orientations alone do not

make for action research. In fact, I assume that all research can be practical in a sense.

I believe this thesis may be the precursor to future action which I and my colleagues may undertake. I am thinking here of an action research similar to Zuber-Skerritt's (1991) "personal scientist", Stenhouse's (1975) "teacher as researcher", or Schön's (1982) "reflective practitioner". The first step of any action research is a recognition, consciousness or conceptualization based on personal practical knowledge. Cummings (1985), for example, describes how a 'problem' actually emerged from her research and not the other way around so that recognition was based on personal knowledge, not merely on retrospective documentation (Calderhead, 1987), a component of action research which Schön (1983) regarded as essential.

Throughout my work on this thesis issues which will necessitate future research in this area surfaced. I am hopeful that the identification of these issues, as well as the results of my work, will become the essential components for a shared consciousness which then will provide the impetus for several of us to engage in a co-operative venture to seek improvement of this educational programme through a process involving planning, acting, observing, and reflecting (Lewin, 1946). In other words, I see this thesis as providing a foundation from which action research begins .

3.4 RESEARCH TECHNIQUES AND DATA COLLECTION

Shapson (1990) presented an "agenda for evaluating multicultural teaching" which is easily adaptable to MCAR teacher education. The agenda is based on responsive alternative research methodologies which Shapson argues should focus on providing detailed information in a fashion similar to Stake's (1967) "descriptive matrix." According to Stake, this allows those involved in a

programme, such as teachers, researchers, or policy-makers, to truly understand the significance of the programme under study. The descriptive component in the matrix prevents an evaluation study from becoming too technical and isolated or from it ignoring the benefits that a thoughtful review of activities and associated issues provides.

Shapson (1990) describes the several components of his agenda; most notable are the continuous activities of data collection and the on-going monitoring of programme indicators during the research. Ideally, he says, this should be a cyclical process. The results of each cycle would focus on corrective action or the tailoring of practice which would allow for another cycle to begin. His argument is that large one-step summative evaluations which determine the impact of programmes or curriculum on students is not valuable in studies similar in nature to my research.

Shapson presents a graphic illustration based on Stake's outline of prominent events which provides a guide and tool for evaluators and encourages their on-going reflective practice. Figure 3, below, is an adaptation of Stake, Shapson and Russell's (1987) prominent events guide as modified for the significant events in this research.

As can be seen in the prominent events guide, data were collected using a variety of techniques and procedures as dictated by the specifics of the programme under study. There were two broad purposes for my collection of data: 1) to obtain information to complete a description of institutional and programmatic features; and, 2) to obtain information to complete a description of individual practices and perceptions.

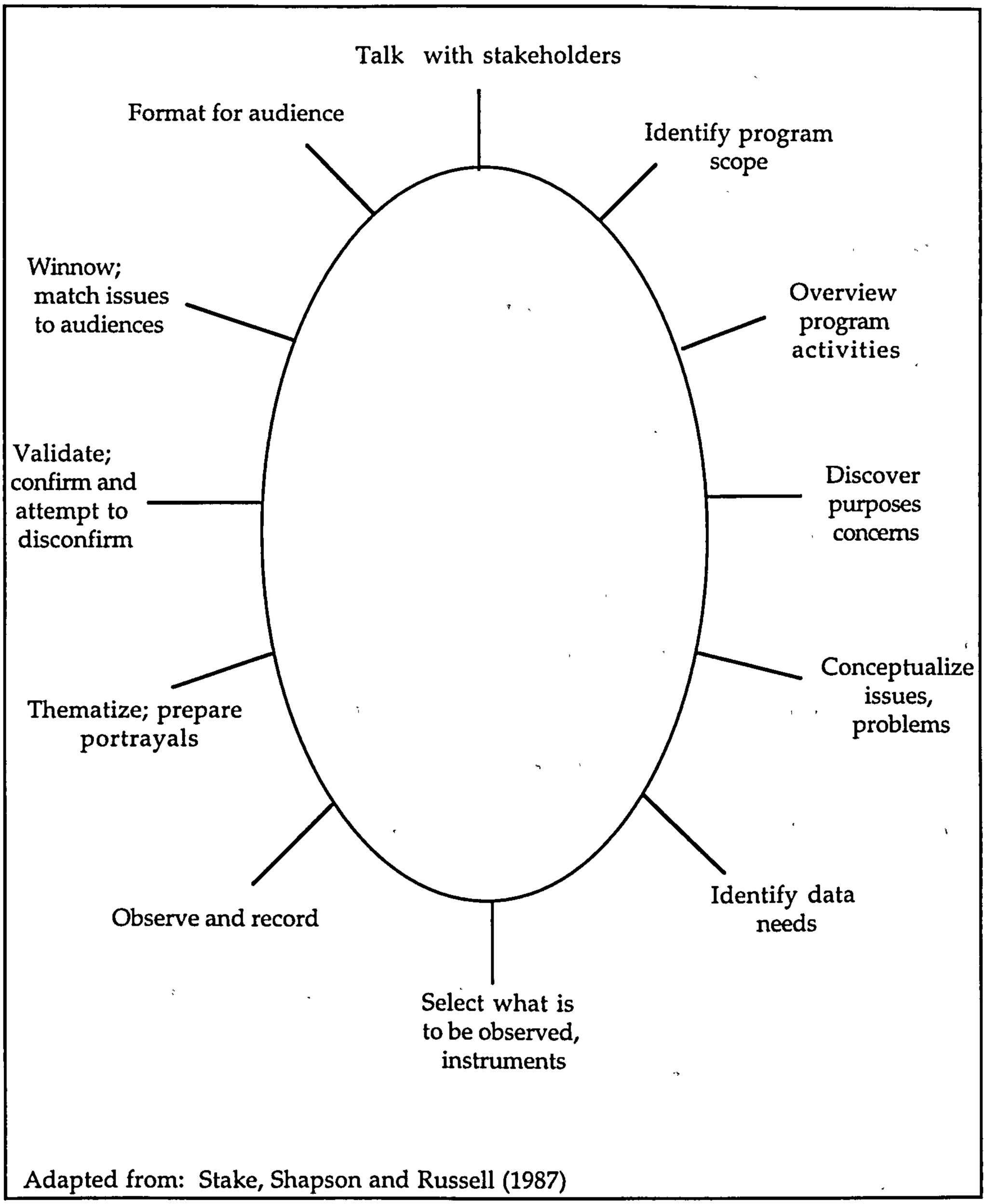

Figure 3
Prominent Events Guide

Consistent with the overall literature on qualitative research, data analysis for this thesis actually occurred not only after the data collection was completed, but it occurred in a continuous manner as an integral part of the

data collection process itself. The data, while being collected, were checked against itself in the same way that interview notes were checked against the transcribed tapes of each session.

All data were organised and reorganised again and again so work in progress was revised and revisited throughout the study. For example, when I completed a review of the findings from the survey questionnaires with student teachers initially, I adjusted what had been my original interview questions with faculty accordingly, and after completion of the faculty interviews, I returned to the questionnaires to reexamine and reorganise the findings. I also revisited the findings a third time after I examined certain PDP documents, primarily from diversity module binders.

Five specific data collection techniques, discussed below, were used for the collection of data: 1) survey questionnaires; 2) comprehensive interviews; 3) specific purpose interviews; 4) participant observation; and 5) document analysis. As Appendix B shows, data collection formally commenced January 1991 and ended August 1996.

3.4.1 Student Teacher Questionnaires

All student teachers who completed their teacher certification requirements at SFU in December 1992 were given a revised questionnaire as were all student teachers who began PDP in January 1993. The questionnaires were completed in controlled settings and designed to ascertain: 1) detailed demographic data; 2) specific knowledge held about MCAR issues; 3) attitudes about MCAR education; and, 4) detailed accounts of student teachers' MCAR experiences before entering the PDP, or in the case of those who were completing their programmes, their MCAR experiences in the PDP.

The initial design of the survey questionnaires was modified after presentation to several faculty members at SFU and elsewhere. It was then field tested with a student teacher group who were not part of the study and then further modifications took place.

Of the 126 student teachers who completed their programme at the main campus in December, 1993, 113 completed the questionnaires. Of the 140 who began PDP in January, 1994, 108 completed it. At the time the questionnaires were being distributed, all student teachers were asked if they were willing to be interviewed. From a pool of 85 who had agreed to be interviewed, five were selected. These interviews were conducted as a means to verify the results of the questionnaires and were not specifically included in the data collection process.

3.4.2 Comprehensive Interviews

The major technique for data collection concerning the specifics of MCAR teacher education at SFU was the comprehensive interview. An initial set of interview and observation protocols was constructed on the basis of a literature review, supported by systematic on-site observations (See Appendix B). These interview protocols used as a basis for conducting semi-structured interviews in three main participant groups: 1) faculty executive[2], faculty

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[2]The faculty executive refers to the Dean, Associate Dean, Director of Graduate Programmes, Director of Undergraduate Programmes, and Director of Professional Programmes. At the time the interviews were conducted, the Associate Dean was also the Director of Graduate Programmes.

members and sessional instructors; 2) faculty associates and program coordinators[3]; and, 3) school associates[4].

The guides or interview schedules were developed in accordance with the research literature, given the characteristics of the study. Two sets of trial or preliminary field interviews were staged; the first with a faculty member from another institution and the second with a small group of former faculty associates. The trial interviews yielded feedback which led to revisions of the original interview schedule.

Because the purpose of conducting interviews with the three participant groups was somewhat different, the questions asked of each group and the procedures used in each interview varied somewhat (See Appendix B); however, despite these differences the general nature of the questions and the topics discussed were fairly consistent. Each group provided data which was useful in developing an understanding for the context of the whole.

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[3]Faculty associates are practicing teachers who are seconded to the faculty of education for up to 2 years and who plan and offer, with faculty, the teacher education programme. (See Chapter 4 for details.) Coordinators are usually former faculty associates who are seconded from their school districts for a three year term. Coordinators work directly with the director of the PDP and collectively they form the management team of the PDP. Within faculty parameters, the coordinators and the Director have responsibility for the overall planning of the PDP year, training and supervision of faculty associates, student teacher placements, and school district liaison.

[4]School associates are practicing teachers who agree to take into their class student teachers from SFU for the practica portions of the student's programme. The fourteen school associates interviewed were selected from an initial pool of approximately 250 teachers who had worked with PDP students from the main campus sometime during the 1993 and 1994 school years.

Not only did the questions and topics change from one group to another, they also changed within each interview group. There were four reasons for this: 1) individuals within groups play different roles, 2) each interviewee had a distinct perspective and personal involvement in teacher education; 3) information provided by an interviewee often highlighted new issues which required subsequent re-interviews with others within the same group and resulted in my changing future interview questions; and, 4) the interactive nature of each interview resulted in different communication patterns, different ways in which questions were asked, and the use of different redirect and probe-type questioning techniques. Appendix B lists the initial interview questions which were developed for each group.

Whenever the name of an interviewee is given as a source of information, it is indicated in parenthesis, e.g. (Wassermann interview). An interview quotes reported with an italicised name is in fact a pseudonym, e.g. (*Pede* interview). A list all those interviewed is provided in Appendix D.

The interview procedures followed an open-evaluation model. A set of pre-specified questions was used for the first interview in each group. I undertook an initial analysis of the data collected and the interview procedures used in the first interview. This provided me with feedback that I used to modify the interview questions and procedures for the next interview. This same process was followed after each subsequent interview. What emerged was a cyclical process; a kind of mid-course correction which continued throughout the entire interview schedule. In this way, the specific design of an interview was founded on modifications made to original protocol based on an analysis of preceding interviews. At the end of interviewing a particular group I undertook re-interviews whenever I deemed it to be necessary.

The interview process as described above provided for over 90 hours of specific data. The purpose of the interviews was to obtain data concerning MCAR teacher education at SFU in terms of: 1) existing policies and practices; 2) perspectives and views held; 3), processes at work; and, 4) prospects for its future development at the institution.

Interviews with faculty and sessional instructors

As Appendix D shows, during the summer semester of 1993, forty-three tenure track faculty and twenty-one sessional instructors were employed in the faculty. Those who were not active in undergraduate teaching and those who had not been actively involved with teacher education students anytime during the previous six semesters were eliminated from a list of potential interviewees. As a result, this list was reduced to twenty-six faculty members and nineteen sessional instructors. Since I needed to reduce the number of people interviewed to a manageable size, I selected eleven faculty and eight instructors according to the following criteria:

a) the four faculty members who held executive positions in the faculty were selected;
b) two faculty members who previously had been Directors of the Professional Development Programme were selected;
c) five additional faculty members selected so that gender makeup and years of experience[5] of all faculty interviewed were proportional to the gender makeup and years experience of the entire faculty; and

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[5]The criterion used for years of experience at SFU for the faculty group was to divide them into two groups; those with five years or more experience and those with less than five years experience. The criterion used for years experience at SFU for the sessional instructor group was either two or more sessional positions held in the past or less than two sessional positions held in the past.

d) eight sessional instructors were selected so that the gender makeup and years experience of those interviewed was proportional to the gender makeup and years experience for all sessional instructors. (See Appendix D.)

The purpose of the faculty interviews was to ascertain: 1) MCAR teacher education policies and practices in the faculty as they have evolved over time; 2) individual faculty attitudes towards MCAR teacher education themes and issues; 3) knowledge about and understanding of MCAR teacher education; 4) ways in which MCAR topics are integrated into undergraduate teaching and into teacher education activities; and, 5) individual faculty perceptions about the impediments for furthering MCAR teacher education at SFU.

The interviews with sessional instructors were less extensive than interviews with regular faculty. This is because they play a less intensive role in the faculty. They are hired part-time and semester by semester as the needs of the faculty dictate. Nonetheless, the purpose of the interviews with them was somewhat similar to those of faculty, that is, to ascertain: 1) what knowledge each had about MCAR practices and policies in the faculty and how this knowledge was gained; 2) how they integrated MCAR education into their courses with student teachers, if at all; and, 3) their personal perceptions and attitudes about MCAR teacher education.

Interviews with faculty associates and coordinators

Fourteen interviews with faculty associates were held, eleven of whom had regular faculty associate assignments and three of whom were assigned coordinator duties. Six of those interviewed had been sessional instructors in the past and ten had been former school associates. This provided me with

additional information which I used when formulating my questions to be asked of school associates and when corroborating the data collected from school associates and sessional instructors.

The fourteen faculty associates who were interviewed were selected from the 32 campus-based faculty associates and coordinators who had been employed by the faculty of education and assigned to the PDP during the 1993-1994 academic year. Those interviewed were selected in direct proportion to the gender and years of employment profiles for the faculty associate and coordinator group as a whole. (See Appendix D.) The purpose of the interviews with this group matched the purpose of the faculty group and questions asked were somewhat similar.

Interviews with school associates

The third participant group to be interviewed were school associates. Two hundred five school associates sponsored student teachers sometime during the 1993-1994 school year. (See Appendix D.) From this group of potential interviewees, 105 teachers responded positively to a letter requesting volunteers. (See Appendix G.) Although fourteen were selected for interviews, eventually only five interviews were used, and these were selected in proportion to the total number of male and female school and elementary and secondary school associates. Three of those selected also had experience with student teachers from the diversity module, the only MCAR focused teacher education programme within the PDP.

The purpose of interviewing school associates was not the same as was the purpose for interviewing the faculty and faculty associate group. This is because school associates do not have the same relationship to the PDP that the others interviewees do. This means that they: 1) do not have an

extensive knowledge of faculty policies, practices and procedures; and, 2) they hold views on MCAR education and on MCAR teacher education which, although has an immediate effect on the student teachers with whom they work, has little effect on the development of policies and practices at SFU. Questions asked of this group were to ascertain: 1) their knowledge about specific MCAR teacher education policies and practices at SFU; 2) their individual attitudes about MCAR education and their personal MCAR practices; and, 3) their understanding of what MCAR teacher education provisions were expected of themselves and their student teachers during the practicum.

3.4.3 Limited Purpose Interviews

In addition to the above mentioned comprehensive interviews, a number of limited purpose interviews were also held in order to collect specific data. These are noted throughout the thesis.

Of special note are interviews with the following: the Registrar of the B.C. College of Teachers, the coordinator of anti-racist education for the B.C. Teachers Federation, the present and past President of SFU, the director of admission for the PDP, the dean of the faculty, the current and the last two directors of PDP, the chair of the access and development committee of the faculty of education, and the faculty member responsible for multicultural/anti-racist teacher education in the faculty of education at SFU.

In this way, it may be noted that some members of faculty may have been interviewed in two different capacities. Some were interviewed once as a member of faculty where I assigned them a pseudonym for the purpose of quotations in the thesis, and another time because of their specific role where I used their real name when attributing a source to the data.

3.4.4 Participant Observation

Another source of data was through use of participant observation methodology. Participant observation is a primary data collection technique in many ethnographic studies and it proved to be significant in this research. Kluckhohn (1940) describes participant observation as:

> . . . conscious and systematic sharing, insofar as circumstances permit, in the life activities, and on occasion, in the interests and affects of a group of persons.

Bruyn (1966) lists three axioms and two corollaries of participant observation methodology. They are:

Axiom 1: The participant observer shares in the life activities and sentiments of people in face-to-face relationships.

Corollary 1: The role of the participant observer requires both detachment and personal involvement.

Axiom 2: The participant observer is a normal part of the culture and the life of the people under observation.

Corollary 2: The scientific role of the participant observer is interdependent with his social role in the culture of the observed.

Axiom 3: The role of the participant observer reflects the social process of living in society.

McMillan and Schumacher (1989) list several characteristics of participation observation which I followed. The list includes: 1) my field residence itself; 2) a prolonged period of data collection; 3) a focus on gaining a view of the participants' constructed realities; 4) the use of multiple data sources to corroborate field observations; 5) the making of careful and salient

field observations; and 6) the detailed recording of observations in field notes and summary observations.

Accordingly, my formal participant observation for this research existed for a period which lasted slightly over five years, from spring 1991 to summer 1996. It resulted from: 1) my full time employment at SFU as a faculty associate (1993 to 1995), part-time work as a sessional instructor (1992 to 1996), and as distance education course supervisor (1991 to 1996); 2) my involvement with university matters as Lay Senator from 1991 to 1996; and, 3) my participation in the PDP as a school associate during the 1990, 1991 and 1995 school years. (See Appendix A.)

During that time I attended module planning meetings, supervised student teachers, made presentations on educational topics in pre-service and in-service workshops, taught an undergraduate education course, attended faculty and senate committee meetings, and participated in faculty associate and school associate meetings.

From 1992 to 1996 I kept a field diary of my activities with regards to the roles described above. The field journal included contact notes and summaries throughout the research period. These included anecdotal comments about the interviews as they took place, later checked against the transcriptions, and observations with regards to other planned and unplanned experiences in the faculty. The field notes were also triangulated with data collected from other sources such as document analysis and special purpose interviews.

In general terms, information was collected and organised according to the following topics: 1) the nature of MCAR teacher education at SFU; 2) faculty policies and practices; 3) perceptions and views of MCAR issues held by faculty, faculty associates, school associates, and students; and, 4) other

issues as they arose. The notes were revisited and reorganised on a regular basis according to emerging patterns and themes.

3.4.5 Document Analysis

The third major source of information about MCAR teacher education and its socio-political context came from public documents and published literature. As a form of artifact analysis, data were collected from: 1) reports and minutes of faculty committee meetings; 2) course outlines and handouts; 3) teacher education module binders; 4) Academic Senate papers; 5) records from the admissions office; 6) faculty of education, B.C. College of Teachers and B.C. Teachers Federation published and unpublished reports; 7) faculty internal memos; 8) federal and provincial government legislation and documents; and, 9) B.C. Ministry of Education publications. (See Appendix E and Appendix F.)

In addition to these documents, consideration was also given to verbal accounts of discussions and debates in the faculty regarding issues pertaining to MCAR teacher education. These often provided background knowledge which was used to identify specific written policies or to identify which specific topics and issues were under consideration by the faculty.

3.4.6 Credibility Of the Data

Similar in nature to concerns raised about the reliability and validity of data in more traditional qualitative inquires, qualitative research endeavours are concerned with the trustworthiness and meaningfulness of data collected and the interpretations of the data. It is important to note that issues of trustworthiness and of meaningfulness were addressed throughout this

research, from the planning stages to the collection of data, and from interpretation of the findings to an analysis of their meanings.

Trustworthy is in many ways akin to the idea of reliability since both refer to the consistency of the researcher's interactive style, data recording techniques and data analysis and interpretation. Questions about the meaning and thus credibility of qualitative research are also somewhat similar to questions about validity raised in quantitative research. Ethnographic research addresses these issues in at least two ways, by asking: 1) to what degree are there mutual meanings of conceptual categories between the participants and the researcher; and 2) to what degree is the research undertaken comparable and translatable. In the latter case, the idea of comparability refers to the degree to which research components, such as participant characteristics, documents analysed and concepts generated, are adequately described and defined. Translatability is the degree to which the researcher uses theoretical frameworks and research strategies which are understood by other researchers in the same or related disciplines. Consideration of these issues allows for the meaning of a work to be extended, or conversely, the lack of comparability or translatability reduces a study to being largely idiosyncratic and limits its usefulness and relevance to any future inquiry.

I addressed issues of trustworthiness and meaningfulness throughout the thesis in a number of ways. For example, the questionnaires were checked for consistency among the different student groups. Each time a student group was introduced to the questionnaire, the items were discussed in detail in order to clarify issues and develop an understanding of the intent of each question. Several students from each group were then asked to comment on the content of the questionnaires as well as the procedures used.

After I completed a preliminary analysis of each group's responses, several students were asked to examine the data collected and offer their comments.

Carefully thought out criterion for the selection of informants and interviewees were developed. (See Appendix D.) Although there was some inconsistency in the exact wording of the questions asked, the same categories of questions were asked of all interviewees within a particular participant group. (See Appendix B.) Whenever new questions emerged as a result of added information gathered from a particular interview, supplementary or follow-up interviews were arranged with those who had been previously interviewed and the new questions were added to the protocols for future interviews. This resulted in consistency within the topical areas asked of each interview group. Furthermore, sometime prior to the scheduled interview time an interviewee was given a list of the categories and issues to be addressed. Each interviewee was also given the opportunity to clarify the intent of each question before as well as throughout the interview. Finally, interviewees were given the opportunity to review the transcript of their interviews and therefore they could change, delete, or further clarify any of their own comments. As it turned out, only two faculty took advantage of this opportunity and it had little impact on the data.

Two major strategies were also used to gauge the trustworthiness and meaningfulness of the data during the analysis phase. Firstly, I searched the data for negative evidence because "exceptions to a pattern are usually present in the data" (McMillan and Schumacher, 1989, p. 418). By identifying the exceptions to patterns I was able to refine my interpretations of emerging themes. Secondly, and as noted above, I used a number of data sources to triangulate or cross-validate among data sources, research strategies and

theoretical schemes. It was through triangulation that a greater consistency was achieved.

3. 5 ORGANISATION AND ANALYSIS OF DATA

As noted, data were collected over a five year period. This thesis represents work I specifically began with this purpose in mind in 1991. The cut off date for data collection was April, 1996.

As noted, patterns and themes emerged from the data as part of an on-going process of analysis which occurred during the research. Some themes were inductively arrived at, that is, they were grounded by discovery in the field, while some others emerged during the preliminary analysis of the data or were identified through the categorisation and ordering of emerging data. Still other themes emerged from an early conceptualisation of MCAR issues brought about by a review of the literature and which was supported by theoretical and empirical research undertaken by others.

The final result was my identification of six topical areas regarding MCAR teacher education at SFU: 1) the overall political context for MCAR education and teacher education in Canada; 2) specific policies, leadership and organisational issues within the faculty and the university; 3) staff and student composition and staff training; 4) perspectives and personal views held by the participants; 5) the infusion of MCAR goals and practices into the teacher education curriculum and into faculty pedagogy; and, 6) student practicum placements and field experiences. These topics form the basis for the descriptions made in Chapters 4 to 8.

PART 2

CONTEXTS AND DATA

Part 2 covers the national, regional, and local dimensions to MCAR teacher education at SFU and relates the findings of the research regarding MCAR practices, perceptions and policies in the PDP.

CHAPTER 4

NATIONAL, REGIONAL AND LOCAL DIMENSIONS TO MCAR TEACHER EDUCATION AT SFU

MCAR education does not exist in isolation from the socio-political context of which it is part, whether at the institutional, provincial or national levels. The purpose of this chapter is to situate MCAR teacher education at SFU. This is done through an account of the historical and socio-political framework in which it exists at the national, regional, and local levels.

The presentation of the data entails a broad discussion and description in three topic areas: 1) multiculturalism, assimilationism and pluralism in Canada; 2) Canada's educational response to cultural diversity; and, 3) the educational response to cultural diversity in British Columbia (B.C.).

4.1 HISTORICAL OVERVIEW

MCAR education in Canada originates as a response by the educational sector to the adoption of cultural pluralism and multiculturalism as national policy (Fleras and Elliott, 1991). In this sense MCAR education did not exist prior to 1971. This is not to say that before the 1970s Canada was a monocultural society. Indeed, Canada has always been culturally diverse; however, it was not until the 1970s that the enduring quality of this diversity was both recognised by government and regarded positively. MCAR education and

MCAR teacher education is a response by the education sector to this paradigm shift.

On October 8, 1971 Prime Minister Pierre Trudeau addressed the House of Commons and articulated a policy of multiculturalism for all Canadians. He said it would "guarantee that every ethnic group has the right to preserve and develop its own culture and values within the Canadian context" (House of Commons, 1971). Trudeau further added:

> To say that we have two official languages is not to say that we have two official cultures, and no particular culture is more 'official' than another. A policy of multiculturalism must be a policy for all Canadians (House of Commons, 1971).

The creation of a new public policy through the official declaration of multiculturalism came as direct response to the report of the Royal Commission on Bilingualism and Biculturalism which had been released in 1969. Appointed nearly a decade earlier by Trudeau's predecessor, Lester Pearson, the Royal Commission advocated for consideration of Canadian society as a 'mosaic' of ethno-cultural groups.

The mosaic term was selected by the Royal Commission from a number of metaphors in use at the time as an attempt to mitigate many of the more negative consequences of Canada's assimilationist past (Palmer, 1984). Despite any advancement in views regarding cultural diversity the multiculturalism proclamation was a firm rejection of all perspectives that regarded cultural assimilation as a positive goal for society, including the Royal Commission's mosaic. The term 'multiculturalism' was adopted because it was a clear rejection of the assimilationist concept of biculturalism which had been championed by the Royal Commission (Burnet, 1984).

In demographic terms Canada has always been a culturally diverse nation; however, throughout most of its history it adopted the dominant conformity model for dealing with cultural diversity. Dominant conformity, according to Newman (1973), is one of three umbrella concepts for analysing culturally plural societies, the other two being the melting pot and cultural pluralism. The dominant conformity theory may be seen as a description of culturally plural societies where the ethnic group with the greatest power dominates all others.

Newman contrasts the dominant conformity theory to the 'melting pot' and cultural pluralism perspectives. The melting pot is a perspective of culturally diverse societies which calls for the emergence of a new dominant culture made up of elements from all the cultures while cultural pluralism calls for a society where no one ethnic group dominates and where there is no official culture.

4.1.1. Assimilationism

Dominant conformity in Canada found its expression through the policies of Anglo-conformity, a set of assimilationist policies and practices which were dominant throughout most of Canada's history (Palmer, 1984). Anglo-conformity is a broad term which covers a number of different assimilationist responses to cultural diversity in society as well as in education.

In its most conservative form, Anglo-conformity calls for the complete abandonment of cultural differences by those outside of English-Canadian or French-Canadian mainstream cultures (Palmer, 1984). This was most evident throughout the nineteenth and much of the twentieth centuries when the Canadian state was equated with ethnicity and language. Accordingly, the

official Canadian culture and language, outside of Quebec, was identified as "English" and Protestant (McLeod, 1992).

As a result of this cultural identification, the major criterion used in developing immigration policy was the apparent ease with which someone with a particular cultural background might assimilate into Canada's official Anglo-Celtic culture. Despite this view, many people from differing cultural backgrounds were in fact officially encouraged to immigrate to Canada anyway (Palmer, 1984).

This seemingly contradictory practice arose because of Canada's adoption of economic policies that required a large pool of cheap labour and resulting in the need for large scale immigration from throughout the world (Moodley, 1993). In an attempt to resolve ambiguities surrounding a restrictive immigration policy based upon ethnicity, and a non-restrictive immigration policy based upon a perceived economic need for cheap labour, official policy of government was based on the assumption that the economic migrants from non-Anglo backgrounds would stay but a few years in Canada and then return to their original homelands. In fact, most immigrants, did not leave (Palmer, 1984).

The Anglo state and its assimilationist practices were taken as a given. Concerns about national identity and unity were expressed as apprehensions arose about the evils of unlimited diversity in the nation (Palmer, 1984). There was an outcry among many Anglo-Canadians during the late nineteenth century when a large influx of non-British and non-French settlers moved west (Wilson, 1984). Fears about the 'Balkanisation of the West' led to a political campaign which demanded that steps be taken to achieve the full assimilation of all immigrant communities through the inculcation of the "highest Anglo-Saxon ideals" (Anderson, 1918, p. 8).

Canadian educational policies and practices were responsive to these fears about the loss of national culture which have continued to have an influence on national and provincial educational policies ever since, official proclamations of Canadian multiculturalism notwithstanding (Wilson, 1984). The educational response to assimilationism (outside of Quebec) throughout the nineteenth and first half of the twentieth centuries was for English to become the sole language of instruction and Protestantism to become "the moral operative through compulsory religious exercises" (Wilson, 1984, p. 63). There was no room for other cultural perspectives in English Canada's schools.

Anglo-conformity is a collective term which describes various conservative assimilationist policies included in Newman's dominant conformity theory. Palmer (1984) reports that Anglo-conformity reached a peak during the First World War when loyalty became synonymous with cultural and linguistic uniformity. An Anglo-Saxon party had evolved from the formation of a "Union government of Conservatives and Liberals, dedicating itself to 'unhyphenated Canadianism'" (p. 25). The popular literature of the period, from socialist to conservative, reflected the broad-based assumption that Anglo-conformity was a societal good and that cultural diversity was "either positively dangerous, or something that would and should disappear with time" (p. 26).

In the years following the First World War the intensity of assimilationist policies relaxed somewhat; however only for a short period of time. An increase in the intensity of industrialisation and economic expansion within Canada in the early 1920s, concomitant with economic and social unrest in Europe, led to a second wave of Canadian immigration where a large percentage of new immigrants came from Eastern Europe (Wilson,

1984). Although many of Canada's politicians of the day continued to hold their belief that non-British immigrants could not conform to the Anglo-Canadian ideals, and should therefore be excluded from immigration, this idea was being challenged.

A group of writers argued that assimilation was in fact actually occurring and that most immigrants were making a contribution to Canadian society during the process of assimilation (Palmer, 1984). They pointed to the fact that many non-British immigrants had assimilated quite successfully into "English-Canadian" society and that national consciousness had remained strong nonetheless. While they did not suggest an abandonment of assimilationism, they did believe that Anglo-conformity was possible for a larger number of ethnic groups besides western Europeans (Palmer, 1984).

An examination of assimilationist assumptions and policies began to find some support among politicians during this period. Fears about the threat and possible demise of the Anglo-Canadian culture had somewhat subsided, prompting for example John Blue, a famous promoter, historian and politician from Alberta, to write that "there is enough Anglo-Saxon blood in Alberta to dilute the foreign blood and complete the process of assimilation to the mutual advantage of both elements" (Blue, 1924, p. 210). However, any relaxation of the intensity of assimilationist pressures during this period was short-lived.

What Palmer (1984) calls "the vicious circle of discrimination for immigrants" (p. 33) had returned and became even more vicious during the 1930s. The economic depression of that period, the spread of Europe's ethnic battles into Canada, and the growth of political extremes gave rise, as Palmer also notes, to an increased level of ethnic intolerance and discrimination. The public was inflamed by a press which found a relationship between

ethnicity, lower social class standing, and radical political views. Extreme repression and intolerance of ethnic differences re-emerged with even more vigor (Palmer, 1984).

In the 1930s, for second-generation European immigrants, ethnicity was regarded as a disadvantage if not a barrier to socio-economic security, something which could only be obtained through full assimilation. Many made attempts to "rid themselves of their heritage" (Jones, 1960, p. 298) by changing their names and by adopting the clothing and speech of the dominant society. As Jones says, this was a process "whereby antecedents were repudiated as a means of improving status" (p. 298). This process was not possible for many.

In fact, the great paradox associated with Canadian assimilationist policy is that while the institutions of the society demand full abandonment of cultural behaviours and ethnic values by individuals outside of the dominant cultural, the dominant culture prevents many from shedding their ethnicity and actually assimilating. A number of ethnic groups encountered brutal, intense and prolonged racial prejudice and discrimination. They were blocked from conforming to the dominant group standards, even if they had wanted to, and they were not allowed to mix freely with the rest of society, often being pushed into ghettos and on reserves where they lived in isolation from the macroculture. Institutional and cultural racism created insurmountable barriers for the indigenous aboriginal people and many non-western European immigrants alike.

Until the 1950s, Canada maintained a two-citizenship policy as testimony to the extremes of state racism under the Anglo-conformity perspective. Accordingly, all Canadians born of Chinese, Japanese, First Nations, South Asian, or African ancestry, for example, were denied the right

of enfranchisement and other basic civil rights (Palmer, 1986). Professional certifications, such as those required by a dentist, doctor, or teacher were only available to those individuals who were on the voters list, hence the professions remained closed to Canada's second class citizens (Enemy Alien, 1974).

In contrast, non-Canadian Anglo-Celtics born in Britain had the right to vote in Canadian elections as soon as they set foot in the country. They could qualify for provincial professional certification after a short period of residency, this while second or third-generation Japanese or Chinese Canadians, for example, were denied the vote regardless of their length of their residency in the country (Palmer, 1984).

Canada's policy of legally supported social stratification along ethnic lines was evident in an official policy of cultural genocide for First Nations people (Longboat, 1987). This policy was adopted specifically with the purpose of assimilating aboriginal peoples into mainstream Canadian society; however, deep-seated racism made assimilation impossible. They were relegated to live on reserves where government-appointed "Indian Agents" assumed responsible for all aspects of reserve life. There, as Longboat says, First Nations peoples were denied the right to vote, to govern their own affairs, to educate themselves, to own land, and other basic civil rights.

The federal government operated under the belief that education would to be the process whereby First Nations peoples would be "adopted into the body politic of Canada" (The Circle Unbroken, 1994); all the while state racism was to prevent any possibility of the process of assimilation from actually taking place.

Similar fates awaited other visible minorities. Deep-seated racism led to the internment of Canadians of Japanese ancestry at the beginning of the

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Second World War, including those born in Canada. They had their property seized and sold and were required to spend the duration of the war in concentration camps. They were denied the most basic of civil rights without formal charges being laid, nor judicial trials held, while Canadians of German and Italian ancestry were afforded no such indignities and were free to live their lives anywhere in Canada, despite the fact that Canada was also at war with both Germany and Italy (Palmer, 1984).

The depth of state racism was evident after the Second World War internment of Canadians of Japanese ancestry when a challenge was made regarding a definition of who was Canadian. A 1949 Supreme Court of Canada decision ruled that the actions of the state during the war were in fact legal; however, more important was the court's findings that Canadians of Japanese ancestry who had been born in Canada, what is for most other groups the prime criterion for obtaining Canadian citizenship, could be deported to Japan, even if they had committed no crime, broken no laws, and had no trial (Enemy Alien, 1974).

On one hand there was the demand for individuals to abandon their cultural ways of life and adopt the values of the dominant society, while on the other hand the existence of extreme racism prevented this from actually happening. As Porter (1965) says, this paradox led to a virtual vertical mosaic; that is, to the emergence in Canada of near caste-like conditions mainly along ethnic lines.

During the period directly following the War, an increased awareness of racism along with a greater understanding of cultural relativism influenced democratic ideologies throughout the world, including those in Canada. On an international scale, the horrors of extreme nationalism and cultural genocide experienced during the war years resulted in a number of

anti-assimilationist multi-lateral agreements, to which Canada subscribed. These included the establishment of the United Nations, the ratification of the International Convention on the Elimination of all Forms of Racial Discrimination, The International Covenant on Civil and Political Rights, and the International Declaration of Human Rights (Palmer, 1984).

Within Canada, hostility toward the 'enemy alien' which was so notable during the war years had subsided and pressures were being put on governments by non-Anglo and non-French Canadians for greater recognition and acceptance of the inherent ethnic diversity in the country. Although governmental policy finally resulted in the granting of full citizenship rights for all Canadians during the 1950s, other assimilationist policies, especially those concerning immigration and education, continued to be based upon the principle that "those who were admitted into Canadian society should be assimilated into the dominant British or French ethnic groups" (Burnet, 1984, p. 18). Prime Minister MacKenzie King expressed this viewpoint when in 1945 he said that:

> The people of Canada do not wish to make a fundamental alteration in the character of their population. The government will therefore not permit large scale Asiatic or other 'colored' immigration." (Cited in Wyatt, 1984, p. 95.)

Although the more conservative forms of dominant conformity were rejected by the Royal Commission Report, assimilationist perspectives were not abandoned altogether. They were merely replaced with a benevolent form of assimilationism subsumed by the mosaic concept. According to the mosaic metaphor, society is likened to the richness of the overall design in a ceramic-tile mosaic. It is enhanced by the use of contrasting and complementary colours, shades, shapes and designs, all of which can lead to

an overall sense of harmony and beauty. A mosaic made of the same colours or designs would be dull, boring and lifeless, in the same way that a society which pursues homogeneity sacrifices its potential for richness and beauty.

For Porter (1965) the mosaic's recognition of diversity was all too static. He saw the pieces of the Canadian mosaic as so firmly held in place that each ethnic group was locked into its socio-economic slot within a Canadian hierarchy. For non-Anglo and non-French Canadians, Porter saw that the recognition of their ethnicity resulted in restricted social and economic mobility which made the mosaic another form of dominant conformity.

The Royal Commission did in fact stress the desirability of integrating all immigrants into either the French or English societies. Despite their claim that this notion of integration was not synonymous with assimilation, the report clearly expressed a dominant conformity ideal and it was decidedly an assimilationist perspective (Palmer, 1984). This can best be exemplified by their vision of the role of schooling:

> Since those of British and French ethnic origin are the main groups in Canada, it is appropriate that the British and French cultures dominate in the public schools (Royal Commission on Bilingualism and Biculturalism, 1969).

The mosaic did represent a shift in thinking away from the more conservative assimilationist policies by officially adopting a perspective, for the first time in Canada, that ethnic diversity was to be regarded as a continuing and enduring aspect of society.

It is important to note that the dominant conformist type of assimilationist viewpoint did not end with the rejection of The Royal Commission's mosaic concept or the adoption of the Multicultural Proclamation in 1971. Many individuals and politicians continue to seek to

reinstate the exclusionary policies and practices of the Anglo-Conformity. Doug Collins, a journalist in the Vancouver area expressed this view, when he wrote:

> Anyone naive enough to think that the massive cultural and racial mix we are heading toward is good, or at least harmless, should look at the European experience. There is a will and a need for this country to stay white because that is what people want. They can't tolerate other groups (Collins, 1979, p. 10).

4.1.2 Liberal Assimilationism

In other ways though, the dominant conformity perspective continued to find expression after 1971 through the emergence of liberal assimilationism (Wyatt 1984). Liberal assimilationism is the belief that individual achievement alone should be the means to success within Canadian society. Porter (1965) used a somewhat spurious logic to present his liberal assimlationist argument that, since ethnic origin is the way that society discriminated against individuals in the past, it is important for educational institutions to ignore ethnicity entirely. They should emphasise individual achievement by "forgetting ancestry" in order to establish "a society of equality where ethnic origin does not matter" (Porter, 1965, p. 9). In some ways it is a blame-the-victim mentality.

John Burnet (1979) also argued against cultural pluralism and in favour of a kind of liberal assimilationism. He did so by citing Valee's (1969) notion that "among ethnic minority groups which strive to maintain language and other distinctions, motivations to aspire to high ranking social and economic positions in the larger system will be weak" (1969, p. 93).

According to Wyatt (1984) the liberal assimilationist view of education is that it must help students fit into Canadian society in a timely fashion and be achieved by minimising the recognition of and concentration on differences. Thus any educational experiences which concentrates on group differences, such as ethnic heritage programmes, should be conducted within the ethnic community alone and should not be included in public schooling.

Others besides the liberal assimilationist oppose multiculturalism, although not all seek a return to Anglo-conformity and assimilationist values. Moodley (1992) says that ethnicity is a "response to structured inequality and economic forces" (p. 8). Accordingly, ethnic consciousness is a substitute for class consciousness. Multiculturalism, as an attempt to preserve ethnic consciousness, is a divisive element in the development of class consciousness and solidarity. Educational programs which are designed to promote ethnic awareness for the purpose of cultural identification are counterproductive to the development of class identification.

No matter what the view of multiculturalism, Canadian public policy now firmly rejects the assimilationist responses to how society should be organised. It did so by adopting cultural pluralism's response to ethnic diversity which sees diversity as a positive element in society that should be recognised, preserved and enhanced. Gillett (1987) lists twelve factors that led "to the decline of Anglo-Conformist attitudes in Canada and to a corresponding rise in multiculturalism" (p. 341). They are:

1) the horrors of the Nazi death camps and the decline of supremacist beliefs,
2) the post war decline of the British Empire and with it the social and racial assumptions with which it was imbued,
3) Canada's signing of the United Nations Charter of Human Rights,

4) Findings in the sciences and social sciences which cast doubt on assumptions of racial and ethnic inequalities,
5) increased secularism which, while diminishing the emphasis upon religion as a focus of identity or as a support to ethnicity, also led to increased emphasis on cultural survival,
6) the emergence of ethnic self-awareness -- both among immigrants and Canada's Native peoples,
7) the emerging economic and political clout of immigrants,
8) the "Black Revolution" in the United States,
9) the "Quiet Revolution" in Quebec,
10) The federal government's endorsement (1971) of the twin policies of bilingualism and multiculturalism
11) the growth of Native political unrest and the slow march toward Indian self-government,
12) linguistic and cultural resistance to assimilation (Gillett, 1987, p. 341).

Education is regarded by some as the vehicle for the transformation of society from an assimilationist to pluralist orientation. However, before examining education's response to this charge, the fundamentals of the pluralism perspective require attention.

4.1.3 Pluralism

In rejecting the stricter assimilationist views of Anglo-conformity as well as the more moderate liberal assimilationist position as represented by the mosaic, Canada did not adopt policies consistent with Newman's (1973) melting pot theory as did the Americans. Instead, Canada adopted a policy consistent with cultural pluralism.

According to Newman, in cultural pluralism the processes of immigration, migration, and association with other cultures result in a change to the original culture; however, the fundamental difference between

pluralism and assimilationism is that this change occurs without the dominance or subordination of one cultural group to another (McLeod, 1991). It posits the right of ethnic groups to maintain some degree of cultural difference with a measure of structural pluralism which allows for the group to maintain some autonomy.

Furthermore, cultural pluralism is a philosophy which emphasises the acceptance, respect, and understanding of people of various cultures and their backgrounds. Ethnic diversity is seen as not being incompatible with national unity. It seeks tolerance of cultural differences which would result in a society where a multiplicity of cultures interacts in peace, harmony and unity. Pluralism is an ideology that promotes and actively supports ethnic and cultural differences, and as such, is an alternative to assimilationism, nationalism, and ethnocentrism (McLeod, 1991).

The decision to adopt pluralism as official policy in Canada was not made in total isolation; rather, it was part of an international movement. The general acceptance of a pluralist world and multicultural state had already been adopted on a world scale by a broad spectrum of politicians and educators alike (OECD, 1989).

Canada's adoption of the pluralist ideology of multiculturalism was based upon a view that diversity was more then a demographic description alone. As an ideology deeply rooted in the philosophy of cultural pluralism, multiculturalism addresses the way in which a society should be organised and the manner in which succeeding generations should be socialised (Burke, 1984). Based on the belief that culturally and ethnically diverse groups can exist in the same country, without the domination of one group over others (Wilson, 1984), it repudiates the principles, policies and practices of assimilationism by calling for tolerance of cultural differences in a society so

the many cultures can interact in peace and harmony (McLeod, 1987). More than a descriptive sense of a society with a diversity of ethnic and cultural groups, it denotes a desirable state of affairs, in a normative sense, and a society in which different cultures enjoy equal status.

As a corollary, it is believed that educational institutions, as a dominant method of socialising future generations, can exist without the domination of one ethnic or cultural group over others. This idea of there being an equality of status for all ethno-cultural groups in Canada stands in sharp contrast to the long-standing monoculturalist historical view that Canadian education serve the principles of assimilationism (Fleras and Elliott, 1991; Young, 1984).

The roots of the philosophy of cultural pluralism in Canada were developed early in the twentieth century by Horace Kallen (McLeod, 1992) an immigrant from Poland to the US. who had written that each ethnic group had the democratic right to retain its own heritage. The philosophy of Kallen contained three central themes:

1. people have little choice but to be part of an ethnic group. This is because they cannot choose the family which first socialises them;
2. pluralism is congruent with democratic ideals, hence it is sometimes called democratic pluralism;
3. pluralism provides for unity within diversity (Kallen, 1956).

Kallen developed his theories from his personal experiences and argued against the enforced Americanisation (or Canadianisation) of immigrants according to his central themes. Writing early in this century, Kallen's views did not gain much support until the beginning of the civil rights movement in the US. in the late 1950s and in the early 1960s. It was at this time as well that the principles of cultural pluralism began to influence Canadian perspectives on diversity (Fleras and Elliott, 1991).

Much earlier in the twentieth century several advocates of a Canadian version of cultural pluralism, although not by that name, had also argued that ethnic diversity is not incompatible with national unity. Murray Gibbon and Watson Kirkconnell, for example, writing in the 1930s and 1940s, argued for the "recognition of cultural contributions of non-Anglo-Saxon groups" (Palmer 1984, p.34). They believed this would heighten the groups' feelings "that they belonged to Canada and thus strengthen Canadian unity" (p. 34). Palmer also described these views as "voices crying in the wilderness - a wilderness of discrimination and racism" (p. 35).

During the late 1950s and early 1960s some of the underlying values inherent in cultural pluralism emerged in the form of demands on the government for the recognition of a 'third force in Canada' made up of the non-British and non-French ethnic groups which, at that time, made up slightly over one-third of the population of Canada. By 1995 the population of this third force grew so it now makes up nearly 50% of the Canadian population (Moodley, 1995).

When Prime Minister Lester Pearson appointed the Royal Commission on Bilingualism and Biculturalism in order to "inquire into and report upon the existing state of bilingualism and biculturalism in Canada" (Royal Commission, 1969, p. 173) non-British and non-French groups vehemently opposed the view of Canada as a bicultural nation. They forced the Commission to enlarge its scope and eventually to add a previously unplanned fourth chapter to the report. This examined the contributions of other ethnic groups in Canada and eventually resulted in the Commission's advocacy for the mosaic view of Canadian society rather than reiterating a stricter form of the dominant conformity theory (Palmer, 1984).

When the government officially recognised Canada as a multicultural state in 1971, it clearly rejected the concept of cultural dualism put forth by the Royal Commission. It firmly abandoned bi-cultural assimilationism by accepting principles associated with the concept and theory of cultural pluralism (McLeod, 1984, p. 31).

Multiculturalism was a shift, albeit tentative at first, toward a position in which ethnic diversity would not only be regarded as an enduring quality of Canadian society, but would also be seen as a positive element worthy of preservation. It brought into law the "recognition that there is no official culture in Canada" (House of Commons, 1971).

While some critics of Canadian multiculturalism accused Trudeau of merely trying to buy the ethnic vote, others argued that Canadian multiculturalism was an attempt to fragment Canada's largest language interest group, the English. Still others believed these policies would not lead to a greater "sharing of the pie" or furthering the principles of social democracy for the non-English/non-French ethnic minorities in Canada (Mallea, 1984) .

Other critics were concerned about how Canada could be both multicultural and bilingual at the same time. Regarded by some as a political compromise which only partially resolved the 'other ethnic group' question, Canadian multiculturalism officially recognised linguistic dualism within a multicultural state. To these critics, the notion of certain entrenched rights for the so-called 'founding nations' (English and French) was a violation of pluralist principles (Ghosh, 1996a). In the meantime, aboriginal peoples also challenged the principles of multiculturalism. They demanded official recognition as the first of the three founding nations and largely rejected multiculturalism as another attack on their inherent aboriginal rights

Still other critics argued that the recognition of two official languages within a multicultural state ignores the obvious connection between culture and language. They said it was a serious contradiction, if not an outright repudiation of the fundamental principles of cultural pluralism (McLeod, 1984). Moodley (1992) sees the entrenchment of English and French language rights vis-à-vis the encouragement of ethnic diversity as a serious contradiction. She says:

> the successful implementation of cultural perpetuation is of course hardly possible in a society where teaching and learning take place predominantly through the medium of the English language, and where success is strongly dependent on how well dominant mainstream norms, lifestyles and accents can be emulated (Moodley, 1992, p. 8).

4.1.4 Developments since 1971

Despite criticisms of Trudeau and his efforts to incorporate multiculturalism into state policy, every successive government, minority or majority, Liberal or Conservative, not only supported Canadian multiculturalism and cultural pluralism in principle, but also enhanced its practical scope and depth as well. The adoption of a multicultural state policy and acceptance of the principles of democratic pluralism set into motion a broad range of new social, political, economic, and educational policies and practices which have affected every facet of Canadian society and which has the potential to make a profound impact on teacher education.

Since its adoption as public policy, the development of multiculturalism has been an uneven and evolving process. McLeod (1991) describes the development of the policies and practices of multiculturalism as occurring in three distinct chronological stages: 1) through most of the 1970s;

2) from the late 1970s to the late 1980s; and, 3) from the late 1980s to the present.

The first of McLeod's stages is described as one having an emphasis on the more material aspects of culture. Called the "life styles" stage, public policy was intent on providing individuals with opportunities to demonstrate cultural affinities. The stage has been criticised for placing too much emphasis on the "song and dance" aspects of culture (McLeod, 1993, p. 3).

McLeod's second period of multiculturalism is called 'symbolic multiculturalism.' During this stage greater attention was given to the totality of culture as a "way of life" and to the importance of language retention. Although there were marked increases in the presence of various cultures throughout the mainstream, serious questions were asked as to whether equality of opportunity was being promoted throughout multicultural Canada.

Evelyn Kallen (1982) criticised the policies of this stage because they serve as a technique of domination which makes entrenched power of the ruling Anglo elite legitimate whenever its super-ordinate position is threatened by a minority groups' call for inclusion. She wondered if it were not possible for multiculturalism to emerge from this cultural and heritage stage to embrace the issues of disadvantage, justice, equality, discrimination, racism, and prejudice.

According to McLeod (1993), Canada is now in its third phase of multiculturalism. Beginning sometime during the 1980s, this stage is marked in the onset of policies emphasising the equality of opportunity and includes concerns about empowerment and equity and equality of outcome.

4.1.5 New National Policies

Multiculturalism and equality rights were incorporated within the written portion of the Canadian Constitution in 1982 when they were enshrined in Sections 15 and 27 of the Canadian Charter of Rights and Freedoms (The Charter). Two sections of the act stand out as significant. In section 15.1, The Charter proclaims that:

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

and in section 27, it says:

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

The codification of multiculturalism and rights of equality into The Charter resulted in the development of three distinct legal tools for defining equality provisions for: 1) non-discrimination; 2) equal opportunity; and, 3) equal outcome (MacRay 1986). Concern for the first, non-discrimination, already long-established in Canadian law, was poorly defined. Provisions for the second and third were not clear and resulted in the need for further developments.

The need for legislation to enact the provision for equity in The Charter finally resulted in the Multiculturalism Policy of Canada in 1988. This act gave detailed provisions requiring all federal and provincial institutions receiving federal money to ensure equal opportunity, employment, and advancement. It did so by requiring them to promote "policies, programs and practices that enhance awareness and response for diversity, pluralism, and the 'multicultural reality' of Canada" (The

Multiculturalism Policy of Canada, 1988). In order to fulfill these goals it included provisions which:

1. recognise and promote an understanding that multiculturalism reflects the cultural and racial diversity of Canadian society and the acknowledgment of the freedom of all members of society to preserve, enhance and share their culture;
2. recognise and promote the understanding that multiculturalism is a fundamental characteristic of Canadian heritage and identity;
3. promote full and equitable participation by individuals and communities of all origins to the continuing evolution and shaping of all aspects of Canadian society;
4. ensure that all individuals receive equal treatment and equal protection under the law while respecting and valuing their diversity;
5. encourage the social, cultural, economic, and political institutions of Canada to be both respectful and inclusive of Canada's multicultural character;
6. recognise and appreciate the diverse cultures of Canadian society; and
7. preserve and enhance the use of languages other than English and French (The Multiculturalism Policy of Canada, 1988).

There are well-articulated concerns about the potential for failure of provisions in the Multiculturalism Act. These concerns are:

1) multiculturalism may be a "glossy veneer that quietly endorses a more deceptive variant of assimilation" (Fleras and Elliott, 1991, p. 66);
2) multiculturalism may be a typical "Canadian response that politely disguises separatist - even apartheid - intent" (Fleras and Elliott, p. 66);
3) multiculturalism may be nothing more than "a conflict management device in the service of the central authorities" (Fleras and Elliott, p. 66);

4) the aims and goals, policies and practices consistent with the philosophy of pluralism are not well-developed, nor has the public yet given its unanimous support (Wilson, 1984), and;
5) considerable confusion has resulted from the vague and ill-defined use of multicultural terminology (Mallea, 1984).

Although it appears that political leaders in Canada accept cultural pluralism as part of the definition of Canada, there are many criticisms about its implementation. Fleras and Elliott (1991) believe that this is partially due to the fact that the third stage of development of Canadian multiculturalism is still evolving and developing which means that the impact of multicultural policies will not be uniform throughout the country.

4.2 PLURALISM IN EDUCATION

There are close parallels between the development of multiculturalism and the development of MCAR education in Canada (Fleras and Elliott, 1991). Educational policies in Canada prior to 1971 were assimilationist. According to Bullivant (1981), although such policies as these may recognise cultural diversity in a society, they often result in the creation of a philosophy of compensation for the "cultural deprivation" of those outside of the macroculture. The change in Canadian education away from the ideals of assimilationism and compensatory educational perspectives developed slowly after 1971. These changes have taken place in several stages and have not been impervious to social and political trends elsewhere in society.

4.2.1 The First Stage of Development

The first programmes in Canadian schools designed to promote Canadian values of multiculturalism and cultural pluralism centred on knowledge

about other cultures (McLeod 1984). The earliest multicultural school activities which featured food displays, musical festivals, and films about other peoples, and included activities which were consistent with the 'life style' phase of multiculturalism.

In the middle 1970s there began a transition away from the 'life style' approach. The interactional dimensions of culture began to replace knowledge about cultures as the mainstay of Canadian multicultural education. Despite this shift, the first stage of MCAR education may still exist in many schools today.

4.2.2 The Second Stage

Fleras and Elliott (1991) describe the second period of development as one marked by an evolving complexity where newer educational policies and goals consistent with the development of newly articulated state policies were developed. Importance was therefore given to themes other than knowledge of other peoples. These newer themes including an awareness of how culture shapes student and teacher responses in school, the development of programs designed to minimise prejudice and maximise tolerance, and the elaboration of strategies which promote non-assimilationist values (Fleras and Elliott, 1991 and McLeod, 1984).

Consistent with this change in approach was the development of a number of school innovations. McLeod (1984) identified these as:

1. the use of cultural/ethnic teacher aids;
2. curricular accommodations including local history or knowledge of specific cultures;
3. interdisciplinary cooperation;
4. special courses for teachers planning to work in intercultural situations;

5. programmes stressing cultural sensitivity, awareness of ethnocentrism, and appreciation of the nuances of different perspectives; and
6. the development of more consistent educational standards which take into account cultural differences in learning styles.

4.2.3 The Third Stage of Development

According to Fleras and Elliott (1991) the third stage is emerging as "multicultural education as empowerment and education for equity" (p. 193). The separate goals of multicultural education and anti-racist education now seem to merge, and, according to Fleras and Elliott, more is being addressed than just classroom content and learning process which was characteristic of stage two. Social equity and social justice issues related to: 1) employment and personnel policies; 2) teaching process; 3) classroom and school organisation; 4) student and teacher evaluations and assessment; 5) production and use of instructional materials; and, 6) community and home-school relations are also included in this emerging form of MCAR education.

The new focus is to take place in a redesigned educational institution. This requires that a reform process is initiated; one which is directed at all levels of education. Special attention must be paid to the school culture, the hidden curriculum, and to the attitudes, perceptions and practices of school staff. Fundamental aspects of equity as articulated in The Charter and the Canadian Multiculturalism Act are to be facilitated throughout the school systems of Canada (Fleras and Elliott, 1991).

4.2.4 Critical Perspectives on Canadian Multicultural Education

There are critics of Canadian multicultural education. The most prominent of these is Moodley (1992) who says that school programmes in Canada either focus on a culture and lifestyle theme, or they focus on 'race' relations, power, equity and life chances. She says the first is more prevalent in Canada because most teachers and administrators view the issues of culture and lifestyles as non-controversial and positive and wish to avoid a focus on issues related to race relations, power and conflict because they are controversial and negative.

Moodley (1992) believes that the focus on culture and lifestyle is apparent in most multicultural education in Canada, regardless of its stage of growth. It uses a static conception of culture, one where culture is seen as a set of more or less immutable characteristics attributable to different groups of people. These characteristics are used to identify people in a way that produces stereotypes which serve to perpetuate an unequal distribution of power in Canadian society.

She also adds that multicultural education does not explicitly develop active anti-racist awareness or examines the relationship between teacher expectations and student accomplishments. Nor does it adequately explore the relationship between stereotyping and bias in school materials.

Finally, Moodley (1991) believes the focus on culture and life-styles continues to serve the interests of the dominant culture at the expense of minority children. She argues that another thrust is essential, one with a focus on anti-racism, equity and empowerment, but according to her, an anti-racist focus to multicultural education has all but failed to materialise. Rather, she states that the so called stage three development of MCAR

education has been inadequate as a response to issues of racism, equity and empowerment in Canadian society.

4.3 MCAR EDUCATION IN BRITISH COLUMBIA

It is important to note that in Canada education is the prerogative of the provinces and that no national ministry of education nor national educational policies exist. Nonetheless, there are strong connection between events on the national level and those which occur on the regional and local levels and these connections make both the national and British Columbia social and political context significant factors in the overall context for teacher education at SFU.

4.3.1 Recent Developments in British Columbia

There have been significant changes in educational policy in B.C. since the McGregor Commission Report of B.C. (1978) asserted an assimilationist view on provincial education. It stated that "it is Canadian culture that must stand firm as the bedrock of our educational system and our aim must be to assimilate new Canadians rather than to appease every claim for diversity" (p. 17). An initial change occurred in 1988 when in British Columbia the provincial government initiated a comprehensive review of public schooling by appointing the British Columbia Royal Commission on Education (The Sullivan Commission). This resulted in subsequent curriculum documents, developed under the auspices of the B.C. Ministry of Education, which gave prominence to the need for programmes which were responsive to the fact that B.C. and Canada are multilingual, multiracial, and multicultural.

Moreover, the Sullivan Report ascribed a new importance to how multiculturalism shapes education. For example, in Chapter 2 of the report, entitled "Society, Schools and the Learner", cultural heritage is included as a part of the "Factors Shaping British Columbia Schools and Society". The report also mentions the Charter of Rights and Freedoms and its importance in providing legal protection for minority cultures. Furthermore, it describes a societal and educational commitment to preserving differences in a pluralistic society.

Statements such as "Multicultural and race relations education is not limited to curricular changes but includes changes in the total school or educational environment" (B.C. Ministry of Education, 1991, p. 140) clearly indicate the adoption of a pluralist perspective by education in B.C. Documents produced by this Ministry suggest implications for a partnership between parents and community and the teaching profession. In this case, school personnel are identified as the facilitators of MCAR education within the school and within the community. Schools were charged with "examining the hidden curriculum, assuming the equality of all cultures, using educational resources from a multicultural rather than a monocultural perspective and actively involving ethnic members of the community in the classroom" (p. 140). Such a policy is consistent with Fleras and Elliott's third stage.

The concept of social justice was also recognised by the Sullivan Commission. It identified the need for the school system to enshrine language rights, to preserve diverse cultural heritages and to promote social equality and justice.

Following on the policy articulated in Commission documents, an advisory committee on multicultural and anti-racist curriculum was

established which in turn articulated potential policy directions for curriculum development. These directions were regarded as suggestions only and convey no implementation requirement, nor were there requirements for school districts to formulate similar policies locally.

This was followed by new ministry level reviews and selection processes for recommending curriculum resources for the schools. These were adapted to include criteria relevant to MCAR resources. In addition, teachers with special expertise in this area were sought as members of the resource review and selection teams.

While Ministry documents are ambiguous with respect to the level of expertise deemed desirable for teachers to successfully engage in MCAR education, the need for training in the general area of MCAR education was at least acknowledged. The Commission called upon teacher in-service education to focus on developing "positive attitudes to 'other' cultural groups, cross cultural awareness, (and) increasing sensitivity to non-verbal behaviour" (B.C. Ministry of Education, 1991, p. 141). By extension and by implication, the Commission was calling upon pre-service education to do the same, although no specific mention was made of pre-service education.

It was excluded from the Sullivan Commission and subsequent curricula because teacher education is outside the responsibility of the Ministry of Education. It currently falls under the auspices of the Minister of Advanced Education. However, a province-wide review of teacher education, The Report of the College of Teachers on Teacher Education in British Columbia, (B.C. College of Teachers, 1991) was undertaken and this makes explicit recommendations that:

> throughout teacher education programs appropriate provisions be made for dealing with these issues of Multiculturalism and

> Racism, English as a Second Language in regular classrooms, and the education of children of the First Nations in regular classrooms" (p. 59).

Furthermore, the report notes that "all student teachers should be aware of their own attitudes to diverse cultures in order to be able to promote harmony among diverse groups" (p. 59).

The report did not urge all teachers to become experts on the various minority groups in society, or on First Nations children. However, it did suggest that teacher education programmes contain sufficient information and opportunity to practice to a level where a little knowledge stops being dangerous and becomes useful (p. 56).

While the report of the College was worded specifically as recommendations only, and thus no mandatory requirements were placed on teacher education institutions in a similar to NCATE in the US., the importance of the College of Teachers report can not be overlooked. Each teacher education programme in the province must include in its yearly report a statement on how it has addressed these issues.

The 1991 election of the New Democratic Party as government brought a renaming and reorganisation of the former Ministry of Education to the Ministry of Education, Multiculturalism and Human Rights which has more firmly than ever established the relationship of multiculturalism to education in B.C.

In 1993 the government proclaimed the Multiculturalism Act (Bill 39, 1993) of British Columbia which provided the legal framework for establishing pluralism as official policy of the province. It set as its purposes:

> to recognise that the diversity of British Columbians as regards race, cultural heritage, religion, ethnicity, ancestry and place of

origin is a fundamental characteristic of the society of British Columbia that enriches the lives of all British Columbians (p. 1);

(and)

to foster the creation of a society in British Columbia in which there are no impediments to the full and free participation of all British Columbians in the economic, social, cultural and political life of British Columbia (p. 2).

In 1994 the Ministry of Education published guidelines for school districts regarding the development of multicultural and race relations education. It called for the integration of a set of learning activities and curricula support for social justice within the educational system. Their four stated intentions were:

- to enhance understanding of and respect for cultural diversity;
- to provide equal access to quality programs for academic achievement for all learners regardless of culture, national origin, religion or social class;
- to develop a sense of self-worth and social responsibility; and
- to combat and eliminate stereotyping, prejudice, discrimination and racism (Multicultural and Race Relations Education Guidelines for School Districts, 1994, p. 1).

As in other Ministry guidelines, these too have no direct impact on faculties of education in B.C. nor teacher education programmes. They do, however, carry an important message regarding the reality of the schools and school districts in which student teachers will be practice teaching and where they will eventually be working.

These events appear to make the social and political climate in B.C. increasingly more positive and supportive of MCAR and, it has been said, create a more positive climate for MCAR teacher education (Beynon and Warsh, 1994).

4.4 THE FRAGMENTATION OF EDUCATION IN CANADA

There is an uneven development of MCAR policies and practices across Canada and throughout British Columbia which has resulted in the ineffective translation of national and provincial MCAR social policies into both the school systems and teacher education (Ghosh, 1966b). One significant cause of this uneven growth is the fact that education is the prerogative of provincial governments and not the national government (McLeod, 1992).

Provincial autonomy in education may have afforded greater opportunities to meet local needs (Moodley, 1995); however, it has not guaranteed minority rights, equity, nor sound MCAR practices. While a federal Canada has embraced a multiculturalism/cultural pluralism paradigm since 1971, it was not until much later that provinces began to do the same. For example, B.C. did not enact similar legislation until 1993 which was some twenty-one years after the Trudeau proclamation. It is difficult to imagine an effective transition from assimilationist practices to meeting the goals of pluralism without concrete and consistent provincial public policies which would enable it (Fleras and Elliott, 1991).

A second and more serious jurisdictional issue is the separation of public education from teacher education. The universities in B.C. are under the jurisdiction of a different ministry than is public education and while the Ministry of Education in B.C. has well developed and clearly articulated MCAR education policies, the other ministries responsible for post-secondary education have no such policies. In lieu of intentional changes to their perspectives on diversity, the potential for these institutions to continue past

assimilationist practices is very high, the provisions of the Multiculturalism Act of 1993 notwithstanding.

While one of the three agencies responsible for education in B.C., the Ministry of Education, has developed specific MCAR education guidelines for school districts, no guidelines in this area have been developed by the Ministry of Advanced Technology for post-secondary institutions, and none are anticipated. This ministry maintains a hands-off policy in terms of university curriculum in the province (Saywell interview) and the B.C. College of Teachers refuses to impose specific MCAR teacher education requirements on teacher education institutions (Smart Interview, 1994).

What this means for teacher education is that the institutions define MCAR teacher education according to their own perspectives. What is understood as MCAR education varies both in theory and in practice throughout Canada, including B.C. (Moodley, 1995), where teacher educators self-impose a limited degree of compliance to the B.C. College of Teachers suggestion that teacher education institutions "have content which recognises the diverse nature of our society and which addresses . . . . multiculturalism and racism" (B.C. College of Teachers, 1994). This provision lacks clarity and the College provides no specific directions, institutions or exemplars. According to the Registrar of the College, mandating MCAR teacher education is not the responsibility of the College and existing policies do not provide guidance for the development of MCAR teacher education in B.C. (Smart interview).

4.5 SUMMARY

The way in which cultural diversity has been addressed historically in Canada has been largely based on the cultural dominance model. In more recent

years the perspective of assimilationism has been abandoned in favour of cultural pluralism. Extensive effort has been spent in defining the principles and concepts of this official state policy. In the meantime, it has impacted greatly on all of society including education.

An improved political climate for MCAR education may now exist in B.C. In this sense it is notable that there have been: 1) changes in public policies; 2) changes in the school curriculum; 3) changes in school practices; and, 4) changes in educational policy.

Over the past decade and a half a number of MCAR public policies have impacted on education. On the federal level these include the Canada Act of 1981 and the Multiculturalism Act of 1988, and on the provincial level, the Sullivan Commission Report of 1989 and the 1993 British Columbia Multiculturalism Act. At the same time, the provincial Ministry of Education, the B.C. College of Teachers and many local school boards have also established MCAR education policies. There is little to suggest a downgrading of these policies in a manner similar to that which Tomlinson (1996) and Figueroa (1995) say took place in the UK after passage of the Education Reform Act of 1988.

An important consequence of the increase in MCAR public policies in Canada is the subsequent clarification of many of the ideas or concepts and much of the language associated with MCAR education (Gollnick, 1991). The process involved in the application of MCAR public policies to daily school practices has meant the development of more precise definitions and accurate descriptions (Banks and Banks, 1995). These developments are crucial to the successful implementation of multicultural, anti-racist, equity, and social justice practices in Canadian public schools (Ghosh, 1996a).

The growth of MCAR public policies has resulted in changes to MCAR educational practices and resources. The earliest and more benign and simplistic stages of MCAR education were evident throughout most of the 1970s. McLeod (1984) calls these the "cultural life styles approach" and says they gave way in the early 1980s after new legislation expanded the scope and direction of multiculturalism. This resulted in newer MCAR educational practices (Fleras and Elliott, 1991).

Severe criticism of MCAR education as practiced during that period was aimed at its apparent use of a stereotypical and static view of culture and its focus on personal aspects of prejudice to the exclusion of institutional aspects. It is said that the proponents of MCAR education of the time failed to see culture as a dynamic, personal and lived experience and they ignored structural inequities and issues of power dynamics (Moodley, 1995).

At the end of the 1980s the concepts associated with a transformative curriculum were introducted into MCAR education and this marked the beginning of a third stage of development (Fleras and Elliott, 1991). An anti-racist and social justice approach to MCAR education was increasingly being articulated at the provincial and local district levels (Moodley, 1995), although on only a fairly limited scale, and MCAR education was becoming more inclusive of anti-racist, social equity, and social justice issues, especially as they related to the ways different groups experienced racism in Canada (Moodley, 1985). The result is that MCAR education today is no longer shrouded in the level of ambiguity that it once was (McLeod, 1981) while at the same time the limitations of resources and materials which was so evident only a few years ago has lessened somewhat.

MCAR education today still suffers from a lack of agreed upon characteristics and it lacks a broadly defined purpose (Banks, 1995). Despite

the growth of MCAR policies and the evolution of its practices over time, any problems associated with the reduction of broad-scale public policies to practices have increased rather than reduced the confusion which surrounds Canadian MCAR teacher education (Orlikow and Young, 1993). This may be because many past assimilationist perspectives and practices in remain in Canadian schools today (Moodley, 1995) and this has served as a considerable barrier to the growth of MCAR teacher education in Canada (Ghosh, 1996b) as well as in the US. (Grant and Tate, 1995).

Although recent policies may have resulted in the integration of MCAR goals and objectives into a number of educational endeavours, the transition from policy to practice is a lengthy process requiring the development of new knowledge and understanding (Fullan, 1992). It necessitates the creation of training and retraining programs not only in in-service education and pre-service education (Ministry of Education, 1994), but for teacher educators as well (Grant, 1993). The overall result has been the development of a large gap between MCAR theory and practice (Gay, 1995).

According to Gay (1995), theory and policy development has outpaced developments in educational practice and despite efforts by researchers to clearly identify pluralist principles, practices in Canadian teacher education programmes remain essentially assimilationist (Ghosh, 1996b). They have not equipped student teachers with the skills necessary for their work in multicultural classrooms in a multicultural and racist society (Ghosh, 1996b).

While this chapter has addressed the broad socio-political context for MCAR teacher education in Canada through a description of national, regional, and local events, the next chapter examines the institutional milieu for MCAR teacher education at SFU.

CHAPTER 5

TEACHER EDUCATION AT SIMON FRASER UNIVERSITY

The faculty of education at SFU operates a teacher education programme that includes a number of distinctive characteristics. These characteristics include the use of master teachers who are seconded from school districts for a two year period, a differentiated staffing model explained below, an emphasis on lengthy practice teaching, and modular programme arrangements. This chapter is a discussion of these and other features of teacher education at SFU thus providing necessary background for further discussions.

5.1 PROVINCIAL TEACHER EDUCATION PRACTICES

Teachers in British Columbia are awarded either a license, standard certificate or professional certificate according to the following criteria. A license is given to those who have no formal teacher education training and who either began teaching in the province prior to 1965 when certification was first introduced, or have an expertise in a field where there is a shortage of qualified teachers, such as certain building trades or heritage languages. Licenses are renewable every two years and school districts have to justify to the College of Teachers that no qualified teachers are available. Very few licenses are issued currently.

The standard certificate is given to teachers who had at least 3 years university course work including a one-year concurrent programme in

teacher education, or 2 years university course work with an additional one-year consecutive programme in teacher education. The requirements were changed recently from two to three years of university course work exclusive of teacher education. Teachers currently practising with a standard certificate are required to upgrade themselves by 1999.

SFU is the only university in B.C. which offers a programme of instruction that leads to a standard certificate, sometimes referred to as an elementary teaching certificate. Those who have a standard certificate are only allowed to teach in elementary schools unless there is a shortage of teachers in a secondary subject.

A professional certificate is awarded to those with a recognised degree and an additional year of teacher education and they are allowed to teach at any level and any course within the system. It is interesting to note that only two types of permanent credentials are given, standard or professional, and they are not subject specific so a person with a professional certificate whose expertise is art, music, or maths, for example, may teach any secondary or elementary school subject.

Before 1988, teacher education in the province was regulated by a branch of the Ministry of Education. The three universities, Simon Fraser University, the University of British Columbia, and the University of Victoria operated teacher education programmes in consultation with this branch of the Ministry. Although guidelines and standards between institutions and between the Ministry and the institutions were articulated, faculties of education were essentially autonomous and independent bodies. While the Ministry tacitly approved programmes there was no interference with faculties of education and the main purpose of the branch was to check transcripts and other documents and to issue teacher certification.

In 1988 B.C. proclaimed The Teaching Profession Act which established the British Columbia College of Teachers. This gave teachers and not the government or universities control over certification, discipline, and professional development. The College consists of all teachers in the province and is governed by an executive of twenty, fifteen of whom are elected from teachers in the province according to geographic zones, two are appointees of provincial cabinet in council, two are appointees of the Ministry of Education, and one represents the teacher certification programmes in the province.

There have been some minor changes to teacher education in B.C. since establishment of the College. It took over all previous functions of the ministry with regards to certification and discipline. Initially, all teachers who held credentials in B.C at the time of the change were awarded new credentials. Over time, the College has developed its own certification policy, by-laws, and appeals procedures and has now undertaken several efforts to restructure teacher education.

The first of these efforts took place in 1991 when it issued a report, Teacher Education in British Columbia (Bowman, 1991), which examined the three universities' teacher education programmes. The report was designed as a discussion paper to assist in the restructuring of teacher education. While the College had approved on an ongoing basis the programmes which had existed at the universities at the time the College was created, it also established its own criteria for approval of new programmes.

The College holds it power through the approval of teaching credentials for individual students. Previous to the establishment of the College, the ministry accepted recommendations from the universities for individual teacher certification. The College, however, does not accept

university applications carte blanche. It examines the nature of each course taken within the overall transcript of the student to determine eligibility for certification. Although approved programmes are established in fact, College examiners may decide that an adaptation to an existing programme for an individual student is in reality the creation of a new programme, and they may withhold certification for a student until clarification is reached. Although this has led to a few minor problems to date, programmes will more 'naturally' come under review in this way in the future and the potential for conflict between the Colleges and teacher educators increases. It is through the power of individual certification that the College holds power over teacher education institutions.

In anticipation of this tension, the College attempted to establish a collaborative network with the faculties of education for the improvement of teacher education in the province and it is here that there has some friction between what teacher educators say is an issue of academic freedom and the power of teacher certification held in the hands of the profession.

A second effort at restructuring teacher education occurred in 1994 when the College released its recommendations as a result of the 1991 work. What started out as a potential for major changes to teacher education in the province ended up as a list of unenforceable recommendations. As Nancy Sheeham, the dean of the faculty of education at UBC and representative to the College says, "although the creation of the College has the potential for encouraging major improvements, it has taken a conservative, traditional approach to teacher education" (Wideen and Grimmet, 1995, p. 94).

Of the broad areas that the 1994 report addressed several concerned MCAR issues. It recommended that teacher education programmes "have content which recognises the diverse nature of our society and which

addresses . . . multiculturalism and racism." (B.C. College of Teachers, 1994). However, the recommendations have no enforcement provisions, nor were there exemplars or guidelines for activities deemed appropriate for the task.

5.2 SIMON FRASER UNIVERSITY

Simon Fraser University is one of four degree granting public universities in the province. It is a large English language university which currently enrols over 14,000 students and offers a broad range of programmes leading to first and postgraduate degrees in arts, sciences, applied sciences, education and business administration. In addition to offering both first and postgraduate degrees, the faculty of education also offers a one-year (12 month) teacher certification programme (the PDP). It is the only administrative unit in the university responsible for teacher education and B.C. College of Teachers certification.

Established in 1965, SFU was to be an innovative university committed to accessible entrance requirements and small tutorial classes, designed to encourage open discussion (SFU, 1995). Its intention was to bring students from a broad range of ages and backgrounds to a single integrated campus.

The university is located in a working class suburb of Vancouver on top of Burnaby Mountain. The campus itself was architecturally designed to foster the university's commitment to openness and debate by joining together all faculties into a single complex of interconnecting parts rather than isolating them into separate buildings (SFU, 1995).

5.3 THE FACULTY OF EDUCATION AT SFU

The faculty of education at SFU is organised programmatically rather than departmentally. There are three programme areas: Professional, Undergraduate, and Graduate. Faculty members hold appointments in the Faculty of Education rather than in a department, division or programme and policy formation resides with the entire faculty.

The dean of the faculty, the associate dean and the programme directors comprise the Executive Committee which is responsible for budgeting, implementation of faculty policies, the conduct of teaching programmes, and related research.

Each director is responsible for the administration of a programme area and for initiating curriculum development and revision. Each director chairs a programme committee which has the responsibilities for curriculum revisions, the rationalisation of course offerings, and preparation of support documents for the faculty when necessary.

5.4 THE PROFESSIONAL DEVELOPMENT PROGRAMME

The overall management of the PDP is directed by the director, a permanent tenured member of the faculty who is appointed by the dean and ratified by faculty for a three to five year term. The director is assisted by several field and programme coordinators who make up the management team.

Coordinators are faculty associates who are appointed for an additional three year term after their faculty associate term expires and are responsible for the supervision of faculty associates, placement of student teachers, training of school associates and school district liaison work. Coordinators also belong to

several instructional teams, each of which is made up of two to three faculty associates and a faculty member and the coordinator.

Only programme coordinators are responsible for finding practice teaching placements. They contact the districts they are working with and make placement requests. In some districts the contact is made directly with the schools where the coordinator asks for volunteers, while in other districts contact is made with the district office which works with school principals to identify potential school associates. The district sends a list of prospective school associates to the coordinator who assumes that all teachers on the list have volunteered (*A. Ira* interview).

The selection of school associates and their classrooms is the sole responsibility of programme coordinators who routinely focus on overgeneralised factors when making their placements. Several coordinators said the three factors they most often took into account in the final selection of school associates are: 1) school locations and driving distances for students and faculty associates; 2) the need to obtain clusters of student placements to help faculty associates with their supervision duties; and, 3) the availability and willingness of school administrators to accept placements in their schools. The coordinators also noted the difficulty they have in finding fall placements because teachers do not want to supervise student teachers at the start of the school year. The result is that there are usually too few volunteers for the number of students who need placements.

When a shortage of placements occurs, which often is the case, coordinators call upon districts and schools a second, and sometimes third time to "twist arms to get placements" (*A. Ira* interview). Coordinators say that only after all of these factors have been considered can they consider

other factors such as those related to the need for placements to be conducive to the acquisition of MCAR education competencies.

5.4.1 Programme Design

As Table 5.2 below illustrates, the SFU teacher education programme enrols students twice yearly with intakes during the fall and spring semesters. Approximately 250 students are enrolled at the main campus in the regular programme each September and another 140 students are enrolled each January. Approximately 72 students begin the PDP in January at satellite sites in external programmes.

	Fall Entry	Spring Entry
Fall Semester	Semester 1 Education 401/402 -introduction to teaching	
Spring Semester	Semester 2 Education 405 - the 14 week practicum	Semester 1 Education 401/402 -introduction to teaching
Summer Semester	Semester 3 Education 404 - the academic semester	Semester 2 Education 404 - the academic semester
Fall Semester		Semester 3 Education 405 - the 14 week practicum

Table 5.2

Flow of the Programme for Fall and Spring Entry

As Table 5.2 illustrates, the teacher education year at SFU is divided into three individual semesters. The overall design of the PDP is to provide students with a blend of practical experience and university coursework in approximately equal proportions. The normal sequence of instruction for fall entry students is Education 401/402 in the fall semester, Education 405 in the spring semester and Education 404 in the summer semester. January entry students begin with Education 401/402 in the spring, Education 404 in the summer semester, and complete their programme in Education 405 the following fall term. In this way all students take Education 404 in the summer semester.

The initial course for all student teachers regardless of their semester of entry is Education 401/402, "Introduction to Teaching." This is actually two fully integrated courses made up of equal and alternating small blocks of time in the schools and on-campus. Education 402, "Introduction to Teaching", is the study of curriculum and theory taught through a series of campus-based activities while Education 401 is made up of several short term blocks of time of ever increasing complexity in school-based classroom observations and teaching activities.

In the second semester students enrol in either Education 405 or Education 404 depending on their particular sequence of instruction so that fall entry students take Education 405 and spring entry students take Education 404. Education 405 is a 14 week extended practicum that is sometimes referred to as the long practicum. It is completed under the support, mentorship, and supervision of the school associate. University supervision is undertaken by a faculty associate.

All PDP students take Education 404 during the summer semester. It is actually an umbrella title for a semester of academic coursework where students are required to select four standard courses from a sizable list of offerings. The completion of all four individual and separate academic courses constitutes the Education 404 semester. The semester allows for students to build on their own strengths and eliminate deficiencies in their preparation for teaching.

5.4.2 PDP Goals

Student goals are divided into two parts: 1) goals related to the development of the teacher as educator; and 2) and goals related to the development of effective classroom practices. These goals are generic to all subject matter in that they do not identify specific curriculum or content areas. The goals related to the development of teacher as educator are:

1. The development of a clear, coherent and justified view of education that enables one to: understand the place of education in an open, pluralistic and caring society; determine the content, methods and institutional arrangements that are relevant, worthwhile and appropriate for the education of children; have a personal vision of what one can achieve as an educator; understand how schooling and other institutions influence students.
2. The development of a clear commitment to: respect students as persons with varied interest, backgrounds, points of view, plans, goals and aspirations; care about students and their individual development; uphold standards of excellence inherent in various forms of inquiry; uphold the principles that ought to govern a civilised, democratic and pluralistic community; establish and maintain ethical and professional working relationships with all members of the educational community.
3. The development of clear commitment to lifelong learning manifested in: openness to alternatives and possibilities; reflective

practice; engagement in dialogue and collaboration with colleagues, students, parents and others in the educational community; ability to form and reform ideas, methods, techniques; setting an example to students; stimulating students to be continuous learners (PDP Handbook, 1995-96, p.2).

The PDP Handbook (1995-96, p.3) lists the following nine goals related to the development of effective classroom practices:

1. The development of ability to create opportunities for learning that are: engaging and imaginative; significant and relevant to pupils' educational development; intellectually challenging; sensitive to issues of social equity and cultural diversity; appropriate to building habits of sound thinking; responsive to students' individual learning needs; reflective of growing understanding of what goes on in the classroom; consonant with learning goals.
2. The development of ability to put educationally sound curriculum ideas into practice in well-organised ways.
3. The development of knowledge about teaching subjects about how individuals and groups of students learn, and about evaluation practices that enhance learning.
4. The development of ability to be thoughtful and sensitive observers of what goes on in the classroom.
5. The development of ability to use evaluation and assessment practices that: use evaluative data as a means of furthering student learning; appreciate the subjectivity of evaluative assessments; make use of varied evaluative practices that are congruent with learning goals; respect the dignity of each learner; show understanding of the moral implications of evaluation and assessment practices; promote self-assessment.
6. The development of ability to use classroom interactions that: show caring and respect for every student; encourage learners to clarify and examine their ideas; are authentic, unpretentious and honest; communicate openness, a tolerance for uncertainty, and appreciate of the spirit of inquiry.

7. The development of appreciated for and skill in organising harmonious working groups, and interpersonally sound working relationships among students.
8. The development of ability to observe, understand and respond respectfully to students with learning difficulties.
9. The development of appreciation for and ability to be flexible about curriculum - recreating, re-inventing, re-constitution, and discarding practices that have been observed, upon reflection, to be inappropriate to individual and group learning needs.

5.4.3. The Profiles of Teaching Competency

While the goals may seem generic and broad, the PDP also uses a specific set teaching competencies or profiles for its evaluation of student teachers. A copy of the twenty-four page profiles is provided in Appendix F, however, it is significant to point out that the profiles make no mention of diversity, pluralism, social justice, or any closely related concepts associated with even the most benign form of multicultural education, let alone MCAR education.

The significance of the profiles is somewhat greater than the goals because Education 405 students are evaluated against these profiles and the profiles were adopted to give substance to the goals (Wassermann interview). A list of the titles of each profile is provided below:

Section I: Teacher as person

- Their behaviour is thoughtful
- Their behaviour is self-initiating
- These teachers have a clear idea of what they believe and those beliefs guide their classroom practices
- They are "problem solvers"
- They can put new ideas into practice
- They can rely on them
- They have a positive outlook
- They are 'reflective practitioners'

Section II: The teacher and the kids: interactions

- They prize, care about each individual
- They know how to observe, diagnose and deal with pupils with behavioural difficulties
- They use reflective responses to help pupils think about what what they are saying
- They promote pupils' thinking
- There's a lot of interaction among pupils in their classes
- These student teachers are real people to their pupils

Section III: The teacher, the kids and the "Stuff": Classroom Life

- They know what they are doing in the classroom and it makes sense
- They are knowledgeable in their fields
- They use evaluation to promote learning
- The classroom is a vital, alive and zestful place
- The teaching materials used are varied, imaginative and relevant
- The teachers unify their groups (Profiles of Teaching Competency, 1994, Table of Contents)

The profiles are set up according to a sets descriptors which are written as opposites so that they state both the qualities of one who has a particular characteristic and one who does not. The student is rated, or rates himself, periodically on a scale ranging from 10 to -10 and growth is measured over time or otherwise recognised.

There is no mention of diversity, equity, social justice, racism, multiculturalism or related topics in the descriptors. As noted, the importance of these descriptors is that they represent the officially sanctioned position of the university on what is a competent teacher. In light of provincial curricular expectations regarding MCAR education, the lack of

specially stated MCAR goals is explained by reference to its so-called generic nature (Wassermann interview). As noted previously, generic often means the reproduction of the dominant culture.

5.4.4 Three Characteristic Features of the Programme

In 1965, the newness of SFU gave promise to innovations in education attracted many faculty interested in educational change, including the founding members of the faculty of education, Dr. Archie MacKinnon, its dean, and Dr. John Ellis, the first associate dean. Together they developed the Professional Development Programme (PDP), a one-year teacher education programme loosely analogous to the British Post Graduate Certificate in Education. At that time the only other provincial teacher education programme was the five year concurrent programme offered at the University of British Columbia.

MacKinnon and Ellis introduced two major innovative features into teacher education which are discussed below: the "Differentiated Staffing Model" and the extended practicum (Ellis, 1967), both of which were radical departures from standard teacher education in Canada in 1965. In 1989 a newer feature of the PDP emerged, the programme modules, which is also discussed below.

The differentiated staffing model

Described by Ellis in "Who Should Teach Teachers?" (1967) he answers his own rhetorical question by stating that students best learn to be professionals by working with experienced teachers in lengthy and reflective practice teaching situations.

Ellis conceptualised teacher education as a developmental process which is facilitated through the judicious guidance of master teachers in public school settings. He envisioned two categories of these so-called master teachers or associates in education: the school associate and the faculty associate. The school-based associate, central to Ellis's theory, was the person he believed could best pass on the wisdom and skills of teaching. This was to be done within the school classroom through lengthy and close cooperative work between student teacher and school associate.

The second master teacher was the faculty associate. Seconded by the university for a period of two years, the faculty associate was to act as a bridge between the university and the profession, primarily by helping student teachers translate theory into practice vis-à-vis their reflections on school-based activities. The faculty associate was expected to participate with faculty in cooperatively planning and providing campus-based instruction for student teachers.

The school associate was originally conceived of as the prime member of the profession working with student teachers while the faculty associate was conceptualised as the link between the school associate and the university. Over the years, the school based-school associate role has been reduced while the faculty associate role has expanded.

Faculty associates, once only responsible only for the supervision of up to 30 student teachers in the schools now work closely with between 14 and 16 student teachers for eight months. Although the school associate remains an important component in the PDP model, largely because the lengthy school based practicum requires a mentor-type relationship between student teacher and sponsor teacher, the responsibility for all workshops, seminars, and instructional sessions were shifted away from the school and the school

associate to the faculty associate and the module team. A 1982 evaluation of teacher education at SFU called "PDP on Trial" identified both how and why this shift took place. They attributed the change to issues of quality control, consistency, training of school associates, and the need for an ever replenished number of competent school based associates (PDP on Trial, 1982).

The role of both associates in a student teacher's professional year has direct applicability to MCAR teacher education. Both school and faculty associate are selected because they are considered to be master teachers capable of passing on their wisdom and expertise to student teachers. The faculty associate helps students acquire theory and provides an environment for reflection while the school associate is mentor in the application of theory to daily classroom practice. The degree to which MCAR education is integrated and infused within daily practice on-campus and in classrooms is dependent on each of the master teachers' competencies, skills, and practices.

What MacKinnon and Ellis had conceptualised was called the "differentiated staffing model" (Ellis, 1967). In this model the faculty complement was to be made up of equal numbers of tenure-track faculty and practising teachers seconded from school districts for a short-term. These two groups were to cooperate equally on the development and delivery of teacher education. Their relationship was to stimulate critical dialogue between academics and practitioners resulting in a dynamic relationship between theory and practice (Ellis, 1967).

The role of the faculty associate is unlike most clinical faculty models in teacher education in North America today. In other clinical models, such as the one used at the University of British Columbia, master teachers from the public schools, the equivalent to the faculty associate, are afforded second

class status to that of the academic professor. Their role is largely practicum supervision but they may be assigned the occasional teaching, usually under the supervision of a faculty member. They are not seconded but are employed directly by the faculty at staff pay scales which are significantly lower than faculty receive, or for that matter what public school teachers earn.

In contrast, seconded faculty associates at SFU keep their district teaching positions, pension plans and pay scales. They are considered partners with faculty members in the development, planning and teaching of a comprehensive teacher education programme.

The differentiated staffing model is considered one of the more notable aspects of the PDP. Faculty associates work with individual faculty members in groups made up of two to three faculty associates to one faculty member. The module team plans and teaches the Education 401/402 on-campus seminars and mini-courses.

The PDP model of equal numbers of tenured faculty and limited-term faculty associates appears to resolve a problem typically associated with teacher education, to have a staff with recent and relevant classroom experience (Wideen, 1986). It is true that the role of faculty in the PDP is somewhat less defined than that of the faculty associate. Faculty members do not have to supervise students teachers, thus a heavier emphasis is placed on research, scholarship and publications; however, this is not to say that they are totally distant from the student teachers. Their perspectives are brought to the planning of the Education 401/402 modules and all students may have the opportunity to work with faculty during the Education 404 semester.

The extended practicum

In addition to the differentiated staffing model, another important feature affecting the delivery of MCAR education is the emphasis on a lengthy teaching experience which begins very early in the programme. Students are involved in practice teaching for 50% of their year, the longest of these periods is in the Education 405 semester.

Referred to as the long practicum, this semester-long immersion into teaching was once considered unique to the PDP. Teacher education programmes in Canada at the time were largely campus-based and included a few short practical experiences, often no more than three weeks in duration; however, today the lengthy practicum is a more commonplace feature in North American teacher education.

Although many elements of the PDP have changed since its inception, the differentiated staffing model and the emphasis on lengthy practical experiences have remained characteristic features of the programme.

The modules

A third significant feature of the PDP is the modules. More recent in origin then the previous elements, modules consist of small groups of twenty-eight to forty-two student teachers working closely with a team of two or three faculty associates and a faculty member. In 1980 the modules were introduced on an experimental basis and offered to a small group of students. It became a permanent feature of the PDP in 1989.

Although each module is designed in accordance with the overall objectives and policies of the PDP, it very much reflects the personal interests and background of the module team members. While on-campus instruction

is undertaken by all members of team individually or jointly, only the faculty associate undertakes practicum supervision for the 14 to 16 student teachers.

Each module has a special emphasis or theme (e.g. Intermediate, French Immersion, Fine and Performing Arts, Early Childhood, Inner-City, and Diversity.) These themes or topics are subject to change from time to time and are based on having faculty members who wish to sponsor a module.

The module meets daily during the on-campus portion of Education 401-402, usually for about 5 hours of instruction which amounts to approximately 150 during the semester. For students, the module arrangement provides a support group which helps them develop a sense of collegiality and helps bond student teachers professionally. The modules are designed to ensure continuity and greater programme coherence by having student cohort groups work with the same instructional team of faculty associates and faculty during the Education 401/402 semester, and sometimes during the Education 405 semester as well.

Despite the intent, it is not always possible to keep the module together for both the Education 401/402 and Education 405 semesters, especially in the case of spring entry students. This is because faculty associate appointments are staggered, one-half of them begin their two year term each September. This means that approximately one-half of the fall Education 405 students (those who began PDP in the spring) will have a different faculty associate assigned to them Education 405, usually a faculty associate who is brand new to the PDP.

Since 1980 there has been a total of fourteen special emphasis modules on MCAR education. Usually called the "Diversity Module" (DM), its existence is dependent on a faculty member being available to sponsor the

module. Faculty associates with an expertise in the area may be available, however, this is not deemed essential enough to specifically include expertise in this area in the hiring guidelines.

The faculty member responsible for the DM claims that the overall design of this option is guided by principles in the literature advocating a reconceptualist, integrated, interdisciplinary, issues oriented and community-grounded approach to assist in the development of reflective and practical multicultural skills (Lloyd and Wyatt, 1982).

Each time the DM is offered it is reconceptualised in order to reflect the particular perspectives of the module leaders and to reflect the current literature at the time. For the first nine years the module emphasis was on a multicultural theme of school learners and their diversity. In this case the primary focus was on practical issues of how to organise instruction for a demographically diverse population, a theme very much in line with the multicultural and anti-racist themes in the public schools at that time. Newer themes have been included in more recent years. These dealt primarily with issues of prejudice and racism in the schools and reflected the direction MCAR education was taking in the schools at the time. (See Chapter 6 for a discussion of the diversity module content.)

5.4.5 Faculty Associate Hiring

Each year the PDP advertises for teachers to work as faculty associates. The selection committee is made up of representatives of the faculty along with the PDP management committee, i.e. the coordinators and the programme director. The selection committee looks for reflective practitioners, recognised teaching proficiency, experience in working with adult learners, and evidence of collegial and cooperative working styles. The ability to

translate theory into practice and the ability to articulate this process is of prime consideration. Faculty associates are generally selected for their experience as generalists

Although faculty associates are called upon to provided students with a broad introduction to classroom practice, including the generic skills noted in the PDP objectives, it is important to note that identification of experience with MCAR education is not considered a relevant factor in employment, even for those who are designated to work in the area. This reflects a general view held by faculty, as articulated by the current director of PDP, that "a good teacher, by definition, is one who can teach in a manner which is consistent with the principles of multicultural education too" (Wassermann interview).

5.4.6 Faculty Associate Training

Faculty associates are seconded for a nine month period, mid-August to mid-May and begin work with a three week orientation and training period called the August programme. For those involved in Education 401-402, they will not only be trained for the job in general, they will be involved in the design of their module. As noted, the modules operate within a general set of PDP procedures and curriculum; however, since there is no syllabus per se, the actual content and organisation of each module is the responsibility of the module team. The organisation and planning are largely done during August orientation.

Education 405 faculty associates must prepare for their lengthy practicum in addition to beginning discussions about their module which begins in January. Their needs revolve more around the role of supervision of student-teachers and preparation of school associates then module preparation.

The 15 day orientation covers a number of topics which include: the organisation and function of the PDP; the nature of adult learners and teacher education in general; supervision and evaluation of student teachers; and availability of resources. Time is also given over to team building activities because of the assumption that the module functions as a collaborative effort in accordance with the differentiated staffing model.

During the year there are six other days which are set aside for further training. There are two in the October, two in December, and two in February; however, these days are shared with other administrative functions and the October and February days occur during the semester while students are in their practicum. Addressing immediate pressures of the job often takes precedence over formal training *(C. Kelli* interview).

5.5 SUMMARY

Figures collected during the 1987-88 academic year show that approximately fourteen percent of the teachers in B.C. had undertaken their pre-service teacher certification programme at SFU (Tuinman and Brayne, 1988). These percentages have remained fairly constant since (Dawson interview).

This chapter has been largely a description of how teacher education is organised in the faculty of education and the PDP for those students in the techer certification programme. It covered a number of features of the PDP; namely the structure of the courses, its goals, and its unique characteristics. Each of these has significant impact on MCAR teacher education at the institution and provides for its unique context. The way in which MCAR teacher education operates within this context is the subject of the next chapter.

CHAPTER 6

MCAR TEACHER EDUCATION AT SIMON FRASER UNIVERSITY

Chapters 6, 7 and 8 present data on MCAR teacher education at SFU based on the fieldwork for the present study. This was collected by interviews, questionnaires, observation and document analysis as explained in Chapter 3 above. Chapter 6 is primarily concerned with MCAR activities at SFU; while Chapter 7 examines personal practices and perceptions regarding MCAR teacher education in the faculty. Chapter 8 addresses MCAR policies. A discussion about the findings is the subject of Chapters 9 to 11.

6.1 OVERVIEW

Table 6.1 below outlines the content covered in parts 2 and 3 of this thesis.

MCAR Teacher Education at SFU - Chapter Content

Topic	Programmes: formal - informal	Perspectives: what it is, what it ought to be	Discussion: on the data and on the future
MCAR teacher education practices	Chapters 6 and 7	Chapter 7	Chapters 9 and 10
Personnel and student access	Chapter 7	Chapters 7 and 8	Chapters 9 and 10
Policies	Chapter 8	Chapters 7 and 8	Chapters 9 and 10

Table 6. 1

Chapters 6 - 11 Content

As Table 6.2 (a) below illustrates, there are three formal avenues or vehicles for MCAR teacher education at SFU: 1) an undergraduate education course; 2) an Education 401/402 module; and 3) the occasional planned or episodic seminar, workshop, or mini-conference. These serve as the sum of formal MCAR teacher education curriculum at SFU, each of which has preceded the Ministry of Education's adoption of MCAR policies or concerns expressed by the College of Teachers regarding teacher preparation in this area (Beynon and Warsh, 1994). At a less than formal level, several undergraduate courses have, from time to time, addressed MCAR topics.

FORMAL VEHICLES FOR MCAR TEACHER EDUCATION AT SFU

Undergraduate Programmes	Professional Programmes
• **Education 441** - Taken during Education 404 (summer semester) - Limited number of seats - 48 to 52 hours of instruction	• **The Diversity Module** - Spring semester only - Limited number of students - 25 hours of instruction • **Workshops, Seminars, etc.** - Spring and fall 401/402 semesters - 3 to 6 hours in length - Available at FA discretion

Table 6.2 (a)

Formal Avenues for MCAR Teacher Education at SFU

6.2 EDUCATION 441 - MULTICULTURAL EDUCATION

The undergraduate course Education 441, Multicultural Education, is the longest standing of the three formal vehicles for MCAR teacher education at SFU. Education 441 is actually not offered as part of the PDP at all and has been offered by Undergraduate Programmes in the faculty of education each

semester since 1975. The course is available to practising teachers, student teachers, or other university students who have completed a minimum of 60 units (two years) of lower division course work.

Completion of the course is not a pre-requisite for students entering the PDP, nor is it a requirement for graduation or provincial teacher certification. From a 1992 and 1993 questionnaire given to PDP students as part of this study, it appears that only 10% of the teacher education students had taken Education 441 by the time they had completed their programme. This figure is said to be fairly representative for the preceding five years (Dawson interview).

Education 441 was taught for the first ten years under the title "Diversity in Education." In 1985 the course name was changed, the faculty member in the area stating her belief that "Multicultural Education was a more accurate title" because it reflected pluralism orientation as its orientation to classroom diversity (Beynon interview) .

Consideration is apparently being given to changing the course name again, this time to Multicultural and Anti-Racist Education. Formal application for a name change has not yet been made to the Undergraduate Programmes Committee of the faculty; however, faculty in the area believe the proposed name change reflects a shift in course content which has taken place towards an increased emphasis on anti-racism, social inequities, and minority empowerment issues in Canadian education (Beynon interview).

Education 441 is a well subscribed to course and a large number of students are turned away each semester. Depending on the availability of funds, it is offered anywhere from three to seven times a year on campus, at a nearby satellite campus, and at several off-campus sites situated

throughout the province. It is also available each semester through the Distance Education Department of the university.

6.2.1 Course Goals and Course Objectives

Four goals have been articulated for Education 441 students. They are:

1) to develop self-awareness in regard to personal attitudes;
2) to develop MCAR skills in working with school-aged learners;
3) to develop knowledge of key socio-political issues;
4) to use MCAR research in school settings (Education 441, class 1 lecture notes, fall 1994, p. 1).

There are six objectives which address these goals. Accordingly, Education 441 students will:

1) increase their knowledge about historical and contemporary aspects of cultural pluralism and assimilationism;
2) obtain accurate knowledge in order to correct ethnic and racial myths, including knowledge about the many ethnic and socio-cultural groups in Canada and their contributions to Canadian and world history;
3) increase their basic intercultural competencies and skills;
4) obtain knowledge about the 'school culture' or hidden curriculum and its influences on students and teachers;
5) develop an awareness and understanding of racism and develop strategies to promulgate anti-racist efforts in schools; and
6) acquire the social action skills which enable them to become progressive change agents in their schools and in society (Education 441, class 1 lecture notes, fall 1994, p. 2).

6.2.2 Course Organisation and Design

Faculty in the area say the design and implementation of both the on-campus and the distance education versions of Education 441 are based on a periodic review of current approaches in the field as made evident in the literature (Beynon interview). The major focus of the course is the integration of theory, critical reflection, and practice and recognition is given to balancing these aspects of the course (Beynon and Warsh, 1994).

A recent offering of Education 441 revealed a course content which was divided into four parts with approximately one-fourth of the class time spent on each. While the first of the three parts were taught in sequence, the fourth part was actually a number of activities which occurred at various times throughout the semester. The four parts addressed:

1) Canadian history as it directly affects current educational practices;
2) the nature of culture and ethnicity, both collectively and individually, and the significance of these to schooling;
3) issues of racism including defining it, addressing its systemic characteristics, and examining its personal meaning for individuals in the class; and
4) practical classroom applications of the course material (Education 441, class 1 lecture notes, fall 1994, p. 2).

Historical section

The purpose of the first, the historical portion, was to have students develop an understanding of:

> cultural pluralism as political doctrine; the history of social inequities in Canadian society; the nature of schooling as a political act; and other related political, social, and historical knowledge, all of which provides the appropriate context for multicultural and anti-racist education. The historical content sets the stage for understanding

> current inequities in Canadian schooling which must be understood before multicultural and anti-racist principles can be applied to our classrooms (Education 441, class 1 lecture notes, fall 1994, p. 3).

Culture and ethnicity section

The second section of the course covered the nature of culture and ethnicity. It emphasises the impact of culture on both teacher and students alike and addresses the significance of culture to schooling. The faculty member who teaches the course says that many of the students who enrol do so without an adequate understanding of the impact of culture and ethnicity on themselves, let alone others. She says that considerable time is devoted to having students address issues of culture and ethnicity in themselves as teachers, in children, and its significance to schools. The emphasis here is on the idea of a lived culture (Beynon interview).

Racism section

In the third part of the course, instructors addressed concepts associated with the hidden curriculum and ways in which the schools may deny equity for certain students. Particularly strong student resistance was encountered when discussing the idea that schools are:

> not neutral environments fully devoted to learning for all. Inequities in schooling are all too often regarded as idiosyncratic and isolated occurrences. Many teachers tend to reject or belittle the idea that education operates within a complex political and social milieu (Education 441, class 5 lecture notes, fall 1994, p. 3).

A main focus of this part of the course was on helping students to address issues of racism. This was done firstly by defining it and addressing

its characteristics, not only at the personal but also at the institutional and systemic levels. Instructors say there was not only a strong student resistance to the concept of systemic or institutional racism, but also to the idea that it is a pervasive and prevalent element of Canadian society (Education 441, class 6 lecture notes, 1994, p. 2). After a foundation on racism was laid, exemplars of anti-racist educational strategies were presented for use in the student's own classrooms.

Increasing classroom efficacy

The fourth aspect of the course revolves around assignments and activities which were designed specifically to increase students' MCAR classroom efficacy. These focus on the development of competencies in the four goal areas of the course is identified above. Several of these were designed to assist students in obtaining historical knowledge about the different ethnic groups in Canada. Other activities addressed the nature of culture as lived experiences by individuals in society today, including the students themselves. Students were afforded the opportunity to use tools for analysing bias, racism, sexism, heterosexism, abilityism and ageism in curriculum, texts, and other learning materials. Instructors encouraged the application of these activities to schools and classrooms (Beynon interview).

Teaching strategies used on-campus provide models of various classroom teaching alternatives, the prime objective is the direct applicability of these to the student's own school and classroom setting. Recognition was given to the fact that students learn at different rates and in different ways. Opportunities were provided for students to be involved in learning activities in individual and small and large group environments. Role-plays, simulations, and school-based observations were used extensively,

and students were expected to explore the implications of implementing this kind of material in their own classrooms (Beynon and Warsh, 1994).

Several of the Education 441 activities employed the use of interviews. Others used field based community research, library research, and primary documents. Teacher action research was heavily relied upon and this skill was emphasised as part of an overall life-long self-directed professional growth strategy. All activities and assignments were reviewed for possible applications in participants' classrooms (Beynon and Warsh, 1994).

6.2.3 Differences Between Distance and On-Campus Sections

There are a number of important differences between the on-campus and distance education sections which appear to limit the effectiveness of the course for correspondence students. Accordingly, these differences are with the use of teaching strategies and learning materials, in selection of the staff, in course content, with the assignments and student expectations.

In the distance sections, many of the activities and teaching strategies used on-campus are not possible because the distance education format relies heavily on readings, video broadcasts and reflective writing assignments to support the students' learning. Distance education students are provided with a comprehensive course reader and are required to purchase textbooks as prescribed in the syllabus. University library materials are available through the inter-library loans division of the student's local library or by mail when necessary. Although only on a limited basis, students may also communicate by phone and mail with a tutor-marker or course supervisor.

Another major difference between the on-site and distance education course was identified through a comparison of the syllabus and the on-

campus course lecture notes. While there is an emphasis placed on the application of theory and knowledge into everyday school life on-campus, this aspect is greatly reduced for correspondence students, probably because the distance education medium does not allow for the necessary on-going and intense dialogue and interaction which can take place in a classroom.

A characteristic which appears to differentiate the two delivery systems is the lack of peer to peer interactions and the opportunities for group activities in the distance education sections. While distance education students do have access to a tutor-marker who is willing to discuss and exchange ideas on issues arising from the course readings, the tutor-markers report that conversations with students are primarily devoted either to clarifying written assignments or to discussing marks received, and they rarely cover prolonged exchanges of ideas pertaining to the course content (Scholenfield interview). This may be a result of the fact that tutor markers are assigned less than eight hours per week for phone contact and each tutor has a minimum of 40 students. Furthermore, it may be because of the limited background in MCAR education which many tutor makers have.

The staffing of the on-campus and distance education versions differs considerably. On-campus instructors are expected to have extensive theoretical and practical background in the field; however instead the distance education tutor-markers are selected from a list of available graduate students, many of whom have no MCAR background. They are hired according to strict guidelines, the focus of which is a priority system where each graduate student in education is guaranteed four tutor marker or teaching assistant positions selected from more than 30 courses offered in the faculty. Distance education tutor markers are often assigned positions irrespective of their areas of interest or personal expertise (Prock interview).

Accordingly, over the past five years there have been 30 distance education tutor marker positions in Education 441, two per semester for 15 semesters. Only two of the tutor-markers had a background in MCAR education. Only four had been teachers. In some cases, as one tutor marker said, "we just barely stayed ahead of the students" *(T. Leveal* interview). Several tutor-markers added that many issues not covered in the syllabus or in the course textbook are not pursued by them because they do not have the background to do so (Scholenfield and Dichupa interviews).

Finally, while the on-campus version of Education 441 makes use of guest speakers who address both the current literature and current practices in the field, distance education students miss the face to face exchanges that their campus colleagues are afforded.

An examination the distance education syllabus (Multicultural Education Study Guide, 1992) shows that there are considerable limitations with regards to content in certain areas such as issues dealing with anti-racism and equity. Having been last updated in 1992, the syllabus shows a lack of up-to-date coverage on these subjects. Furthermore, an on-line search of B.C. libraries of material available to distance education students also shows that local and often rural libraries lack resources students need to examine these issues in particular. Moreover, none of the distance education course activities specifically address issues of racism or structural inequities in society. The required distance education text, although more recent than the course reader, contains no specific articles on anti-racist or equity issues and its content is far more multicultural than anti-racist. In this way, if the latter issues are to be addressed at all it will be at the discretion of the tutor marker, and only with those students who use that service.

Two of the assignments for distance education students are similar to those given on-campus: 1) an interview with someone whose cultural background is different from that of the student; and 2) an essay on a selected course topic. The third assignment however differs. In the case of distance education, students are to analyse a case study of interpersonal issues associated with schooling a culturally diverse population. In comparison, the third major assignment on-campus requires students to make several site visits to observe MCAR education activities in schools and moreover, to undertake a critical analysis of them vis-a-vis multicultural and anti-racist criteria.

Although the stated goals and objectives of the distance education and on-campus course are very similar, differences in student demographic characteristics contributes heavily to differences between the on-campus and distance education courses, primarily in the interpretation of course assignments.

From a review of demographic data collected by course supervisors and instructors between 1990 and 1995, it appears that only 40% of the distance education students say they are involved in or will become involved in teaching as compared to over 80% of the on-campus students who say they are practising teachers, student teachers, or plan to become enrolled in teacher education in the near future. Tutor markers say because of this, students in the distance education sections resist any emphasis on the practical applications of course learning activities and tend to concentrate more on theory. On the other hand, there is a demand for less theory and greater applicability of course material from the on-campus students.

6.2.4 Course Enrolment Profiles

Table 6.2 (b) shows the attendance profiles for both the on-site and distance education versions of Education 441 for the 1993-94 academic year and Table 6.2 (c) shows reasons that students gave for taking the course. For the 1993-1994 academic year, 416 students were enrolled in Education 441 courses, 216 in distance education and 200 at the various campus sites. Slightly more than 24% of the total were practising teachers, 17% student teachers, 55% third and fourth year non-education students, and 4% from one of several diploma programs offered at SFU.

Education 441 Enrolments: 1993-1994

	on-site		distance ed.		total	
Teachers	60	30%	42	19.5%	102	24.5%
Student-Teachers	60	30%	11	5%	71	17%
3rd and 4th Year Students						
- future teacher	55	27.5%	29	13.5%	84	20%
- others	11	5.5%	132	61%	143	34%
Diploma students	14	7%	2	1%	16	4%
Total enrolments	200		216		416	

Table 6. 2. (b)

Education 441 Enrolment Figures for the 1993-94 Year

As Table 6.2 (b) shows, attendance profiles differ markedly between the site-specific and distance education sections. Thirty percent of the on-site students were practising teachers and 30% were student teachers while 27.5% were planning to become teachers. In this way, over 80% of the on-campus students were either currently involved in teaching or had intentions to do so in the near future.

In contrast, less than 40% of distance education students were teaching or intending to teach so that 19.5% of distance education students were teachers, 5% were student teachers and 13 1/2% were planning to become teachers. Thus, over 60% of the total distance education students had no relationship to teacher education.

As Table 6. 2 (c) shows, students gave two main reasons for taking the distance version of the course: that Education 441 is one of a few upper levels correspondence courses in the university with no prerequisite, and course scheduling problems, usually that there were no other correspondence course available to them. Those who teach the distance education course say both reasons have had a profound influence on the quality of the course work and the nature of the course assignments and activities (Scholenfield and Dichupa interviews).

Of the 102 practising teachers who enrolled in Education 441 during the 1993-1994 school year, both on-site and through correspondence, 94% gave one of two closely related reasons for their enrolment. Eighty three percent (83%) gave a demographic imperative, i.e. they said an increase in the ethnic mix in their schools as a result of recent immigration was instrumental in their decision to enrol, while 12% indicated a need to understand newly developed school district or provincial policies, many of whom said this was a result of changes in the school population. The remaining 7% of teachers indicated they had personal interests for taking the course. It is interesting to note that among all the teachers taking Education 441, none gave either school or societal-wide issues related to social justice, racism or prejudice as reasons for taking the course.

ALL STUDENTS	Student Teachers		Teachers		Future Teachers		Others	
• Make more employable:	43	60.5%					7	4.5%
• Demographic imperative:	11	15.5%	83	82%				
• Course scheduling issues:	6	8.5%					42	26.5%
• Personal interest:	11	15.5%	7	7%	12	14%	30	19%
• To learn more of district or provincial policies:			12	11%				
• No course prerequisites:					21	25%	71	44.5%
• Help with PDP application:					51	61%		
• Equity/ justice imperative:							4	2.5%
• Other:							5	3%
total	71		102		84		159	

DISTANCE EDUCATION STUDENTS	Student Teachers		Teachers		Future Teachers		Others	
• Make more employable:	3	27.5%					3	2%
• Demographic imperative:			35	83.3%				
• Course scheduling issues:	6	54.5%					42	31%
• Personal interest:	2	18%	3	7%	4	13.7%	20	16%
• To learn more of district or provincial policies:			4	9.7%				
• No course prerequisites:					9	31%	65	48.5%
• Help with PDP application:					16	55.3%		
• Equity/justice imperative:								
• Other							4	2.5%
total	11		42		29		134	

ON-CAMPUS STUDENTS	Student Teachers		Teachers		Future Teachers		Others	
• Make more employable:	40	66.6%					4	16%
• Demographic imperative:	11	18.3%	48	80%				
• Course scheduling issues:								
• Personal interest:	9	15.1%	4	6.6%	8	14.5%	10	40%
• To learn more of district or provincial policies:			8	13.4%				
• No course prerequisites:					12	22%	6	24%
• Help with PDP application:					35	63.5%		
• Equity/ justice imperative:							4	16%
• Other							1	4%
total	60		60		55		25	

Table 6.2 (c)

Reasons Given for Taking Education 441 - 1993-1994 Academic Year

One of the problems with the course, in terms of MCAR teacher education, is that student teachers can only take Education 441 during the summer semester. Sixty and one-half percent of the student teachers who enrolled in summer 1994 said that having Education 441 on their transcript would make them more employable in the future. Approximately 15.5% of that group gave the previously described demographic explanation for taking the course, i.e. recent changes in school population made it necessary, and another 15.5% of the summer student teaches gave personal interests as their reason, these were often related to their own status as an ethnic minority person. Finally, 6% of the summer student teachers indicated course scheduling problems had prompted them to enrol in this course and not another.

Of considerable interest are the reasons not given by student-teachers for taking the course. Similar to the teacher group, not one student teacher either on-campus or in distance education gave as reason for their enrolment any issue related to an equity or anti-racist imperative. None said that current social inequities or racism in Canada compelled them to develop knowledge, skills, and expertise in the area. In fact, only 2.5% of the total student taking the course indicated social justice or equity issues as reason to take the course.

Although Education 441 is over-subscribed each time it is offered there is no indication that more sections will be added in the near future. The faculty is currently following a no-growth policy because of severe budgetary cuts to the university. In addition, the undergraduate programmes committee has put forth proposals to faculty to limit the number of on-campus offerings of all courses (Meyers interview). The proposal is to limit the on-campus Education 441 course offerings to two

sections per year, one in the fall semester and one in the summer semester. On-campus enrolments would be limited to approximately 70 students. The distance education sections would remain at the current three sections per year with an enrolment cap set at no more than 165 students, 55 per semester; however, the distance education numbers could be expanded if demand were high enough. This allows for an increase in the less expensive distance education sections while decreasing the more costly on-campus offerings (Prock interview).

In the past, even when financial times were better, one argument given for the limited number of sections each semester is that there is a lack of competent faculty instructors available in the area. Another related argument is that there is a lack of funding for a new permanent faculty position in the area and lack of funding for sessionals. The same argument was given for not creating other Education courses with MCAR content, that is there is a lack of expertise among tenure-track faculty and the university is reluctance to approve new courses which depend on the hiring of sessionals for its delivery (Prock interview).

There is no indication that the faculty will make this course a requirement for teacher education students in the future. In fact, there are policies in place which prevent making any particular course a requirement for certification unless it is so directed by the B.C. College of Teachers (Dawson interview). Apparently the College has no intention of doing that in the foreseeable future (Smart interview).

6.3 THE DIVERSITY MODULE (DM)

The diversity module (DM) is the second of the vehicles for delivery of MCAR teacher education at SFU. The DM option has been offered in all but

three years since 1981 when modules were first introduced into the PDP, and it has been offered consistently each spring semester over the past six years.

The DM is one of the many special emphasis modules in PDP, each designed to better assist the development of reflective and practical skills in student teachers. (See Chapter 5 for a detailed explanation of the modules.) The DM's stated goal is "the integration of a multicultural and anti-racist emphasis within teacher education and the infusion of a multicultural perspective into the student's professional year" (Warsh and Beynon, 1992, p. 9).

The DM is available only to elementary student teachers who enter the PDP in the spring semester. As is the case with other PDP modules, the DM operates only during the Education 401-402 semester because there are no formal Education 405 or Education 404 components to any of the modules. Faculty associates say that there is an unwritten expectation that DM students will demonstrate MCAR competencies during their extended 14 week Education 405 practicum; however, many students and school associates say this unwritten expectation was unknown to them.

Three distinct organisational aspects, discussed below, have been designed to assist the DM in addressing its goal: 1) there are approximately 25 hours of MCAR teacher education instruction (slightly less than one sixth of the total amount of campus-based instruction an Education 401/402 student receives); 2) cultural, ethnic, and social diversity issues are integrated into the more generic aspects of teacher education, such as planning, questioning, management, and evaluation and assessment; and, 3) there are planned school-based MCAR observations and practice teaching activities.

6.3.1 Integration of MCAR Education In The DM

The design of the DM is guided by principles "in the literature advocating a reconceptualist, integrated, interdisciplinary, issues oriented and community grounded approach which will assist student teachers in the development of reflective and practical skills" (Lloyd and Wyatt, 1982). This is largely accomplished in 25 of the 150 hours of module instructional time.

From term to term, both by design and by circumstance, the specific content of the module changes. Each time it is offered it takes on the particular perspectives of the module leaders; however, clear patterns have emerged. During the first nine years the module emphasis generally focused on the nature of school learners and their diversity (Dawson interview). The primary concern of this perspective was how teachers could organise instruction for a demographically diverse population. This generally reflected the multicultural education practices of the day. (See chapter 4.)

GENERAL FOCUS OF THE DIVERSITY MODULE:

- nature of school learners and their diversity;
- the importance of the cultural background of the teacher and student;
- understanding the hidden curriculum;
- associating diversity issues for all learners;
- racism and prejudice reduction through personal intervention and increase knowledge;
- developing MCAR pedagogy and curriculum.

RECENT ISSUES ADDRESSED BY THE DIVERSITY MODULE:

- equity issues in schooling;
- recognition of pluralism as social doctrine - its implications for schooling;
- broad reconceptualisation of culture to include personal lives and lived experiences.

Table 6.3 (a)

Diversity Module Content (1990-1995)

As Table 6.3 (a) above illustrates, during the past five years other issues more closely associated with anti-racist education have been included in the module focus. Most notable are those associated with equity in schooling, structural racism, and development of a social action/social justice curriculum. These topics seem to reflect the changes in conceptualisation of MCAR education which have been taking place in B.C.

A review of module year-end reports (the binders) makes apparent that since 1989 some permanent changes to the DM content has taken place. Recognition has been made of the importance of the cultural background of the teacher and of the importance of the hidden curriculum on classroom interactions. For example, by comparing the 1991 DM binder to the 1995 one, it is clear that diversity topics are now considered appropriate for all students in all schools while in 1991 the focus on diversity was seen as more important to those who work with the culturally different.

The degree to which other topics have become permanent is not as clear; nonetheless, over the past five years the module focus has addressed topics dealing with: 1) the recognition of cultural pluralism as social doctrine; 2) the implications of this doctrine for schooling; and, 3) the reconceptualisation of culture to include the personal and lived experience of individuals today.

Additionally, as noted, topics related to racism and social justice have, over the past five years, been also included within the module focus. While prejudice and racism are regular topics, the focus appears to be on how individuals and schools deal with overtly racist acts. The tendency appears to be on the teaching of tolerance and prejudice-reduction skills and on teachers developing skills for the management of racist incidents in the classroom. Module documents and interviews with faculty associates

suggest an underplaying of the broader social issues which underpin institutional inequities and school practices in Canada, especially those which relate to systemic and institutional racism.

6.3.2 Integration of MCAR Education Into Practice Teaching

For all student teachers at SFU, one-half of the Education 401-402 semester, or approximately 150 hours, takes place on-campus in workshops and seminars. The other half of the semester consists of school-based practice teaching and school observation assignments. As noted, one of the specific goals of the DM is the integration of MCAR topics into the six week practice teaching component of Education 401-402.

All modules operate only in the Education 401-402 semester; yet mention is made of an unwritten expectation that DM students will continue with the integration of MCAR topics in their Education 405 fourteen week extended practicum(*A. Ira* interview). For this reason, data were collected regarding the integration of MCAR topics into the practice teaching components of both the Education 401-402 and Education 405 semesters. The data reveals three problem areas: 1) difficulty finding appropriate placements; 2) miscommunication of the MCAR teaching expectations; and, 3) issues associated with supervising and evaluating student teachers according to MCAR guidelines. The first of these, placement issues, is addressed both below and again in part 3 of this thesis, and the second and third of these is addressed solely in part 3.

There are three specific problems regarding MCAR placements which were noted in the interviews. Coordinators say: 1) they have not been given criteria to help them identify exemplary MCAR settings; 2) that the information which could be used to make such decisions is not routinely

collected from teachers in the first place; and, 3) there are not enough placements to go around in so that looking for exemplary MCAR placements may be impossible.

Interviews with several coordinators who have been responsible for the DM placements over the past five years show that there are no procedures for identifying quality MCAR placements. One coordinator said that in her mind "most inner-city schools afford students a positive MCAR situation anyway"(*A. Ira* interview). She rarely made specific inquiries into the philosophical and practical orientation of the school or the school associate vis-à-vis MCAR education. She says instead, "I placed DM students in inner-city schools because they are de-facto multicultural " because "inner-city schools have a higher percentage of ethnic diversity than do suburban schools." Whenever she did place students in non-inner city school settings, she said the best MCAR placements "are situations where diversity and problems associated with diversity are evident, such as those suburban schools with a high ESL population." She also said that no specific classroom inquiries were made for any particular module anyway.

6.3.3 Limited DM Student Enrolments

As noted, the DM is but one of a number of modules offered each year in the PDP. Two important factors arise from the data regarding the DM student enrolment yearly: the number of students, and the selection of students.

From 1990 to 1995, approximately 300 students per year completed PDP at the main campus, approximately 28 of which enrolled in the DM. Students were selected for placement in modules according to several factors. They were asked to rank-order their choice of modules on the PDP application form. (See Appendix F.) The modules are listed on the form by

topic with a brief explanation. Interviews with 1994 DM students indicate that the vast majority of them made selections based on the location of the practicum and not the module content. They said they did not have sufficient information to judge the particular content of each module.

Accordingly, 16 of the 28 1994 DM students said they lived in the same area where the DM placements were located and that due to transportation problems, they selected the DM as their first choice. Another four said they eventually hoped to work in the school district the module used for field placements and felt that practice teaching experience in that district would be helpful in securing future employment. Six were assigned to the module by the coordinator even though they had not selected it as their first choice. The coordinator said she wanted to achieve balance in each module according to grade level preferences and gender and she used the street address given on the application form to decide which students were in which modules.

Interviews with past DM faculty associates suggested that the reasons 1994 students gave for selecting the module were consistent with the previous four years. One past coordinator said, "students often selected the diversity emphasis module for reasons other than their interest in the topic" *(C. Kelli* interview).

A current revision of the application form removes any reference to particular modules. In the future, students will be asked their grade level and district preferences. Apparently, only after acceptance will they be asked to identify which module they wish to be placed in; however the admissions director says she will be using the same information sheet now provided. The April 1996 information sheet used for 1996-1997 intakes gave the following description of the diversity module:

This module offers an integrated approach to teaching and learning. Students examine multicultural issues, in a pupil-centred and process oriented program of activities. School placements are made at both the primary and intermediate levels (Program Options, 1996).

6.3.4 Selection of DM Faculty Associates

The SFU definition of a master teacher does not include MCAR competencies per se (Wassermann interview). Faculty associate hiring guidelines do not include mention of MCAR education background. A generic criterion is applied to all applicants regardless of the module in which they work. When teacher educators at SFU assume that all faculty associates are master teachers who can transmit teaching competencies to student teachers, they also assume that these competencies are applicable to multicultural classrooms (Wassermann interview).

The DM faculty member, or for that matter any other module faculty member, can have a limited influence on the hiring of faculty associates. Faculty are invited to make comments about each candidate and may ask to sit in on an interview and ask questions; however, the ultimate responsibility for the selection of faculty associates is the director alone. It is the director's definition of master teacher and her assessment of programme needs which is applicable. Although the faculty member assigned to the DM may have input into the final selection of the faculty associates who will work in the module, the faculty member makes a recommendation to the director based on a list of the 20 or so faculty associates who have already been appointed to work in the PDP.

Several DM faculty associates from 1990 to 1995 say they lacked specific MCAR expertise, knowledge, or background and module coordinators

concur that most faculty associates selected for the DM over the past 5 years have been lacking in MCAR education practices. Of the six faculty associates (they are assigned to the module for two years), four were interviewed about their MCAR backgrounds. Two said they never considered MCAR issues before employment in the faculty, one claimed to only have a limited knowledge of MCAR issues previous to work in the module, and one said that she had previous MCAR background and said, " I always taught with a multicultural perspective".

6.4 OTHER MCAR OFFERINGS IN THE PDP

Between 1990 and 1994 less than 10% of the PDP students took Education 441 prior to certification while the diversity option accounted for only four of the 48 campus modules or about 8% of the students; however, Education 441 and the DM are not the only sources of MCAR teacher education for PDP students. For students in the other 44 non-diversity modules, the delivery of MCAR teacher education came from ad-hoc, episodic or occasional workshops, seminars or tutorials offered within an Education 401/402 module. This constitutes the third vehicle for delivery of MCAR teacher education in the PDP.

Specific numbers of students enrolled in the DM and in the Education 441 courses can be identified easily, and the content of these programmes is specific enough to allow for generalisations concerning the amount of exposure to MCAR issues certain students received. However, MCAR activities for non-DM students are usually at the discretion of their module leaders and fewer generalisations can be made.

Whatever MCAR teacher education non-DM students received was presented in single or multiple session workshops or seminars and in a mid-

semester mini-conferences. The amount of exposure to MCAR issues in this form can be surmised from the partial information available in module documentation and by accounts of module leaders and student teachers as detailed in the following discussion.

6.4.1 Workshops and Seminars

Given that the nature of MCAR activities and workshops offered over the years, it is somewhat difficult to ascertain precisely the exact exposure students had to MCAR teacher education in this way. A review of module year-end reports for the past five years and an analysis of questionnaires given to all students completing the PDP in 1994 provides strong indication of the extent to which MCAR content was integrated into the PDP.

MCAR Workshops Topics in 44 Non-Diversity Modules: 1990-1994

Topic	modules	hours
1) an overview of MCAR education:	5	3
	1	2
2) the influences of culture on learning	2	3
and of culture on teaching;	1	2
3) classroom strategies to assist teachers in dealing with racism, prejudice and ethnic-related violence in schools:	3	3
4) ways teachers can unknowingly create	3	3
culturally assaultive classrooms:	1	2
5) tools to recognise sexism, racism, and bias in school learning materials	3	3
6) no MCAR content	29	

Table 6. 4 (a)

MCAR Workshops Topics

Seminars and workshops on MCAR topics given within individual modules for the 1990-1994 period occurred at a rate of one in every three modules, or in 15 of the 44 non-DMs. Twelve modules had only one single session of three hours or less and three modules had six hours of exposure each. Two of these held two three-hour sessions and one held three two-hour sessions. Table 6.4 (a) above illustrates the five specific MCAR topics covered in the 19 seminars or workshops held in the 15 different modules during this period.

The topics covered in workshops were: 1) an overview of MCAR education; 2) the influences of culture on learning and of culture on teaching; 3) classroom strategies to assist teachers in dealing with racism, prejudice and ethnic-related violence in schools; 4) ways teachers can unknowingly create culturally assaultive classrooms; and, 5) tools to recognise sexism, racism, and bias in school learning materials.

In the remaining 29 modules, which enrolled over 60% of the PDP students, there were no specific MCAR workshops offered within the module structure itself. Module reports, student questionnaires, and interviews with faculty associates, faculty and students show that none of these 29 modules had integrated MCAR practices into their programmes. Without evidence to the contrary, it appears 60% of the students did not receive MCAR content within their module.

This is not to say that students from these other 29 modules were not exposed to some MCAR teacher education. Efforts were made at cross-modular cooperation which resulted in some exposure to MCAR issues for at least a few of these students; albeit, this exposure was in an extremely limited form.

6.4.2 The Mini-Conferences

During the 1992-1993 and 1993-1994 academic years, in both the fall and spring Education 401-402 semesters, the PDP held programme-wide cross-modular mini-conferences. These mini-conferences were set up so students could attend four separate workshops over two days. Depending on the semester, students selected sessions from 12 to 20 workshops offered and conference had one session with MCAR education content.

In each conference the overall theme was "social issues in education." This theme was not selected by the faculty associates themselves. The management committee of the PDP proposed the conferences to faculty associates in response to a discussion within the B.C. College of Teachers about the need for all certification programs to address this topic (Bowman Report, 1991).

At a meeting of faculty associates held in August 1992, many expressed their belief in a need to deal with these issues in the PDP and felt that a conference format could accomplish it. The decision to use the conference format reflected the personal interests of the members of the management team, concerns of faculty associates, and the need to respond to recommendations by the College of Teachers (Dawson interview).

The goals of MCAR education sessions in that year were: 1) to introduce and expose students to the range of topics, perspectives, and concerns dealt with by MCAR education; and, 2) to help students identify resources for their future personal pursuit of these topics (Dawson interview). Three of the four sessions over the two semesters were three hours in length while one was a double session of six hours.

Before the conference, in the first year, faculty associates voiced strong support for the effort. Many had expressed personal feelings of inadequacy

about providing student teachers with appropriate exposure to significant social issues in education and expressed their self-doubts about their expertise and skills. They were unanimous in the opinion that a mini-conference was an excellent way for students to gain exposure to these issues. A number of "outsiders" or non-faculty associates were selected by management to facilitate these workshops.

Afterwards however, many faculty associates stated discomfort with what one called the "scatter gun attempt at dealing with important social issues" (*A. Sparkles* interview). They were unhappy about the "outsiders who talked at, rather than worked with, our student teachers" (*A. Dock* interview). The outsiders, as they were called, were seen to have had difficulty integrating the social issues themes into the students experiences.

Many students remarked that they felt they could not use the information in their practice teaching and said that although the conference was valuable, it was held at the wrong time of year. Students said the timing of the mini-conferences was inappropriate because it came half-way through the 401-402 semester when they were busy preparing for an intensive three week mini-practicum. Because most students had been assigned by their school associates to teach either a small unit of study or a sequence of lessons, they felt that their immediate need was to prepare to meet the demands of the classroom which far outweighed the need for exposure to social issues in general.

Most students expressed opinions that the conference had been a waste of their time. Three reasons were given: 1) the aforementioned demands of the upcoming teaching assignment; not enough time was devoted to each session; and, some presenters did not seem to present well. Several faculty associates agreed with these comments.

There was considerable resistance by faculty associates to incorporating the social issues theme in the second year. This primarily came from second-year faculty associates who openly expressed their discomfort because of the pervious year's problems. Some said the exposure was so limited that it negated any positive affect that it might have had and others spoke about its timing in the middle of the semester.

Many of the first-year faculty associates also expressed concerns about the conference; however they spoke about the appropriateness of the topics and several claimed that the social issues theme was not relevant to what they thought were "the immediate needs of student teachers" *(A. Vikey* interview. Nonetheless, at the insistence of management, the social issues conference was held in the second year. All Education 401-402 modules in both the fall and spring semesters cooperated by sharing resources and arranging for outside speakers. The conferences were again half-way through each Education 401-402 semester.

The responses from students and faculty associates after the second year mirrored those from the first year. The primary criticisms of this group were: 1) inappropriate timing of the conference; 2) shortness of length for each workshop; and, 3) the use of outsiders.

Another issue that arose in the second year had to do with assigning students to attend workshops. Because of the limited number of spaces available in each session each year, many modules leaders agreed to assigning several students from each module to attend different sessions with the idea that students would bring back to the module that which they learned and would "teach it to others in the module" (Inner-City Module Report, 1993). Most student responses show that this strategy proved unworkable and many students who may have wanted to attend a MCAR

workshop could not do so under this scheme, while many who were assigned to attend were openly hostile to it and would have sought other sessions if they had been allowed.

In both years and in both fall and spring semesters, enrolments in each workshop were limited to 25. It appears that no more than 100 students in the two years, or 25 per semester, could have attended any session specifically designed to address MCAR education.

A change in the management team and the appointment of a new PDP director occurred in August, 1994. This resulted in the cancellation of the social issues conference for the 1994-1995 academic year, and again in the 1995-1996 year. It now appears that the social issues theme will not be offered in a conference format for some time to come. In response to questions about how the PDP will deal with concerns from the B.C. College of Teachers about social issues, the director replied that "faculty associates are being encouraged to integrate these themes within their modules (Wassermann interview).

6.5 OTHER SOURCES OF MCAR TEACHER EDUCATION AT SFU

Besides the three aforementioned formal activities which address MCAR issues in education, i.e. the undergraduate course, the DM, and the occasional workshop or seminar, there may be other less than formal MCAR teacher education in the faculty. This could occur either in the modules or in Education 404 courses.

While the limited exposure to MCAR issues in modules has been discussed, exposure to MCAR issues could also come through any Education 404 course. The degree to which MCAR education is integrated into these other education classes is difficult to ascertain with accuracy; however, data

with regards to this were obtained through an examination of course outlines, interviews with course instructors, and student questionnaires.

The summer semesters 1994 and 1995, are, according to the Director of Undergraduate Programs, fairly representative of other Education 404 semesters (Prock interview). The data suggests that MCAR issues were addressed in only six of the more than 120 course sections offered in those two semesters. (This figure does not include Education 441.)

Student questionnaires and course outlines show that MCAR topics were discussed in: 1) several sections of a social studies methods course, where MCAR was covered in conjunction with global education; 2) in two ESL methods courses where it was addressed through a focus on how a MCAR perspective was influencing ESL instruction; and 3) two sections of the "Social Issues in Education" course (Haig-Brown interview).

Neither the ESL nor the social studies methods course dealt with racism and prejudice, even at the most basic individual level. Only in Education 220 were students exposed to racism, prejudice, and inequities in education. Although anti-racist education was a major theme in the course, the comprehensiveness and depth of analysis of it was limited because the purpose of Education 220 is to provide students with a basic survey of a number of social issues in education, including MCAR topics. Ironically, Education 220 is not available to student teachers during their Education 404 semester because PDP students are only allowed to take upper levels courses during that semester; however, some PDP students may have taken the course prior to their enrolment in the teacher certification year.

The result of the data suggests that little if any exposure to MCAR issues came through less than formal settings and suggests that MCAR

education is not infused throughout the PDP nor elsewhere in the faculty of education. The significance of this is discussed in part 3 of the thesis.

6.6 STUDENT VIEWS ON MCAR PRACTICES AT SFU

Student teachers were asked to comment the incorporation of MCAR practices and content into the various components of their PDP experiences. As table 6.6 (a) below indicates, the overwhelming majority of those who completed the PDP in the fall semester 1993 felt there was little if any MCAR teacher education included in their teacher education year. Accordingly, approximately 60% of the non-DM students said there was either none or very little MCAR teacher education in their module. This is because, as previously noted, 33% of the non-DMs had single workshops on MCAR topics, while another 66% of the non-DMs held no MCAR workshops whatsoever. Only one non-DM had more than one MCAR workshop in that year.

Student Responses to Questions on Integration of MCAR Teacher Education

** DM: n=24	401-402 modules		401-402 workshops		404 classes *		405 seminars		practicum placements	
** Others: n=89	DM	other	DM	other	DM	other	DM	other	DM	other
• MCAR topics										
none of the time		30		30	22	65		77	6	83
very little		24	2	18	1	2	17	10	6	3
some of the time		35	22	41		8	7	2	9	3
most of the time	4								3	
just about always	20									

* data does not include the 15 who took Education 441 in summer, 1993.
** Of the 126 students who completed the PDP in December, 1993, 113 responded to a questionnaire administered in their modules.

Table 6.6 (a)

Fall 1992 Student Responses

Approximately 45% of the students say they received either very little or no MCAR teacher education in any non-DM and these experiences took place either in workshops in 15 of the 44 non-DMs or in the mini-conferences where only four sessions directly related to MCAR topics; albeit, all sessions were related to a social issues theme.

Over 90% of the students said there was little or no MCAR education during their Education 404 semester in courses other than Education 441. As discussed above, of the 10% who said they had received some MCAR teacher education, all specifically identified either the ESL or the social studies methods course as the source.

Less than 10% of the students not in the DM said MCAR teacher education was addressed in their practicum placements and accompanying Education 405 seminars. While over 90% of student teachers said they received little or no MCAR teacher education anytime during the final two-thirds of their professional training year, over 60% of non-DM students say they received little or no MCAR teacher education during the first one-third of their education year.

For the students enrolled in the DM, approximately 10% of those who completed PDP in Fall 1993, also made similar statements about the limitations of their MCAR teacher education. Almost none of the DM students indicated that there were MCAR components in their Education 404 courses and nearly one-half of them said there was little or no MCAR teacher education in either of their two teaching placements. Nearly two-thirds said they had little or no MCAR education in their Education 405 seminars. These latter two responses take on significant meaning when considering that the DM has a stated MCAR practice teaching goal.

6.7 SUMMARY

In terms of formal MCAR teacher education, it appears that about 10% of the students who completed teacher education in fall 1993 had taken Education 441, the only education course at SFU specifically designed to include MCAR issues. Approximately 9% of the students were enrolled in the diversity module, the only PDP module specifically established to address MCAR teacher education topics. These percentages seem to have been consistent for the past five years (Dawson interview).

Although several MCAR topics were addressed through workshops in non-DMs or through mini-conferences, and although several Education 404 courses other than Education 441 addressed MCAR issues, the numbers of students who were exposed to these, and the amount of exposure they received was minimal and extremely limited in scope and depth of content.

Students support this view by declaring that they had little if any MCAR teacher education during their PDP year. The number of topics covered and the amount of exposure varied for each of the students who said they did receive some MCAR content; however, even for those who had the maximum exposure possible through enrolment both in Education 441 and the DM also remarked on the severe limitations and restrictions of the content they received.

It is safe to conclude that MCAR teacher education at SFU currently operates at a minimal level. What significance this has for the future growth of MCAR teacher education at SFU is the subject of part 3; however, the views and perceptions held by faculty and faculty associates and matters of faculty policy are discussed first.

CHAPTER 7

ACCOUNTS OF PERSONAL PRACTICES

While Chapter 6 addressed the formal and less than formal MCAR teacher education practices at SFU, this chapter provides data on what teacher educators at SFU say about MCAR teacher education. The data in Chapter 7 is presented in two discussions: 1) accounts of what teacher educators at SFU say they do to incorporate MCAR topics and issues into their work with students; and 2) what teacher educators say MCAR teacher education is.

7.1 PERSONAL ACCOUNTS OF MCAR CONTENT AND PEDAGOGY

Table 7.1 (a) classifies responses to questions regarding how MCAR education content is addressed in the PDP to questions asked at the interviews with faculty, faculty associates and school associates. Responses are organized according to Grant and Sleeter's (1993) classification of five multicultural education approaches in the US. (See: Chapter 3 above.), and Table 7.1 (b) shows how these teacher educators claim they address MCAR pedagogy. Table 7.1 (c) is a summary of responses according to Grant and Sleeter's five categories.

It appears that examples from only three of the five approaches were mentioned by respondents: the human relations approach, the multicultural approach, and the reconstructionist approach. When teacher educators were asked how they included and incorporated MCAR issues in their courses

and how they taught in accordance with MCAR perspectives, two of Grant and Sleeter's categories, the single study approach and cultural approach, were not mentioned.

Frequency of items mentioned* about personal MCAR content	FAC	SA	FA
A. Human Relations Approach[1] to MCAR education:	n=11	n=5	n=14
• In the courses I teach, I include content which:			
1) teaches skills of prejudice reduction:	3	3	10
2) teachers sensitivity, caring, tolerance	4	1	4
3) is concerned with self-esteem:	2	0	6
4) is about the implications for communications of cultural, social, or linguistic diversity:	4	1	2
5) is focused on cultural/intercultural skills:	3	0	3
6) teaches about multicultural understanding:	1	0	2
- totals of Human Relations Approach items mentioned:	17	5	27
- number who listed at least one Human Relations item:	9	5	13
B. Multicultural Approach[1] to MCAR Education:			
• In the courses I teach, I include content which:			
6) is about multiple approaches to teaching:	2	1	2
7) attempts to correct ethnic, linguistic or cultural misinformation:	1	0	3
8) is more inclusive of diverse groups:	1	0	3
9) teaches how to identify and eliminate bias, racism, sexism, and ethnocentrism in learning materials:	2	0	2
10) is about the nature of inequities in schools:	2	0	2
11) addresses MCAR assessment and evaluation strategies	2	0	2
12) teachers about the various aspects of racism:	2	0	1
13) emphasises knowledge about how ethno-cultural and socio-cultural factors influence learning styles:	1	0	1
- totals of Multicultural Approach items mentioned:	13	1	16
- number who listed at least one Multicultural item:	5	1	7
C. Reconstructionist Approach[1] to MCAR Education:			
• In the courses I teach, I include content which:			
1) teachers about developing transformative curriculum:	1	0	1
2) is concerned with social action skills	1	0	0
- totals of Reconstructionist Approach items mentioned:	2	0	1
- number who listed at least one Reconstructionist item:	2	0	1

* respondents may have listed more than one item

[1] After Grant and Sleeter, 1989.

Table 7.1 (a)

Frequency of Responses About Personal MCAR Content

Frequency of items mentioned* about personal MCAR pedagogical practices:	FAC	SA	FA
A. Human Relations Approach[2] to MCAR education:	n=11	n=5	n=14
• My MCAR pedagogical practices include:			
1) the use of cooperative learning strategies:	8	3	13
2) the use of a variety of motivational devices:	5	3	7
3) reflection on intercultural experiences:	3	1	6
4) consideration of the impact of my own cultural and social background:	3	1	2
- totals of Human Relations Approach items mentioned:	19	8	28
- number including at least one Human Relations item:	9	5	13
B. Multicultural Approach[2] to MCAR Education:			
• My MCAR pedagogical practices include:			
5) the use of multiple assessment strategies:	4	0	3
6) practices which accommodate for the cultural and social background of my students:	3	0	3
7) an awareness of the latent or hidden curriculum:	2	0	3
8) examinations of the learning materials I use for sexism, racism, etc.:	2	1	2
9) the inclusion of social and cultural exemplars in my teaching and in the learning materials:	2	1	2
10) the use of different teaching styles to address different cognitive modes:	2	0	2
11) the regular examination of my presentations for racism, sexism, cultural and linguistic bias:	2	0	2
12) a personal reflection on my personal MCAR practices:	2	0	1
- totals of Multicultural Approach items mentioned:	19	2	18
- number including at least one Multicultural item:	6	2	12
C. Reconstructionist Approach[2] to MCAR Education:			
• My MCAR pedagogical practices include:			
13) the use of democratic discourse in my classroom:	3	1	2
- totals of Reconstructionist Approach items mentioned:	3	1	2
- number including at least one Reconstructionist item:	3	1	2
* some respondents may have given more than one item			
2 After Grant and Sleeter, 1989.			

Table 7.1 (b)

Frequency of Responses about Personal MCAR Pedagogical Practices

Table 7.1 (c)

Summary of responses on the use of at least one personal practice from a category

Respondents who say they use at least one practice from:	FAC n=11	SA n=5	FA n=14	Total n=30
A. The Human Relations Approach:				
in terms of content -	82%	100%	93%	90%
in terms of pedagogy -	82%	100%	93%	90%
B. The Multicultural Approach:				
in terms of content -	38%	20%	50%	43%
in terms of pedagogy -	55%	40%	86%	67%
C. The Reconstructionist Approach:				
in terms of content -	18%	0%	7%	10%
in terms of pedagogy -	27%	20%	14%	20%

Table 7.1 (c)

Summary of Responses

7.1.1 A Human Relations Approach- Content

The human relations approach is primarily concerned with interpersonal and intergroup relations in accordance with perceived differences along 'race' and ethnicity, gender, class, and ability lines. Ninety percent of all respondents gave examples consistent with this approach, that is, 82% of faculty, 100% of school associates, and 93% of faculty associates. All respondents except two faculty members and one faculty associate mentioned at least one theme from this perspective when answering questions about their own MCAR practices.

The most frequent human relations response in all three interview groups were: 1) the teaching of skills to reduce prejudice in children; 2) the teaching of sensitivity, caring, and tolerance; 3) the teaching of skills which reflected a view that MCAR education is about communications issues

which arise from cultural, social and linguistic diversity; and, 4) the teaching skills which focus on intercultural skills. In addition, the teaching of skills dealing with issues of self-esteem were noted by two faculty members and six faculty associates.

In terms of content, the majority of faculty associate respondents placed MCAR education within the human relations perspective. Ten of the fourteen interviewed (71%) indicated that teaching student teachers how to reduce prejudice was a high priority for them. Interestingly enough, one said:

> of course I don't call it anti-racist education when I do it like you do. I don't tell my students okay now we are doing anti-racist education. I just call it good teaching because it doesn't matter where you are, who you are, or where you teach, you have to deal with prejudice in the classroom. All teachers will have this common problem. It's human nature (*A. Joy* interview).

Three school associates also said that they teach prejudice reduction skills to their student teachers. One said she teaches them:

> how to show their sensitivity and caring to students. The student teachers arrive at our school without adequate knowledge of how to deal with student conflicts, especially when they deal with the 'races.' I have to teach them how to set up a classroom that is sensitive to student differences. I have to teach them how to teach the children to be tolerant and understanding of each other. I teach them to teach children that this is the way we will all be able to get along in our classroom and in the world (*S. Reed* interview).

The second human relations approach to MCAR content most often mentioned had to do with the teaching of sensitivity and caring. One respondent said about her own teaching:

> Well, it is sensitivity all the way, sensitivity in dealing with different learners in your classroom. . . . It is a sense of, well what is called, well I don't call it this but it is sensitivity to learning styles. You know, the sort of thing that means. I don't know enough about how it is appropriate to teach East Indians as opposed to those from China or Hong Kong and that sort of thing, so I can't be very explicit about that, but I do know more about different approaches to learning because of all my teaching experiences, and I use that knowledge in the class I teach. As I said, MCAR teacher education is about respect and understanding, and what I do is be respectful, teach respectfully, and teach others to be respectful and sensitive. In the end this reduces prejudice and increases communications skills (*F. Mass* interview).

In a similar fashion, another faculty member said her teaching was MCAR because one of her personal goals was:

> to be aware and sensitive. I mean to have a general sense that the way in which one sees things is not the only way others will see it. I try to keep this in mind when I teach and try to teach others to keep this in mind when they begin to teach. This is my multicultural perspective (*F. Prant* interview).

The teaching of intercultural skills another human relations approach was also mentioned. It was explained by one as:

> making sure student teachers know how to read non-verbal communications as well as what a kid is saying. . . They do have to learn how to read between the lines for what is being said. Some kids will say one thing with words and mean something entirely different, and it is not because they are devious or anything like that mind you, but because they are trained in their culture to know that certain things are not acceptable . . . such as always agreeing with you or not asking questions in class. The rule here is that every child brings a sort

> of sub-text to any classroom communications (*S. Kenny* interview).

One faculty member saw his MCAR teaching in a somewhat different manner, more about dealing with the implications for communications. He said:

> in teaching about management skills questions about cultural diversity have become increasingly more significant as of late, so much so that I no longer have to remind the students that they will be working with those who are not all of the same background . . . . because they remind me of it. They are taught enough strategies so they can learn to focus on the individual characteristics of those in their classroom and avoid a focus just on issues of race and such (*F. Mann* interview).

Another human relations theme mentioned by nearly half of the faculty associates had to do with teaching about self-esteem in children. This was explained by one who said she was:

> teaching them (student teachers) about being concerned for the individual well-being of all children regardless of the race, colour, language, or anything else. Self-esteem means teaching student teachers how to make all students feel cared for and valued in the class, and it means teaching them to teach children they all have equal worth in a classroom. Self-esteem is about feeling good about who you are. Teaching them (student teachers) how to build and maintain self-esteem in children will eliminate a lot of problems we have in schools (*A. Bicker* interview).

7.1.2 A Human Relations Approach - Pedagogy

Nine of the eleven faculty members, all five school associates, and thirteen of fourteen faculty associates, that is, 90% of the total interviewed had responded with examples from the human relations approach to MCAR

pedagogy. The most frequently used teaching strategy was that of cooperative learning, a strategy that many taught their student teachers to use in classroom teaching activities.

The fundamental characteristics of cooperative learning are the small group interactions and structured activities, each of which provides opportunities for all student to make useful contributions; however only a few faculty were able to describe cooperative learning as much more than a simple grouping strategy and many appear to use cooperative learning and grouping synonymously. For example, one faculty member said:

> I learned the use of cooperative learning from a faculty associate I once worked with. I now use it on a regular basis because it allows for each person in my class to interact with all the others, not through me, but directly with each other. Students are able to discuss a diversity of issues and express their views on the class topics and can give their arguments in a freer environment. For each class I set aside time for me to group the students and have them discuss the materials amongst themselves (*F. Mann* interview).

On the other hand, most school associates and faculty associates who used this strategy were able to speak about cooperative learning as a carefully planned set of activities that allowed for each student to contribute within their capabilities.

A faculty associate spoke of her use of cooperative learning strategies by saying:

> I primarily use the think, pair, share format when I get student teachers to think about an issue. Sometimes I give them time to write it down, other times just to think about it. They then break into groups of two to discuss it. I give them the task of listening and understanding what the other person has said by making them work in a group of two pairs of four student

teachers where they have to explain their partner's position on the issue. That is the share part of it. It helps them to listen to others, but more so, it helps them to hear what others are saying and to comprehend their position by explaining it to still others. The group of four is then given a problem to solve which will require all of them to work together *(A. Dock* interview).

The second most often mentioned MCAR pedagogical practice was addressed by almost half of the faculty and faculty associates and by 60% of the school associates. Thus it was the conscious use of different motivational techniques which were said to be geared towards different individual's needs and interests. Several said this strategy is used as a tool to develop a sense of the individual self-worth in each student. While many of those who spoke of this technique made verbal recognition of ethnic, gender, class, and other characteristics, their major reason for using this strategy was recognition of the uniqueness of each student and "as a technique for fighting against blind conformity" *(A. Joy* interview).

Associated closely with the use of different motivational techniques was the use of multiple assessment tools. This was described as using "assessment strategies which are matched to the unique characteristics of each child" *(A. Bicker* interview). According to this view, ethnicity and gender, to name just two, were seen as part of the uniqueness of the individual and were therefore to be recognised as important; however, one respondent did say that "with gender it is clear and unmistakable but with ethnicity and race it is not" *(A. Joy* interview).

In terms of the use of different motivation and assessment strategies along individual lines, one school associate said that:

no matter whether a whole class is female or Asian or English speakers, each person is unique and responds to a unique motivations, and . . . I try to use many different testing strategies so I not only test from a person's strength but also help them improve on their weaknesses. . . For me, the multicultural classroom recognises the individual uniqueness of each student in the same way that when I work with them (student teachers) I recognise their uniqueness too (*S. Poli* interview).

Another human relations practice mentioned were by those who engaged in personal reflections on their own cultural and social background and its impact on the classroom. One said:

> I always have to remember who I am and where I came from because this shapes my perspectives on the students and the material. . . . For example, my own middle-class background acts as a filter through which I judge and perceive the world around me. I have to remember this . . . (*F. Tooth* interview).

7.1.3 A Multicultural Approach - Content

The frequency of responses which were consistent with the multicultural approach to content were sharply reduced from those of the human relations approach. While the human relations approach is concerned with interpersonal and intergroup relations based on socially perceived differences, the multicultural approach centres on promoting the values of cultural pluralism and posits that equitable treatment is a basic right of all people in a multicultural country. Forty-three percent of all respondents gave responses from the multicultural category (five faculty or 38%, one school associates or 20%, and seven faculty associates or 50%).

The one school associate who mentioned an element from the multicultural approach remarked that she helped her student teacher to understand that "multiple approaches to teaching creates fair and equitable educational opportunities for all students" *(S. Cassel* interview). Two faculty and two faculty associates generally reiterated a similar idea. What was not clear was if the notion of equitable treatment was confined to opportunities or was to be judged by outcomes or results as well; however, it seems the focus was on the former as highlighted in the following response:

> I teach them (student teachers) about providing equal opportunities for all students regardless of race or class. . . I show them how to select appropriate texts and learning materials geared to the interests and skills of the students, how to develop activities which are interesting and relevant . . . and how to assess students so they can be placed in appropriate classes *(A. Sparkles* interview).

Three faculty associates and one faculty member said they consciously taught about diverse groups in society. They said they developed content which was not only correct, but was also an attempt to correct ethnic, linguistic or cultural misinformation carried over from the past.

As noted, the teaching of prejudice reduction was the aspect of MCAR teaching that respondents most consistently mentioned in the human relations approach. As such, many of those who gave a human relations view of prejudice also said that racism was only a special form of personal prejudice, and a few gave a linear interpretation by saying that by reducing children's prejudice we can eliminate racism in society. However, only three of the total, two faculty and one faculty associate, said they taught about various aspects of racism beyond the individual by including issues having

to do with its institutionalised aspects, a decidedly multicultural approach. In this regard, one faculty associate said:

> it is not enough just to get people to stop acting out against each other in personal interactions and getting them to get along nicely. What is more important is getting everyone to understand how institutionalised and pervasive racism really is. And you know, it is not really an in-your-face kind of thing anyway. It is so deep and hidden and a kind of part of the woodwork in a way that most people really don't believe it is happening, but it is *(C. Kelli* interview).

Several responded by saying they teach about how to identify bias, racism, sexism, etc. in textbooks and learning materials. One faculty associate said she provided students with criteria for analysing learning materials for bias and has her students apply this to their school text and other materials:

> and I have them prepare all their learning materials according to these guidelines. . . In all of the units and lesson plans they make they have to show me . . . that they examined the lesson and the materials for sexism and other kinds of bias. . . and I make them practice this as part of their planning so much that it becomes second nature *(C. Even* interview).

7.1.4 A Multicultural Approach - Pedagogy

A greater number of respondents said they used pedagogy from the multicultural approach than said they used content from this approach. Sixty-six percent of the total respondents used multicultural pedagogies as compared to 43% who used multicultural content. Accordingly, one-half of the faculty, 40% of school associates, and 86% of faculty associates used these pedagogical practices.

The most often mentioned practices were those which accommodate for the cultural or social background of students. While in many ways this is very similar to the human relations perspective, especially when it comes to using multiple motivation and multiple assessment strategies. The fundamental difference between the two is the explicit emphasis on culture and/or social background within the multicultural approach and the emphasis on individual characteristics within the human relations perspective.

One faculty associate's comments demonstrated this difference. She said that with student teachers:

> you have to take into account the particular social, cultural, economic and other differences between one student and another. What you do is mediate the generic PDP goals and activities for these characteristics. . . What I do is interview all my students at the start of the semester. I use double entry response journals and other things to get to know who they are and what social, cultural or political events has helped to shape their lives. Then I use this information to make up the assignments and module activities. This is really an on-going process. I am always aware of the whole group and aware of each student at the same time. I work this out with the SA too (*A. Harry* interview).

A total of five respondents said they were aware of sexism and racism in learning materials and that they used this knowledge when selecting, developing or and using them. These same five said they used materials which included social and cultural exemplars and said they made sure these exemplars were used in their teaching. Four of the five said that they also regularly examined there own presentations and classroom practices for elements of racism, sexism, cultural and linguistic bias.

7.1.5 A Reconstructionist Approach - Content

In terms of content, only two faculty and one faculty associate mentioned items from a social reconstructionist view of MCAR education. The social reconstructionist view is based on the multicultural approach; however it is geared towards actions which can foster a more equitable society. The primary difference is the action-oriented concentration of efforts in the reconstructionist approach. These are designed to bring about the necessary changes which meet its goals and they use a broad institutional and systemic view of racism and inequities. It is important to note that anyone using the reconstructionist approach will also use practices consistent with the multicultural approach, although not the other way around.

One faculty and one faculty associate said they teach student teachers how to adapt, adopt and create curriculum which they saw as transformative by centring on critically challenging conventional viewpoints which prevents the transformation to a just and equitable society. The other faculty member said her work is primarily concerned with teaching social action skills necessary to bring about a more equitable society. Of this she said:

> You know its not enough just to talk about inequities, and not enough to show students how to be more equitable in their classrooms. That's important. But schools are not divorced from the rest of society. Part of my task is to help develop skills in them which attack inequities beyond the classroom, in the school and beyond that. They need to take these skills into their schools (*F. Degan* interview).

7.1.6 A Reconstructionist Approach - Pedagogy

A total of twenty percent of all respondents (three faculty or 27%, one school associate or 20%, and two faculty associates or 14%) said they used pedagogy

which falls within the reconstructionist view of MCAR education. In doing so, all six variously described activities having to do with employing a democratic discourse in their classroom. Three of the six also talked about personally reflecting on their MCAR practices and analysing them for consistency in this area.

7.1.7 Categories Not Mentioned

It is interesting to note that there were no responses that fit into either the single studies approach to MCAR education or the teaching the culturally different approach. There is little history for the first of these in Canada, except in First Nations' education programmes. As noted in Chapter 2, these programmes are largely isolated and are offered on a cost recovery basis as purchased by provincially or federally funded First Nations' organisations. They generally exist outside the mainstream of teacher education (Orlikow and Young, 1993). There has been a total of nine such programmes offered at SFU in the past twenty-two years, none of which were on-campus and all of which were organised outside the normal PDP operations (Beynon and Keliipio interviews).

While no respondents mentioned items from the teaching the culturally different approach to MCAR educational practices, there were several responses which did not fit into any category, addressed in the next section.

7.1.8 Other Views

All respondents described at least some practices that fit into one or more of Sleeter and Grant's three categories; however, two faculty and one faculty associate said it was not their intention to include MCAR education in their

work with student teachers. One explained that if he were using MCAR practices, it was because these practices "overlapped with what is good teaching anyway" *(F. Hara* interview).

Three others, one faculty and two faculty associates, said they included very little MCAR material in their own courses. The view of these three was that MCAR teacher education belonged either in specific education courses devoted to the topic or was best taught elsewhere in the university.

In addition, during the interviews I had with seven sessional instructors I asked questions with regards to the integration of MCAR content into the courses they taught. The purpose of collecting data regarding this topic was to ascertain the nature of MCAR practices at SFU (See: Chapter 3.) and was not collected in the same manner as data was for the three groups discussed above. Nonetheless, these sessionals expressed views which may be important to this discussion.

They primarily spoke in support of the theme that MCAR education belongs in specific and separate courses and made references to the Education 441 course and its MCAR content. Four said they felt that since Education 441 was offered each semester, there was no need for them to include MCAR content in their own courses. As one said, "after all, there is a course already offered in the area." She continued to say:

> Why should I teach it? Isn't that just what Education 441 is all about? What is this, some sort of empire building by those people. They want the rest of us to teach their content too. I have better things to do *(I. Block* interview).

The sessionals mentioned only limited MCAR content or practices in their courses, as previously noted, largely from the human relations approach. The most often mentioned practice was cooperative teaching strategies and

the most often mentioned content was wither helping students to develop tolerance and sensitivity or helping students to develop assessment and evaluation tools based on individual characteristics. What is significant is what was not mentioned by any of the seven. Not one talked about racism and prejudice as a significant aspects of MCAR education, even at the individual level, nor did any talk about social inequities.

7.2 VIEWS AND PERCEPTIONS ABOUT WHAT MCAR TEACHER EDUCATION IS AND WHY WE DO IT

The preceding discussion about how the interviewees accounted for their personal MCAR practices helps us to see how MCAR teacher education at SFU is practised. In the next section, their accounts of MCAR teacher education views and perceptions helps us to know why. The relationship between personal practices and perceptions is very close indeed, and the clear separation of definitions and perceptions from personal descriptions by the interviewees was sometimes somewhat unclear. For example, several respondents specifically remarked to me that when they were discussing their MCAR practices, they were also telling me what they thought ought to be done, and visa-versa. The presentation of data in this section reflects this difficulty somewhat; however, some clear patterns have emerged.

Four distinct sets of questions were asked with regards to what MCAR teacher education is and why do we do it. All of the respondents were asked to describe: 1) what were the appropriate themes or content of MCAR teacher education; 2) why there should be MCAR teacher education; 3) where the MCAR teacher education components should be taught; and 4) how MCAR field experiences should be organised.

7.2.1 What is MCAR Teacher Education?

Two faculty and one faculty associate said MCAR teacher education should not exist and two faculty and two faculty associates gave no opinion on the question.

Table 7.2 (a) below is a summary of the MCAR themes mentioned by the other 24 who agreed there should be MCAR teacher education. There was some consistency with beliefs that MCAR teacher education has a specific curriculum, subject matter, and content while there was inconsistency in opinions about what constitutes a MCAR teacher education content.

Themes Mentioned When Defining What MCAR Teacher Education Is

	FAC	SA	FA	Total
(respondents may give more than one reason)	n=11	n=5	n=14	n=30
• MCAR teacher education teaches about:				
1) the reduction of prejudice	9	5	13	27
2) other cultures, other peoples	6	4	10	20
3) interpersonal skills such as sensitivity, caring, tolerance and understanding	6	2	12	20
4) changing individual attitudes	6	0	12	18
5) how to teach ESL learners	3	3	6	12
6) elements of a multicultural pedagogy	0	3	4	7
7) how to meet the needs of new immigrants	2	2	1	5
8) intercultural skills	2	1	2	5
9) the philosophy of cultural pluralism	2	0	2	4
10) elements of systemic and institutional racism	2	0	1	3
11) social equity and justice issues	2	0	1	3
12) minority empowerment	2	0	1	3
13) school organisation and the hidden curriculum	2	0	1	3
14) an equity pedagogy	2	0	1	3
15) historical aspects of Canada's response to diversity	2	0	1	3

Table 7.2 (a)

Themes About What MCAR Teacher Education Is

In explaining his position, one faculty member who said there should be no MCAR education nor MCAR teacher education in Canada said that the field was too ill-defined and too generic to be useful and that MCAR education will only lead to conceptual confusion.

> For it to be useful, the goals of MCAR education have to be articulated, rationalised, and infused into each existing disciplines. . . . I don't believe that there is a generic multicultural education at all, no more than I believe there are any generic teaching skills. . . instead, there are the disciplines (*F. Barge* interview).

Several faculty members said that MCAR education is really part of a specific discipline and one remarked that MCAR:

> is really part of the global education strand that runs through the social studies curriculum . . . and multicultural, anti-racist and human rights education has as its home base the social studies education. Much of multicultural education is really wasted time in the first place since all its goals are really vague slogans. We have to be clear that what we are doing is stuff that is educationally useful. Why are we doing food festivals and fun stuff anyway? That is the reason why it (MCAR education) must be part of the larger discipline of social studies. If you teach someone to be a good social studies teacher then you probably have a good multicultural teacher education too (*F Carry* interview).

The idea that MCAR education is part of a specific discipline area was echoed by another faculty member who remarked:

> Maths is maths is maths. Don't you know that science is science is science. So, what is multicultural and whatever you said, anti-racism education anyway? I'll tell you what. It's a social issue, with educational implications, and it should be dealt with in the social education classes which do that, and maybe ones like

> counseling and the like. Student teachers need to learn those subjects as well but they don't need to do it in maths (*F. Hara* interview).

However, not everyone said that MCAR education was part of an existing specific subject. One faculty associate stated that MCAR education "is a separate subject matter which deals with how people in different cultures learn . . . . and yes, there should be a class in it offered to student teachers" (*A. Reed* interview)

One faculty member felt that any attempt at creating MCAR teacher education in the PDP is redundant and is "quite self-defeating because it is really just about good teaching anyway and that is what we already do in the PDP. So, why do we need to develop special goals and special content for what we do already" (*F. Prant* interview)?

Although a number of MCAR teacher education themes were mentioned, the content-oriented themes were dominant. For example, all but three respondents said teaching prejudice reduction was a major and significant aspect of MCAR teacher education. This was largely defined as getting children to be more tolerant of one-another. Twenty-four of twenty-seven respondents said this; yet they did not mention the institutional aspects of racism or knowledge about the ways schools further social inequities when they defined what prejudice reduction meant. Rather, to them the purpose of MCAR teacher education was changing individual's prejudices and personal values they held about other people.

Prejudice reduction through the changing of people's attitudes was viewed as being connected to the teaching of sensitivity and tolerance. Sixty-six percent mentioned this sensitivity theme. One of the longest standing faculty members at SFU said MCAR teacher education is:

really about developing sensitivity to others. I mean not just teaching tolerance and acceptance and sensitivity. That's not enough. It is also about the struggle to find a sort of basis for a common community and common basis for humanity which will eliminate hatred, prejudice, and racism. This can only happen if it is personal and experiential rather than part of some laid on curriculum. This is probably best done on campus at the start of a student teacher's program, not at the end in some separate course (*F. Wett* interview).

As noted, the theme of personal sensitivity was included by most faculty and faculty associates in their views of MCAR teacher education; albeit, not all agreed these attributes were teachable. Several faculty members made statements in agreement with one colleague who said:

> a student-teacher either has it or they don't have it and they can't be taught it. We have to make sure they have the right attitudes before we let them in the first place. You can always give someone experiences working with minority youth. That's not hard. But you can't always teach someone to be sensitive. Multicultural education and teacher education starts before the student arrives. It is what they bring with them to PDP that matters. All that multicultural teacher education can do is help them to further develop and better use their sensitivity appropriately (*F. Prant* interview).

Eighty-five percent of faculty associates and 55% of faculty also made statements supporting the idea that MCAR teacher education had something to do with changing attitudes and behaviours of student-teachers. In this light, the majority of faculty associate respondents said MCAR teacher education had to do with teaching tolerance. As one said, it is about teaching student teachers "tolerance, caring, warmth, compassion, understanding, and just treating everyone fairly" (*S. Poli* interview).

Another dominant theme was the view that MCAR education is about other cultures and other peoples. In this view the content of MCAR education was seen as being about those who are not part of the dominant culture in Canada. This theme was mentioned by all respondent groups, 80% of school associates, 85% of faculty associates, and 55% of faculty. With regards to this, one faculty associate said that "it is by knowing more about others that we will be able to eliminate prejudice in this world" *(A. Sparkles* interview).

A school associate spoke at length about MCAR education topics and summarising her own views by saying that she sees "MCAR education as teaching about other peoples throughout the world. We have the opportunity of not only learning about them, but of learning more about ourselves" *(S. Drake* interview)

The four major faculty and faculty associate themes mentioned were prejudice reduction, sensitivity, knowledge about others, and changing attitudes. Although similar views were held, these perspectives were not entirely shared by school associates who tended to regard MCAR education in terms of the day to day school environment as the following remark suggests:

> How can you expect any one teacher to know about all the cultures and all their ways. This is ridiculous and I don't know what the school board wants from us anyway. Why what I do that is multicultural is to treat everyone everyday the same so in no way does one person, say a 'white person' or an Indian get treated better than anyone else in my class. And that's fair. I expect my student teacher to get that right *(S. Poli* interview).

School associates, although agreeing that prejudice reduction was a central theme of MCAR teacher education, said that knowledge about other

cultures, how to teach ESL learners, and using multicultural pedagogies were also dominant MCAR teacher education themes.

Although most respondents regarded MCAR education as largely content, e.g. as a specific body of knowledge which was best taught in a specific course or best incorporated into an existing disciplines such as social studies, several also noted specific pedagogical aspects of MCAR teacher education.

One respondent remarked that in addition to knowledge and content components, it "also includes some very specific pedagogical aspects of teaching, stuff that has to do with the teaching and learning for real kids in real schools" *(A. Dock* interview). A similar response was given by another faculty associate who said MCAR teacher education was "concerned with teaching student-teachers to adjust their teacher behaviours to meet the needs of culturally others in society" *(A. Vicki* interview). A third remarked that "MCAR education is about how cultural differences in learning styles influences educational pedagogy"*(A. Larry* interview). Most faculty associates made statements in agreement with one who said that although cooperative learning strategies "clearly belong to MCAR, it is also a strategy shared by other disciplines equally" *(A Borgey* interview).

7.2.2 Why MCAR Teacher Education and Who is it For?

As Table 7.2 (b) below shows data regarding questions about who MCAR teacher education is for and Table 7.2 (c) shows data regarding questions about why MCAR teacher education should be offered. Accordingly, eleven of the 30 respondents (37%) said that MCAR teacher education is for all student teachers regardless of the ethnic affiliation or what the particular characteristics of the schools they are working in. This view that MCAR teacher education is for all was supported by 50% of the faculty associates, 27%

of faculty and 20% of school associates, all of whom agreed with one faculty associate who said: "it is for all teachers who work in all schools, and for all students everywhere" *(A. Sparkels* interview).

Responses to the Question: Who Is MCAR Teacher Education For?

• Who is MCAR teacher education for?	FAC n= 11	SA n= 5	FA n=14
1) it is not for anyone (should not exist):	2	0	1
2) it is mainly for minority student teachers:	2	2	2
3) it is for student teachers working in schools with a high degree of diversity:	2	2	2
4) it is for all student teachers:	3	1	7
5) no opinion	2	0	2

Table 7.2 (b)

Questions About Who MCAR Teacher Education Is For

Six respondents said that MCAR teacher education was for minority students while another six said it was mainly for those student teachers working in schools with a high degree of diversity. Among those who said that MCAR education is useful only for those who will teach in specific schools or school situations was a faculty associates who said "considering what's going on out there, it is important that teachers who will be working with minority students get this kind of training here" *(A. Vicki* interview).

As Table 7.2 (c) shows, the dominant view held about why MCAR teacher education should exist is the demographic imperative, that is, the belief that the reason for MCAR teacher education is as a response to recent immigration. This view, the most widely held view as to why there should be MCAR teacher education in Canada was supported by 26 out of 30 respondents, or nearly 87%. A great many of those who responded in this way made specific mention of the importance of English-as-second language

learners to MCAR education. As one faculty member said: "the primary goal of MCAR education is teaching student teachers how to meet the needs of ESL learners and other recent immigrants to Canada" *(F. Mann* interview).

Responses to the Question: Why MCAR Education/Teacher Education.				
(some respondents gave more than one reason)	FAC n= 11	SA n= 5	FA n= 14	Total n=30
1) Demographic imperative: - Recent immigration has created a more ethnically diverse population. We must meet the needs of ESL learners and recent immigrants. We must also work towards reducing 'racial' conflicts resulting from this recent immigration.	9	4	13	26
2) Cultural pluralism imperative: - The shift in philosophy from assimilationism to multiculturalism requires us to teach the skills of living in a culturally pluralistic society in a manner consistent with the philosophy.	2	0	2	4
3) Legislative imperative: - The Multiculturalism Act, Provincial, district, BCTF and College of Teachers guidelines require us to teach MCAR education.	0	3	3	6
4) Anti-Racist imperative: - Widespread systemic and institutional racism requires us to teach about all aspects of racism and requires us to teach in an anti-racist manner.	2	0	1	3
5) Social Equity/Minority Empowerment: - Widespread social inequities requires us to teach the social action skills which will transform society.	2	0	1	3

Table 7.2 (c)

Questions About Why MCAR Education/Teacher Education

In this regard a school associate remarked:

> I've always supported multicultural education and anti-racism in my school. But you should know that most of it is really more appropriate in schools where there is lots of diversity, where teachers need to know how to teach those kinds of kids. Well anyway, it's not really that big of a deal in schools like this one where we are all pretty much the same anyway. Maybe in a few years it won't be like that, but not for now *(S. Drake* interview).

A smaller number of respondents noted that recent public policy changes are giving significant cause for MCAR teacher education to exist. This was mentioned by 6 of the 30 respondents, or 20% of the total. They said school district MCAR education policies and provincial MCAR curricular guidelines makes MCAR teacher education a necessity.

Only four gave national or provincial policies concerning multiculturalism as a reason for MCAR teacher education to exist, or the cultural pluralism imperative. They talked about the rejection of assimilationist philosophy and the adoption of pluralism.

Three respondents mentioned both an anti-racist imperative and a social-equity/minority empowerment imperative as their reasons for MCAR teacher education to exist. These three, two faculty and one faculty associate, also mentioned the cultural pluralism imperative as discussed above, and they also said they used social reconstructionist content and pedagogy in their work with student teachers.

It is notable that these three respondents were also the only respondents to provide a comprehensive description of MCAR teacher education by see it as: 1) combating existing social inequities; 2) furthering social justice; and, 3) assisting in the elimination of systemic racism. All three had a background in the field: one faculty member said her major field of interest was multicultural and First Nations' education; another declared her interests to be in the field of equity pedagogy and First Nations' education; and the faculty associate said her professional interests were gender issues in education and talked of her involvement in gender-equity politics in B.C.

Not only did these three give comprehensive definitions of MCAR education and MCAR education teacher education, they said that it should include areas such as personnel training, hiring policies, school organisation,

and administrative practices. They said it includes numerous aspects of the teaching-learning process and agreed that pedagogical practices should be more MCAR because, as one said, "schools systematically deny equity for students from non-dominant cultures" *(F. Hollow-Burton* interview).

The three agreed that MCAR education is an agent of social change, and said, it "assists in the creation of a more equitable and just society" *(F. Betton* interview). All three shared the view that teacher education must help students "to recognise racism, ethnicism, and sexism in themselves, in schools and in society" *(C. Even* interview).

7.2.3 Where Should MCAR Teacher Education be Taught?

As noted in Chapter 3 above, respondents were asked a comprehensive set of questions about their views on MCAR teacher education. Two questions in particular have far reaching impact on the future of MCAR teacher education at the institution, that is where MCAR teacher education should be taught in general and where it should be taught specifically in terms of SFU and the PDP. Twenty-five respondents, eleven faculty and fourteen faculty associates, were asked questions about where MCAR teacher education should be taught in general (Table 7.2 d) and thirty respondents, the twenty-five previously mentioned above plus five school associates, were asked where MCAR teacher education should be taught in the PDP (Table 7.2 e).

Three of those interviewed said there should be no MCAR teacher education and therefore it should be not taught anywhere. Three others said they had no opinion and nineteen agreed there should be some MCAR teacher education in faculties of education.

Two said there should be MCAR teacher education, but it should be taught in courses outside of the faculties of education, largely before students

enter into their teacher education programme. The most frequent response was given by three faculty and eight faculty associates who said that MCAR teacher education should be taught in special courses offered during the teacher education year, probably in the equivalent to the Education 441 class, or in some form of a specialised module offered to students. Finally, six respondents (24%) said that MCAR teacher education should exist, but it be integrated and infused throughout the teacher education curriculum and not offered in particular courses.

Responses To Question: Where Should MCAR Teacher Education Be Taught

	FAC n= 11	SA	FA n= 14
• Where should MCAR teacher education be taught?			
1) it should not be taught at all (should not exist):	2	N/A	1
2) it should be taught outside of Education:	2	N/A	0
3) it should be part of a specific Education discipline:	3	N/A	8
4) it should be integrated into all aspects of teacher education:	3	N/A	3
5) no opinion	1	N/A	2

Table 7.2 (d)

Questions About Where MCAR Teacher Education Should Be Taught

Overall, faculty responses were fairly evenly split on the question of where MCAR teacher education should be taught. Twenty-seven percent said MCAR teacher education is best integrated into all aspects of teacher education, many who were the same faculty who said that MCAR education is for all students. An equal number of faculty see MCAR teacher education as a specific educational discipline which is best taught by specialists in specific courses. Eighteen percent of faculty say it should be taught outside the faculty, and 18% say it should not be taught at all. Ten percent had no opinion.

Many faculty who said MCAR is a specific discipline also said MCAR teacher education is not part of their own area of expertise and it would be best taught by others who do have this specialised knowledge. One faculty member made the statement:

> multicultural education is appropriate only for student-teachers whose teaching situation or personal career goals require it of them. This is mainly those who will be working with a number of diverse groups. It should be taught by those who have an expertise in the area, and that's not me (*F. Mann* interview).

Faculty associate responses were slightly more skewed then faculty. Twenty-one percent said MCAR teacher education should be integrated in all aspects of teacher education while over 57%, said it should be part of a special education course or discipline. Less than 10% said it should not exist at all. Twelve percent had no opinion. In a similar response to the one which a faculty member gave, a faculty associate said:

> multicultural education is an important class for all students to take and there should be more courses like it. I don't think it should be taught just by anyone. . . and we need people who have special training . . . and I don't think it (MCAR education) can just be stuck anywhere in the student's programme. That doesn't work(*A. Larry* interview).

All respondents said they had some personal MCAR practices; however, as Table 7.2 (e) below shows, only one-third of faculty and faculty associates agreed that MCAR teacher education should be an important component in the PDP at SFU. The other two-thirds suggested that MCAR teacher education at SFU ought to be limited and restricted, and a few suggested that it should be non-existent. Although this seems somewhat contradictory, it can be explained. Many faculty and faculty associates see the

elements of MCAR teacher education overlapping with other activities, processes or content which is already incorporated into the PDP.

In addition, only three respondents said MCAR teacher education should be infused into all education courses and into all modules, and as one said, it would therefore become "transparent" *(F. Betton* interview). Table 7.2 (f) shows one-third of the 30 interviewed (27% of faculty, 35% of faculty associates and 40% of school associates) thought MCAR teacher education should be infused throughout the PDP. Two-thirds said it should be limited or non existent (73% of faculty, 65% of faculty associates and 60% of faculty).

Responses to the Question: Where Should MCAR Teacher Education at SFU Be Taught

MCAR teacher education should be:	FAC n=11	SA n=5	FA n=14	Total n=30
- inclusive throughout the PDP				
• integrated into all aspects of the PDP;	2		1	3
• integrated into most aspects of the PDP.	1	2	4	7
-limited in the PDP				
• included in some activities in the PDP;	1	3	3	7
• available <u>only</u> in modules specially designed for those who will teach minority students.	2		3	5
- not in the PDP at all-				
• not taught at all;	2		1	3
• available <u>only</u> in special classes for students who want it (an undergraduate course).	3		2	3
• in mandatory course(s) outside of the PDP taken by all students;	0		0	0
- who should teach it?				
• MCAR teacher education should be taught by specialists.	6		8	

Table 7.2 (e)

Questions About Where MCAR Teacher Education Should Be Taught at SFU

Although a large number of faculty associates said that MCAR teacher education should be taught in PDP in some form, nearly 60% of these respondents also said that MCAR topics should be taught by specialists brought into the PDP to do so. They said that faculty associate module leaders could provide some MCAR opportunities for students; however, "knowledgeable others are what is really needed"(*A. Harry* interview).

Most faculty either saw a limited MCAR teacher education in the PDP as desirable, or none at all. Some said MCAR teacher education was not compatible with several current practices in the PDP, especially those which emphasised the generic aspects of teacher education over "specific interest areas" (*F. Mann* interview). In this way they defined MCAR education as a specific subject area and not part of the basics required of all student teachers. Several said MCAR education was best taught by faculty in specialty courses where "any student who wants it can take it" (*F. Mann* interview).

None said MCAR education courses should be mandatory; however, one of the three who said MCAR content should be integrated throughout the PDP year said such mandatory courses "would no longer have to exist" if MCAR teacher education "were to become a reality" (*F. Betton* interview).

Two faculty said that MCAR teacher education at SFU should be in a programme exclusively for students who will be teaching minority populations. Of the three who remarked that MCAR should not be in existence at all, one said "the focus of our efforts should be on social justice and not multiculturalism at all" (*F. Pede* interview), another said it was "redundant and is already being taught as part of our human relations emphasis" (*C. Biker* interview), and a third said he had "serious doubts about the place of multiculturalism and multicultural education in the first place" (*F. Barge* interview).

7.2.4 MCAR Field Placements

Table 7.2 (f) below shows the comments made about MCAR field placements.

	FAC n=9	SA n=4	FA n=12*
1) On the importance of obtaining specific MCAR criteria versus using the present generic procedures:			
• very important	1	1	2
• important	1	3	3
• not all that important	7		6
• not at all	0	0	1
• no comments			
2) On the characteristics of a quality MCAR school associate?:			
• exemplary MCAR teaching:	2		3
• provides the opportunities to try MCAR activities:	7	4	7
• same as any other school associate			
• no comments			
3) On the characteristics of a quality MCAR placement?:			
• a high degree of ethnic diversity:	3	1	2
• the same qualities as any other placement has:	6	1	9
• no comments:	0	2	1
4) On MCAR teaching expectations for student teachers?			
• should always teach with a MCAR perspective	1		
• should occasionally teach MCAR content:		1	1
• should be able to demonstrate MCAR competence:	2	1	2
• no special MCAR expectations; i.e. use the same student expectations that now exist:	6	2	6
• no comments:	1	0	2
5) On MCAR practicum support for student teachers?			
• none in particular, not necessary:	1		
• special workshops, seminars on campus:			2
• faculty associates can intervene when necessary:		1	2
• same as other students, what we do is enough:	3	1	2
• no comments:	5	2	6

* The 'n' for the three groups changed from previous tables because: a) two faculty declined discussing field placements, they said did not have enough knowledge to do so; b) one school associate declined because she was "unaware of the workings of the PDP"; and, c) two first-year faculty associates declined because they said they lacked knowledge of placement procedures.

Table 7.2 (f)

Questions About MCAR Field Placements

The number of specific comments made about field placements by those who said there should be MCAR teacher education at SFU is important when consideration is given to its future prospects. In explicit discussions the need for MCAR field placement, several themes emerged. These were in regards to: 1) obtaining appropriate MCAR field placements; 2) identifying the characteristics of a quality MCAR field placement; 3) MCAR practicum expectations; and, 4) support for students in field placements.

The importance of the data above is directly connected to other data reported in Chapter 5 above regarding the work undertaken by coordinators to find appropriate placements for the diversity module students. The significance of field placements in general is also discussed in more detail in Chapter 9 vis-à-vis references to the literature. At this point it is important to note that field placements are relevant to this research primarily because all PDP students spend 50% of their teacher education programme time in student teaching activities.

The beliefs expressed above and the discussions I had with respondents suggests that there are strong opinions that PDP does not need to search for good MCAR placements for either some or all of its student teachers. The overwhelmingly held view by the interviewee is that good generic placements are by definition good MCAR teacher education placements, even thought MCAR characteristics are not specified in the definition of the generic in the PDP.

Accordingly, eighty percent of all respondents (88% of faculty, 75% of school associates, and 75% of faculty associates) agree that it was either not all that important or not important at all for the PDP to use specific MCAR criteria in obtaining placements. The expressed view was that a good placement does have to include specific MCAR perspectives nor practices.

One hundred percent of faculty and 100% of school associates said that a quality MCAR school associate is the same as any other school associate; in other words, that there does note need to be any specific criteria for defining a quality MCAR school associate. Fifty-eight percent of faculty associates agreed while 25% said that a quality MCAR school associate allows student teachers the opportunity to try out MCAR activities, and 16% said that a quality MCAR school associate is one who demonstrates exemplary MCAR teaching.

One-third of faculty said that a quality MCAR placement is one with a high degree of ethnicity while two-thirds said a quality placement is the same as any other placement. Fifty percent of school associates said that a quality MCAR placement has a high degree of ethnic diversity compared to 18% of the faculty associates. What is important is that no faculty nor school associates mentioned exemplary MCAR practices as a definition of a quality placements and, as noted, only 18%, or two faculty associates, talked about exemplary MCAR teaching at all.

Questions regarding MCAR teaching expectations for student teachers while in their practicum were also asked. Two-thirds of faculty, 50% of school associates, and 50% of faculty associates said that their should be no special MCAR expectations, and that all students should have the same expectations regardless of their programme. Two faculty, one school associate, and two faculty associates said that students should be able to demonstrate MCAR competencies; however, it seems they were talking specifically about the DM students rather than about all PDP students.

In the last set of questions, issues over the kinds of MCAR practicum support for students were also raised. Unlike previous questions, the main response was no comment from 53% of all respondents. Many respondents agreed with one faculty associate who said, "it really depends on what else is

being done, it is just too hypothetical of a question" (*A. Ira* interview). Nonetheless, the other major response was that whatever practicum support is provided for some students should be for all students.

Overall, several themes emerged from the data collected: 1) there should be the same expectations, support, practicum requirements and school associates selection criteria applied to all PDP students; 2) that specific MCAR criterion or expectations are not necessary because the generic criteria now in existence in PDP is good enough if applied properly, and, 3) there is no need to change from what is presently being done to accommodate for specific MCAR teacher education field placement needs.

A subtext for the above comments exists. It appears that a kind of hostility is being expressed towards any module's specific emphasis area within the PDP when it is perceived that the module has an exclusive privilege or is asking for a special requirement. These would include the articulation of specific goals or objectives and this might explain why MCAR practicum goals for DM students remains unwritten after nearly 15 years. As it pertains to questions regarding placements in general, it appears as if there is strong resistance by faculty towards articulating any special MCAR placement criterion or requirement and this may explain the overwhelming deferential response given the concept of the generic.

7.3 SUMMARY

The future of MCAR teacher education at SFU is not only affected by national, regional and local forces at work and by current practices in the faculty, it is also affected by personal perceptions held by faculty and faculty associates about what MCAR teacher education is and what it ought to be.

While almost two-thirds of faculty and faculty associates say that MCAR teacher education ought to be taught at SFU, less than one-third see it as an important aspect of teacher education. Even among those who said it is important, many also said it was not compatible with some current practices at SFU, most notably were ones which emphasised the generic aspects of teacher education.

The faculty who believed that MCAR teacher education should exist generally believed that it should be an option for students. It was generally regarded as a specific discipline that was best taught in specific courses. Many felt it should be treated like any other specialty area in education. What was felt most strongly was an opposition to making elements of MCAR teacher education mandatory for all students. Presumably this would mean an opposition to the infusion of MCAR teacher education throughout the PDP curriculum. Instead, most agreed that MCAR teacher education should be made available only to certain student teachers who would be free to select it from the many options available to them.

This view extends to the practicum and to field placements as well. Most respondent said that there should be no specific MCAR teacher education field placements nor selection criteria for either school placements or school associates. They said that the existing generic requirements were sufficient to the task.

These responses may result from a commonly held view that MCAR teacher education exists primarily because of recent immigration to Canada and is a response to the influx of E.S.L. learners into public schools. This is the dominant view held by faculty and is consistent with their view that certain student teachers should be allowed to select a MCAR education option if they plan to work specifically with this kind of clientele. Even among those

who said MCAR teacher education should be provided for all students in the PDP, this demographic imperative was the major perception held as to why MCAR teacher education exists in the first place.

Closely tied to this view were faculty perceptions that MCAR teacher education is essentially content-oriented. Most faculty said that MCAR teacher education addresses topics about teaching sensitivity and caring, about prejudice reduction, about learning the skills necessary to work with E.S.L. learners, and about knowledge about other peoples and other cultures. At the affective level, the most frequently mentioned topic had to do with changing attitudes and behaviours.

Finally, there appears to be a high correlation between the MCAR practices people said they were involved in and what they said they believed MCAR teacher education in general or at SFU ought to be like. In addition to perceptions about what MCAR teacher education is and should be, the future of MCAR teacher education at SFU is also affected by faculty policies, the subject of the next chapter.

CHAPTER 8

VIEWS AND PERCEPTIONS OF MCAR PRACTICES AT SFU

Chapter 8 continues the presentation of data begun in Chapters 5, 6 and 7. Data for this chapter are presented in two areas: 1) personnel, training, and student access policies; and 2) other policy issues which may affect MCAR teacher education.

8.1 OVERVIEW

While the literature is clear about the important relationship between a heterogeneous and representative staff and student body and MCAR teacher education (Lynch, 1986), it is also equally clear about the importance of MCAR training and the preparation of faculty and staff to engage in MCAR teacher education (Gay, 1983). Although it was not possible to ascertain the exact demographic composition of staff and students at SFU and in the faculty or in the PDP (The university has specific policies against collection this data.) some information about the composition of staff and students according to gender, ethnicity, age and disability characteristics was gathered through interviews and observations. Data pertaining to other major personnel issues such as training and preparation of faculty and staff were somewhat easier to obtain and are also provided.

8.2 STUDENT ACCESS ISSUES AND POLICIES

The informed opinion of those who work in the faculty serves as the major indicator of the heterogeneity and diversity within the PDP student body. Accordingly, there is a strongly held view that the student population in PDP does not represent the greater population of the community it serves. There were no claims made to the contrary by any respondents and no documentation suggests otherwise. The imbalances in student composition were universally agreed upon by faculty members, faculty associates, staff and students alike.

Those who have been involved in PDP over a lengthy period of time say that in the absence of hard data, they believe they "see" visceral changes in the representation of visible ethnic minorities among students in the PDP. These change are attributed to efforts taken by the PDP director between 1989 and 1994 and are significant enough to warrant exploration of the topic as detailed below.

8.2.1 History of Student Access

Historically, and by way of framing the discussion, the way student access was controlled by PDP admissions practices until 1989 was primarily by the use of grade point averages (GPA). A student's GPA is based on a 4 point scale, where an A is assigned 4 points, A- 3.66 points, B+ 3.33 points, B 3 points, B- 2.66 points, C+ 2.33 and a C is 2.0 points. Although students required three favourable letters of recommendation and had to document previous work experience with school-age children, voluntary or paid, these were treated as non-evaluated prerequisites. The students who were admitted first were those with the highest GPA (Dawson interview).

To make the admissions procedures work, a special appeal mechanism for students who were initially refused entry into the PDP has been in existence since 1966. This has allowed admittance for a limited number of students with relatively low GPA's. These students were expected to present documentation that attested to their superior teaching skills, experiences, or previous training in working with school-age children as a way of demonstrating their suitability for the profession.

From 1975 to 1986 the admissions and appeals committee was composed of five members, three of whom were elected from and by faculty, one coordinator who represented the PDP management team, and one student who was selected by the Education Student Association.

The committee met regularly to adjust GPA entrance requirements in order to match demand with supply. They also adjudicated all student admission appeals. The committee had no specific guidelines regarding appeals so each case was judged independently on its own merits. Decisions were based on the "professional feelings" of committee members, usually after an interview with the applicant. The committee had a major role in recognising structural impediments to ethno-cultural and socio-cultural minority students. (Dawson interview).

Discussions with former committee members, the director of admissions and two former PDP directors provided data on a number of student access issues of importance to MCAR teacher education. The reliance on grades heavily favoured a certain segment of the student population: 1) those who could afford to be full-time students; 2) those with little or no family or work responsibilities; and, 3) those who had taken little time off from their university studies to work or travel. On a number of occasions between 1975 and 1986 the committee apparently notified the Dean, and, at

times, three different former directors that they believed that grades were not good indicators of future success in teacher education.

The committee is also said to have noted that the student population in the PDP was generally made up of "white" Euro-Canadians which, they said, did not reflect the ethnic mix of schools in the province, in the university, or in the communities it serves. The committee made apparent the need to develop admissions criteria including conditions in addition to GPA.

In 1986 the committee process and appeals procedures were changed by the PDP director who said that the committee created an inconsistency in admissions criteria. He claimed that it had only one member who was directly involved in the PDP and thus it was "too divorced from the day-to-day realities of teacher education and from the direction PDP was taking" (Dawson interview). He felt that the committee did not have to live with its decisions and had no way of knowing if the policies, procedures and actions they were pursuing were appropriate.

After the demise of the admissions committee, the director assumed sole responsibility for all admissions and all appeal decisions; however, as in the past, any decision could ultimately be appealed to the dean and to the president of the university. The director undertook two initiatives to deal with several issues which had been identified by the former appeals committee: 1) he sought to change admissions criteria to be more multi-faceted; and, 2) he created two special committees to make recommendations to improve the ethnic and socio-cultural diversity in the PDP and to develop a more equitable student access policy (Dawson interview).

Work on these initiatives began in 1989 when both the substance and process of PDP admissions was reconceptualised. Entrance adjudication

emphasis was changed from being based exclusively on GPA to centring on six equally weighted categories: 1) the breadth and depth of a student's academic preparation (types and number of courses); 2) the student's life experiences; 3) experiences working with school age children, including time spent parenting; 4) three letters of reference regarding the student's work with school-age children; 5) the students written statement regarding personal educational beliefs; and, 6) GPA (Kelso interview).

These changes were designed to encourage a greater socio-cultural diversity among the students and a greater emphasis was placed on: 1) the experiences of older students; 2) single mothers or fathers; 3) students with extensive school-based work experience, especially with ethnic and minority children; 4) students from ethnic minority backgrounds; and 5) students who spoke one or more of the identified heritage languages in the province (Dawson interview).

The director established an admissions procedure which brought together faculty and faculty associates who worked in teams to review and adjudicate student admission portfolios. Training sessions were held which included lengthy discussion on the importance of creating a more inclusive and representative student body (Evans interview).

Although formal affirmative action policies have never existed in the faculty, the development of these new admissions procedures and its emphasis on creating diversity in the student body reflected efforts in this direction. Positive consideration was given to those with minority ethnic background. The ensuing shift in emphasis in admissions from grades to personal experiences provided a new opportunity to achieve a more heterogeneous student population.

8.2.2 Current Access Issues

As already noted, statistics with regards to the specific ethnicity of the student body do not exist. This policy dates back to the early years of the university and is based on the idea that identification of ethnicity was once used to deny certain groups in society social equity. University policy was established to protect privacy and help prevent ethnic discrimination from occurring again.

Despite this lack of statistical data, it was possible to gather indicators of the ethnic make-up of the student body in the PDP through anecdotal data which suggest there has been a change in the ethnic diversity in the PDP, probably as a result of efforts taken to alter the admissions procedures. Even though changes have taken place, there remains unanimity of opinion that the student teacher population is under-representative when compared to society in general; albeit there is no unanimity of views on the significance of these findings.

A change in the PDP directorship took place in summer 1994 and the new director has not continued with the efforts to achieve diversity in the student body. She has changed the admissions criteria and abandoned efforts which emphasised ethnic minority background. Students now are asked to write about a Human Relations Incident (HRI) and a Teaching Incident (TI) as part of their personal letter for applying to the PDP. The emphasis of these is sensitivity, valuing, caring and other affective characteristics of teachers. This has resulted in a shift away from explicitly encouraging minority students to apply to the PDP to a focus on affective interactional skills which are seen by the new director as a necessary quality of good teaching (Wassermann interview).

Although it is too early to see the effect this has on the demographics of the PDP, it has certainly sent a clear message to faculty and faculty associates

that ethnic balance is no longer considered a goal of management. The preparation sessions for admissions adjudicators now centres exclusively on the interpretation of the HRI and TI incidents. As one coordinator remarked: "experiences working with minority children, minority status, or knowledge of heritage languages are no longer considered important to the admissions procedures" *(C. Kelli* interview).

8.2.3 The New Committees

In order to bring about permanent change to the PDP, there was another initiative introduced by the former director in March 1993. His intention was to create permanent faculty policies which would help the PDP reach an ethnic and gender balance which he defined as having a student body that was representative of society in general (Dawson interview).

Two independent committees were struck for this task: one was to examine existing policies and develop proposals for new policies which address curricular and pedagogical issues concerning ethnic diversity in teacher education, and the second was to develop proposals for the creation of affirmative access policies to achieve a more ethnically diverse and representative student body. Both committees were instructed to prepare reports to be circulated to the faculty as a whole under the auspices of the Professional Programs Committee (Beynon interview).

The current director's view of the committees was that she had "a fundamental difference in opinion about teacher education from that of the old Director" (Wassermann interview). Not only has this meant a change in admissions procedures as noted, but it has left support for the committees in doubt.

From April to November 1994, the two committees did not meet. Then in November, they met jointly and decided to continue as a single body by merging their goals, and tasked the director for a restatement of the mandate. Instead, they were told by her that they could continue to do their work, but committee reports were to be sent directly to the Director for her consideration rather than forwarded to the faculty community at large. Committee members say this demonstrated a lack of support for their efforts. (Dagenais interview)

The new access committee

The committee members decided to continue to function, if nothing more "than to keep the issues alive and under consideration" *(F. Degan* interview). The new single committee had five faculty, one student, one staff, and one faculty associate as its membership. Several of them said they no longer believed their efforts would create permanent change in the faculty, and they felt they were operating in a hostile environment *(P. Saint* interview).

The committee continues to meet regularly, having done so since December 1994, and has articulated four goals: 1) to research and gain a collective competence on the issues of equity and diversity in teacher education; 2) to create efforts to bring about a more equitable student body population; 3) to create efforts to better address equity and diversity issues throughout teacher education; and, 4) to become a committee of faculty (Dagenais interview).

The committee is presently working on the first goal. It has obtained some funding to undertake research, primarily on how other Canadian universities have considered similar tasks. For the second goal it has proposed that the PDP objectives and the PDP hiring guidelines specifically

include equity and diversity issues. These have not yet been taken before the Professional Programs Committee for their consideration. Nonetheless, the director of PDP has already stated her opposition in principle to some of these ideas (Wassermann interview).

The access committee sees its primary purpose as the improvement of access and the development of curriculum to meet the needs of students and prospective students who come from diverse cultural, linguistic, gender, sexual orientation and physical ability backgrounds. In describing itself in a memo written in February 1996 to the director, the committee wrote.

> One of the activities of our subcommittee at the moment is examining the application procedures from other universities who have tried to increase the participation of minority students. The subcommittee intends to work on the following projects in the next while: 1) setting up a process for minority students currently in PDP to indicate how PDP could best incorporate attention to equity issues, 2) working in conjunction with admissions staff to do outreach with secondary school students to increase the number of minority applicants (Access Committee Memo to the Director, February 1996).

The committee prepared a survey of students in the faculty which was to be taken in April 1996. The purpose was to ascertain the ethnic and linguistic make-up of students in the PDP; however, the survey was put off until fall 1996. The committee wants to use the survey to solicit ideas from students for ways to improve the representation of visible minority students in PDP. The committee is also looking for ways to make the curriculum of PDP (401-402, and 405) more inclusive of equity issues regarding race (sic), ethnicity and language . . . and to find out from minority students in PDP their ideas on this topic (Access Committee Memo to Students, February 1996).

In the meantime, the committee's efforts recently received a boost. The Professional Programs Committee (PPC) has struck a new subcommittee to "deal with matters to do with encouraging access of students with physical disabilities into the program" (PPC Memo to the Access Committee, February 1996). The access committee members were encouraged to see a set of proposed changes to the PDP application form regarding students with disabilities. With regards to this, the access committee wrote the director to say:

> because the (disabilities) subcommittee is now in existence, we see, therefore, that our subcommittee will not focus any longer specifically on students with these kinds of special needs, but that we will in future focus on investigating ways to meet the needs of students and prospective students who come from diverse cultural/linguistic/gender and sexual orientation backgrounds (Access Committee Memo to the Director, February, 1996).

The committee made a proposal to change a section of the PDP application form from the current question about the applicants primary language and other languages spoken, to two questions which ask about languages spoken and written and linguistic or cultural traditions students identify with. No response from PPC or the director has yet been received.

In the meantime, what was disturbing for committee members was their discovery that on a list of all faculty committees distributed in April 1996, the access committee was not listed as either a committee of faculty nor a committee of the PDP.

8.2.4 Perceptions on Access Issues

As the literature notes, for example Bennett (1995) and Lynch (1986a), evidence of staff and student body heterogeneity according to gender,

ethnicity, age, or disability criteria is important to MCAR teacher education; however as noted the collection of this data at SFU was difficult. Data regarding perceptions about these issues, however, were much easier to collect. This was done through questionnaires and interviews.

Responses From Faculty And Faculty Associates Regarding The Importance And The Ways Of Achieving Student Heterogeneity In The PDP	FAC n=11	FA n=14
A. Student heterogeneity is:		
1. very important	2	2
2. important	0	5
3. not too important	6	4
4. not important at all	2	2
5. no answer	1	1
B. Student heterogeneity can be achieved by:		
1. the access committee developing new policies	2	0
2. returning to policies of the last director	2	3
3. re-writing PDP selection criteria	2	1
4. affirmative action	0	2
5. specific recruitment procedures	2	2
6. no opinions	3	6

Table 8.2 (a)

Views on Ways to Achieve Student Heterogeneity

Three points emerge from this data: 1) there does not seem to be strongly held beliefs about the importance of achieving heterogeneity in the student body, either positively or negatively; and 2) specific ideas, suggestions, or proposals for achieving greater heterogeneity in the student body are lacking. In addition, interviews with faculty suggest that there are strong beliefs that heterogeneity cannot be achieved through quotas or group-specific admissions policies.

Faculty views

According to Table 8.2 (a), a majority of faculty members do not consider ethnic and socio-cultural imbalances to be very important. One faculty member said, "Sure it would be great to have better representation among the different groups, but we should take only the best, regardless of their ethnicity. It is not our task to be social engineers" *(F. Mann* interview).

Among a minority of faculty who considered heterogeneity important were several who were strongly vocal on the issue. A faculty member said, "of course the university is a palace of prestige and privilege. We have the opportunity to do something about it and we are going to do it *(F. Tooth* interview)."

In referring to efforts made by the previous director towards achieving a more equitable balance, the same faculty member said:

> He was probably going to be quite successful with this. It could have really changed this faculty forever. Student admissions were changing and admissions policies were changing for the better. Everything was changing. He must have crossed up someone or some very powerful interests. We can keep the pressure up through our Access Committee *(F. Tooth* interview).

However, not all faculty agreed with this view, even among those who were in favour of student heterogeneity. One faculty member said, "I don't know what I can do about it anymore. It's just like beating my head against the wall. We have to create an equity admissions policy and I don't know think they (leadership) are going to let us."

The current director and the rest of the executive indicated strongly held views on the access committee's efforts to create equity admissions policies and practices. The dean said,

> I would select a committee of my own if there were any compelling reasons to look into these issues. I probably wouldn't use the current ad hoc committee to do it, not when the committee was set up by someone with a particular point of view of their own (Barrow interview).

He also said he does not think he will need to do this because:

> I strongly doubt the faculty would accept the need for this kind of committee even if I presented it to them. But more so, I doubt the director is going to voluntarily give up the enormous discretionary powers she now has to a committee set up by faculty (Barrow interview)

The dean also says he believes gender and ethnic equity is a laudable goal. However, he has a strong personal distaste for all affirmative action policies, as he calls them, "and I will continue to oppose them if they are proposed."

The director made similar statements. She said the access committee was a creation of the PDP in the first place, and thus it will remain part of PDP, under her control. Although like the dean she too stated general support for the idea of ethnic and gender equity among students, she said she was "not ready to create new procedures or policies at this time to do this".

Two other faculty members suggested the creation of better recruitment efforts aimed exclusively at ethnic minorities. One said there were structural impediments to "minority students being accepted into the PDP. . ." and "we should examine our admissions policies and re-write them" *(F. Degan* interview).

Several specifically brought attention to the existence of the access committee and regarded it as an "agent of change." One said she knew "they are looking into these issues and I am sure they will come up with some

viable solutions" (*F. Tooth* interview). A number of faculty, however, did not know about the Access Committee and when they were told about it they said they doubted it could do that much to change policy.

There were strong statements by a number of faculty members who claimed they opposed affirmative action schemes. As noted, the dean explained these schemes as being "like the race quotas in the States" (Barrow interview). Another faculty said, "they "just don't work. They cheat everyone, the students who are let in and the students who are not" (*F. Mann* interview)."

Faculty associate views

Faculty associates held much stronger views in support of equity in PDP admissions. Most made statements in agreement with one who said: "The SFU student body should be more reflective of the student population in our schools and in society in general. I am sure we could do something about it if we really wanted to" (*A. Larry* interview). Another said "it's faculty who won't let it happen. They just don't understand the issues!" (*A. Ira* interview).

Although there appears to be agreement among faculty associates about the importance of achieving heterogeneity in the student body, and there is support from a vocal minority of faculty as well, there is little agreement about what should be done to bring this about.

One faculty associate agreed with a faculty member that there were structural impediments to achieving heterogeneity and two agreed with faculty members about creating better recruitment efforts aimed exclusively at ethnic minorities.

Faculty associates had a broader definition of affirmative action than faculty had. One said it was "anything we do that can make a change which will undo past wrongs" (*A. Dock* interview). Another said it was "our actions geared to making positive change happen" (*A. Harry* interview). Despite their favourable views on affirmative action, only two suggestions were made. One was for quotas and another three suggested returning to the admissions policies of the previous director.

8.3 PERSONNEL ISSUES

Three personnel issues are closely related to the previous discussion on student access. They are: 1) the heterogeneity of staff; 2) the employment of those with a MCAR perspective; and, 3) the provisions for staff training in MCAR teacher education.

8.3.1 Heterogeneity of Staff

The current ethnic breakdown of faculty, like that of the student body is difficult to obtain. Once again, anecdotal comments by faculty and staff are the only data available. In this regard, reference is made to only one faculty member out of a total of 43 faculty in education who "is a person of colour". Of the over 60 sessional instructorships from 1993-1995, references were made to five who were minorities. Of the 122 faculty associates and coordinators from 1991-1996, only five were visible minorities.

There are no hiring policies with regards to staff equity, and as previously noted, the collection or soliciting of information from prospective employees along ethnic lines is strictly prohibited as is the use of such information for the purposes of hiring. There are no affirmative hiring

policies along ethnic lines within the faculty, nor are there any in the university (Barrow interview).

8.3.2 MCAR Hiring Practices

There are policies which exist requiring hiring the best qualified individual for each faculty or faculty associate position (Barrow interview). At the present time the definition of what constitutes best qualified does not include provisions for achieving ethnic diversity among staff, nor does it include past MCAR experiences or background (Dawson interview).

There are also clear hiring policies in place regarding the addition of new faculty. There are currently openings in several areas of education which have not been filled because of financial considerations; however, none of these are in the area of MCAR education. Policies require the hiring for these positions to be undertaken before adding new staff (Prock interview).

Even if the vacant positions were filled, the decision to add more faculty is made by the dean and the executive. They have expressed their view that any new position in the faculty should be in areas not yet already addressed by existing faculty members (Barrow interview).

A closely related personnel and hiring issue is the use of guidelines for hiring those with MCAR expertise. Except for instructors who teach Education 441, there are no policies or practices in place with regards to seeking faculty associates, sessional instructors or faculty with MCAR expertise.

For example, tutor-markers for the Education 441 class are assigned the job according to strict guidelines based on the number of positions previously held. All graduate students are guaranteed a combination of four tutor-

marker or teaching assistant positions. Although MCAR expertise may be a desirable quality for Education 441 tutor-markers, the application of this as a criterion of employment is not possible since policy requires hiring only those on the graduate hiring list according to a priority ranking.

A similar problem exists for faculty associates hired to work in the DM. Although faculty associates who have an expertise in the area of MCAR education are available to the PDP, the faculty associate hiring guidelines do not consider such a background to be essential. There is no expectation that such a background is necessary for those who will be assigned to work in the DM. Since 1990 only two faculty associates with MCAR backgrounds have been hired by PDP and only one of these was assigned to work in the DM. The other eleven faculty associates who have worked in DM since 1990 required some specific orientation in the area before they could began to design a program of instruction for their students.

Part of this issue is a policy and procedural matter which affects faculty associate hiring. While past practices have included faculty members in the faculty associates hiring procedure, a faculty member is usually included when interviewing for a position which concerns their area of expertise. Policy has it that all faculty associate hiring decisions are made by the Dean upon recommendation of the director. No past director has turned over hiring power to faculty (Beynon interview).

8.3.3 Staff Training

If hiring those with a MCAR background is not possible, then training may be desirable. Few faculty associates have the background necessary to undertake MCAR teacher education so that if a background is to be provided, then the ideal time then to begin training is at the beginning of their job, at the August

orientation sessions. There are no policies in the faculty to guide in the development of MCAR workshops or training session for faculty associates, or for faculty members, instructors or tutor markers or that matter. There is little indication that policies in this area will be adopted in the future because, as noted, there is little indication that faculty considers this to be an important issue. Nonetheless, there have been several occasions in the past where MCAR workshops for faculty associates were provided.

8.3.4 The 1989 Faculty Associate MCAR Training Programme

In early 1989 the management team made a decision to offer faculty associates some training in MCAR education. At that time there had been increasing pressure on several faculty by faculty associates to provide workshops for student teachers on MCAR. Faculty felt they could not meet the demand and in turn asked management to consider a program to prepare faculty associates to meet these needs themselves.

The 1989 management team efforts were based on the assumption that skill and knowledge in MCAR education could be an integral part of any educational approach. The director said he believed that most faculty associates were inadequately prepared and trained in the area (Dawson interview). In an effort to enhance the faculty associate's knowledge, a three day training session was designed by two faculty members, one whose area of expertise was E.S.L, the other whose field was multicultural education. The objective of these first efforts was to provide general familiarity with issues and approaches and to provide faculty associates with resources that could be used with their own teacher-education students.

In essence, the course work undertaken with undergraduate students in the DM was re-packaged for use by all faculty associates. There was an

invitation for them to take all or part of what was provided and to use it as they saw fit with their own students. It was hoped that this process would eliminate past situations where faculty associates made episodic requests to faculty for an additive multicultural and anti-racist workshop which they felt resulted in a failure to adequately address MCAR principles and practices in the PDP. The hope was that faculty associates would infuse these into the students' program throughout the educational year rather than to address it in singular workshops (Beynon interview).

The 1989 faculty associate workshops were well received by some faculty associates. Approximately seven of the 42 faculty associates reported that they integrated some MCAR approaches and strategies into their modules; however in most other cases, little was done.

8.3.5 Unlearning Racism Programme

In December 1993 a workshop for faculty associates entitled "unlearning racism" was held. This was given by an aboriginal woman who often gives workshops on this topic. Not all associates attended the workshop; there were seven no-shows, three of whom expressed open hostility to the topic. The faculty associates who did attend the session endorsed it and made recommendations that it be offered each year to new faculty associates and that similar workshops should be made available to student teachers. They also felt that faculty should be offered the workshops as well. Indeed, faculty members had been invited to the session, but only one chose to attend (C. *Kelli* interview).

The initiative for this workshop was taken by the director of the PDP and his management team which considered the issue to be of importance (Dawson interview). Although he described it as powerful, it was not offered

again in the PDP because of a change in directorships. The new director, who was not at the session, says she is unsure of its usefulness (Wassermann interview).

The dean indicated that "such a workshop would be useful for faculty and we might offer it in the future. Of course attendance has to be voluntary" (Barrow interview). No workshop on unlearning racism is planned for faculty in the near future (Barrow interview).

8.3.6 The 1994 Explorations of MCAR Topics

How faculty associates are supposed to be informed so they can undertake the task of addressing social issues in their modules was addressed in 1994. In cooperation with the management team, faculty associates initiated a collective effort to explore a number of social issues topics. They set aside eight hours of their annual three days of professional development time to discuss what the appropriate preparation of faculty associates to social issues in education should be.

In February, 1994, several hours were devoted to discussing why MCAR education is an important topic in teacher education. This resulted in another five hour session held in April, 1994 which examined three social issues in education. These topics, identified by the faculty associate's professional development committee, were: heterosexism in schooling; barriers for E.S.L. learners; and First Nations' education. The presentations were limited in scope and came too late in the 1994-1995 school year for faculty associates to incorporate them into their module curriculum.

Faculty associate turn-over from the 1994-1995 academic year to the 1995-1996 year was one of the largest in recent history (Dawson interview). The normal expectation is for about 50% new associates; however, there was a

75% change in faculty associates and much of the effort taken in the 1994-1995 school year was lost because of this. In recognition of potential problems arising from change, the Faculty Associate Forum, the official association of faculty associates, made a formal request to the new director and her management team for a training session on issues of diversity in education (Forum minutes).

8.3.7 1995 Faculty Associate Training Sessions

Faculty associates asked for special sessions to be held in August 1995 during the faculty associate orientation session for faculty associates. Since this was not the first time training sessions in this area were offered they clearly represent "a potential opening into resolving some of the problems surrounding the adequacy of introducing students to elements of multicultural and anti-racist education into the modules" (Beynon and Warsh, 1994).

Training sessions were held in August 1995 and they were planned in an almost identical way to the 1989 sessions. Although module reports will not be completed until May, 1996, preliminary discussions with faculty associates indicate considerable resistance by them and by students to addressing certain social issues in the modules, including racism and anti-racism. Although the need for the training was initiated by faculty associates from the previous year, the most common initial response was similar to that of one first-year faculty associate who said: "I think we are just being asked to do too much" (*A. Vicki* interview).

Several faculty associates stated that issues of diversity should be dealt with in the modules; however these "social issues should have been addressed in courses student take before their entry into the PDP (*A. Larry*

interview). Others said that the issues were best covered in courses taken during the summer in Education 404 (*A. Sparkles* interview). A larger number agreed with one who said they would include these themes in their modules if they could get someone to present them to their students (*A. Harry* interview). None indicated their intentions of integrating or infusing multicultural or anti-racist perspectives into their own teaching.

Unless faculty associates take the initiative themselves, it appears that there will be no future training sessions for the foreseeable future. Current management policy in the PDP is firmly set on a belief that faculty associates should have this knowledge by virtue of being good teachers; however, no specific hiring guidelines or criterion in this area not exist. Faculty associates readily admit that they lack skills and knowledge in this area and look to the PDP to assist them because "if they regarded it as important than they would help us" (*A. Dork* interview).

8.4 OTHER POLICY ISSUES

Several other specific policy areas affect MCAR teacher education. They are: 1) the autonomy of undergraduate and professional programs; 2) the single course approach to MCAR education; 3) the generic PDP goals and evaluation instruments; 4) the absence of any specifically required courses; 5); the lack of permanency of the DM and other MCAR offerings; and, 6) field placements.

8.4.1 Undergraduate and Professional Programmes Autonomy

The PDP and undergraduate programmes, and for that matter graduate programmes, are all autonomous units within the faculty of education structure. However, the PDP may be greatly influenced by events taking place

in the schools and by actions taken by the B.C. College of Teachers, the B.C.T.F., and the Ministry of Education. This happens because 1) it employs a large number of teachers as faculty associates, 2) one-half of the PDP year takes place in the schools, 3) PDP representatives sit on several B.C.T.F. teacher education committees, 4) PDP uses current curriculum materials supplied by the ministry, and, 5) there is a structured and on going dialogue with the College. These events and actions have, by contrast to the PDP, little impact on undergraduate programmes. The content of undergraduate courses is guided by different concerns.

Education 404 courses, offered by undergraduate programmes, make up one-third of a student's teacher education program. PDP has no input into the hiring of instructors for these course nor does it have input into the course content or nature of the assignments and activities. There is no specific mechanism in existence for creating consistency between the principles and values espoused in the PDP and the academic courses offered in Education 404.

That is not to say that involvement by the PDP in undergraduate programmes does not occur. However, this relationship was described by the Undergraduate Programs director as "inconsistent at best, a result of accident and not design" (Prock interview). The result is that by design and policy, one-third of a student's professional year is influenced by factors outside the realm of the PDP.

8.4.2 The Single Course Approach

Another general faculty policy issue area which affects MCAR teacher education has to do with the addition of more MCAR education courses.

While there is no written policy which prohibits adding a second MCAR education course, past practices and other policies make this highly unlikely.

The Undergraduate Programs Committee has for some years taken the view that it is desirable to offer a breadth of courses for student selection (Prock interview). The director says offering second courses in a specific subject area will not take place until all education fields have been adequately covered.

As noted, MCAR is regarded as a specific subject area. There seems to be little opportunity for new MCAR education courses to be added. MCAR education is not perceived as a pervasive philosophical concept and it is unlikely that any further MCAR teacher education will emanate from undergraduate programs.

8.4.3 The PDP Goals

It appears that the rewriting of the PDP goals in the 1980s was a lengthy and difficult process and it is unlikely that such an articulation will occur again in the foreseeable future (Dawson interview). As the PDP goals currently exist, MCAR teacher education goals and objections are not included in the generic PDP goals, nor have any been incorporated into the evaluation instruments which were specifically designed to be used in conjunction with the programme goals.

By policy, any change to the goals requires the ratification of faculty. This process is difficult one and is time consuming, and given the disposition of faculty towards MCAR teacher education, the addition of MCAR goals is unlikely. The effect of the goals on MCAR teacher education at SFU is addressed in part 3 of the thesis, below.

8.4.4 Requirements for Admissions and Certification

There are firm policies against making any specific university class a requirement either for admissions or for certification except ones designated by the B.C. College of Teachers. At the present time the only ones required by The College were those brought forth from the Ministry of Education when The College assumed governance for teacher education in the province.

The current requirements for admissions to the PDP are for students to have taken one course in each of the following prior to admission: 1) Canadian geography; 2) Canadian history; 3) a laboratory science; and 4) mathematics; and 5) for them to have taken two in English. The College has no intention of adding new course requirements and the Faculty of Education will not specifically require other ones (Kelso interview)

Faculty also strongly supports the existing Education 404 structure in which students are free to select from a large number of course offerings, none of which are particularly required for certification. One faculty member's comments are useful in exemplifying the difficulty that would be encountered if attempts were made to add a specific MCAR class to the requirements for certification He asked:

> Why multicultural education anyway, why not make everyone take reading, maths, socials studies, science, learning disabilities, classroom management, law, curriculum development and so on? You can't just make one course mandatory without making all courses mandatory too *(F. Mann* interview).

8.4.5 Lack of Permanency

The DM, as well as any other efforts towards addressing MCAR issues, are by design not permanent features of the PDP. The DM exists because the faculty

member who sponsors it has requested that her teaching assignment for that semester include a PDP module. There is no guarantee that such an assignment will be granted now or in the future.

This is also true of the workshops and seminars, which are at the discretion of module leaders, and the mini-conferences, which are at the discretion of management. The inclusion of MCAR teacher education topics in all aspects of the PDP lacks permanency.

As noted, the undergraduate course, Education 441 is offered each semester by practice; however, it too is not a permanent feature of the undergraduate programmes and there is no guarantee that it will be offered any time in the future.

8.4.6 Field Placements

Students spend one-half of their teacher education year in the field, another important PDP policy area affecting MCAR teacher education. In general terms, the policy of faculty regarding field placements is to request them from the various district offices where districts then supply a list of names of potential school associates to coordinators.

Coordinators give the districts a profile of what the qualified school associate and the desired school placement would be; however, there are no specific MCAR guidelines nor MCAR descriptions in this profile. The emphasis in the past has been on the generic qualities of the school associate and on the organisational characteristics of the classroom. The fairly pervasive view among coordinators with regards to MCAR placements for DM students is to view diversity as problems associated with recent immigration. This would include, prima facie, those schools with high E.S.L. populations. Many coordinators say this factor is an indicator of diversity.

Coordinators routinely failed to make specific inquiries into the suitability of practicum placements with regards to MCAR issues for DM students and they rely on demographic profiles of the schools to make their selections.

Most faculty say that field placements should continue to be based on the best teaching situations available in schools and should not be limited by a MCAR criterion in their selection, whether in the DM or in general. The opposition to making MCAR a requirement for field placements brought the most adamant response from faculty, similar to the one who said:

> we tell the coordinators to find the best possible placements they can. They have to weigh out a large number of factors before they can make their selections. Why should it be the best multicultural placement and not the best placement for math or something else? School districts know where the best placements are. That's the way things are done (*F. Hara* interview).

The existing field placement policies affect MCAR teacher education on two levels. Firstly, the more passive practice of requesting field placements from districts is likely to remain, and secondly, the inclusion of MCAR concerns in the profiles or the search mechanism for placements is unlikely to take place.

8.5 SUMMARY

Complementing the data in the previous chapters, this chapter presented data on student access and personnel policies and on policy issues in the PDP in general. Although some of the data were difficult to obtain, several clear points emerge: 1) there is no hiring priority given for achieving ethnic equity or heterogeneity in the faculty; 2) there have been minimal efforts to increase the representation of minority students in teacher education; 3) there have

been few MCAR training programmes in the past, and these were limited by time, substance, and commitment of faculty and faculty associates; 4) there is disinterest in and resistance against MCAR training programmes for faculty members; 5) there are faculty policies which make the addition of new MCAR courses or content difficult; 6) all MCAR teacher education elements in the faculty of education lack permanency; and 7) there are specific policies and procedures which limit the efficacy for MCAR field placements and school associate selection.

The data presented in this and previous chapters is the subject of part 3, a discussion on the implications of the data and future prospects for MCAR teacher education at SFU.

PART 3

DISCUSSION AND ANALYSIS

Whereas data on the national, regional, and local context for MCAR teacher education at SFU and data on MCAR teacher education in the PDP were presented in Part 2, Part 3 is a discussion of their implications and an analysis of the data presented.

CHAPTER 9

LIMITATIONS OF CURRENT MCAR PRACTICES AT SFU

The institutionalisation of MCAR teacher education at SFU has taken place in three distinct and separate activities, each independent from one another: the undergraduate course, a single module and the episodic workshops. This chapter is a discussion of the limitations of each of these.

9.1 LIMITATIONS OF EDUCATION 441

The effectiveness of Education 441 is limited by four major factors: 1) its lack of depth; 2) its existence as the only MCAR course in the university; 3) problems related to course enrolments; and, 4) inadequacies in the distance education version.

9.1.1 Limited depth - Limited Number of Courses

The total amount of class time spent in Education 441 is between 48 and 52 hours depending on the particular semester. Primarily because Education 441 is the only course on the topic taught at the university, instructors teach content in a survey-type format, rather than a narrower in-depth seminar format. This means that a large number of topics and issues are covered in a relatively short period of time. Many MCAR themes are only superficially examined in a quest for a more basic understanding of the issues.

In addition to the lack of depth to the themes covered due to limited time, Education 441 is the only course available to student teachers with an MCAR content, and, as Ladson-Billings (1991) notes, there are serious issues about how well a single class can prepare student teachers for MCAR education. Research undertaken by both Larke (1990) and Ross and Smith (1992) support this view and Larke clearly states that the one isolated class in MCAR education "is insufficient to change the attitudes and behaviours of pre-service teachers" (p.29). The extensive arguments made by Lynch (1986a) and Bennett (1988), among others, for the need for there to be a thoroughly infused MCAR teacher education makes explicit the inadequacy of the single class format used at SFU.

9.1.2 Course Enrolments

Student teacher enrolments in Education 441 are affected by a number of factors which have reduced the effectiveness of the course over the years. These are: 1) the seats available to PDP students; 2) the total number of sections offered; 3) students being advised not take the course; and, 4) student background.

A large number of available seats are taken up by non-education and non-PDP students. The primary reason for this is the university registration priority system which is based on the number of courses taken by students at SFU in their current programme and the undergraduate Grade Point Average earned. While those with highest priority are the first to register, most PDP students are low on the priority registration system. Those who transfer to SFU for their PDP year are given a relatively low priority because they have no previous SFU credits and those who enter the PDP after earning an SFU undergraduate degree begin with a new record and are considered to have no

undergraduate courses in their current programme. The lower priority registration status for these two groups effectively limits the number of PDP students who get into this popular course and permits the enrolment of a large group of non-education students to enrol who may have little background in educational issues.

The inadequate background knowledge that most students taking Education 441 have has also been problematic in the past. Instructors note that the non-education students who often form the majority of those taking the course have inadequate backgrounds in educational issues. They report that almost three-quarters of the on-campus in-class time is devoted to developing a fundamental understanding of: 1) socialisation in Canada, including knowledge of past and present educational practices; 2) basic concepts associated with the history of assimilationism and pluralism; 3) knowledge of culture and ethnicity; and, 4) issues related to racism and social inequities. The emphasis on obtaining background knowledge results in an underplaying of topics associated with the application and implementation of MCAR education.

Furthermore, interviews with student teachers show that many faculty members, school associates and faculty associates advise their PDP students not to enrol in Education 441 during the Education 404 semester for several reasons. Some were encouraged to take more traditional teacher preparation courses such as methods courses in physical education, maths, sciences, reading, and language arts. Many said they were told these courses would better assist them in finding employment, or better prepare them for teaching.

Many secondary student teachers were encouraged to take Education 404 courses in their major field of study or in other secondary subject areas which would give them a greater breadth of experiences and increase their

employability. Several secondary student teachers said they were told by their faculty associates that Education 441 was for elementary teachers only and a number of others said they were told not to take it unless they were trying for jobs in districts with high E.S.L. or recent immigrant populations. Some faculty associates advised student teachers to not take Education 441 if they were already taking a social studies methods course because they believed the courses covered similar content.

9.1.3 Distance Education

The use of a distance education model for delivery of Education 441 for more than half of those who are enrolled each year also limits the effectiveness of the course. While the theoretical orientation of the distance education course may be essentially the same as campus versions, the lack of small group cooperative learning instructional strategies, mediated learning experiences, and limited resources help reduce the effectiveness of the distance education offering. The course content is seriously restricted to the cognitive domain and students are not given the opportunity to see models of effective MCAR pedagogy in practice.

Education 441 is the only full-length course at SFU which is specifically dedicated to MCAR teacher education. Not only is its depth limited because of this and its limited amount of time, several local SFU issues, primarily those having to do with enrolments, prerequisites and staffing, also appear to infringe on its ability to provide students with an adequate MCAR teacher education. However, Education 441 is not the only MCAR teacher education that exists at SFU, there is the diversity module in the PDP as well.

9.2 LIMITATIONS OF THE DIVERSITY MODULE

As noted, the DM is the main vehicle for MCAR teacher education within the PDP. However, seven factors limit its ability to provide a comprehensive MCAR teacher education at SFU: 1) the module perspectives; 2) enrolment restrictions; 4) selection and employment of faculty associates; 3) module timing; 5) amount of time devoted to MCAR issues; 6) isolation within the PDP; and, 7) practicum placements.

9.2.1 Limited Perspectives

One goal of the DM is to infuse a MCAR perspective into the student's professional year. The ability to do this is greatly compromised and limited by its perspectives which view: 1) classroom language diversity in terms of E.S.L. instruction; 2) recent immigration as the raison-d'être for issues of diversity in education; and, 3) inequities, racism and prejudice as individual and interpersonal occurrences.

In general, DMs have unwittingly taken an approach which views diversity negatively by associating diversity almost exclusively with problems which teachers encounter daily in schools or by viewing diversity as causing student deficiencies. Much of the limited time available to the module on MCAR issues (25 hours in total) is spent teaching student teachers how to assist students with problems they encounter as a result of their differences. This results in the promotion of an implicit assumption that the purpose of MCAR education is associated with an education for minority students and their adjustment to the dominant culture (Ghosh, 1996b).

Over the years DMs have viewed issues of cultural diversity arising as a result of recent immigration and resulting in the need for improved E.S.L

instructional skills. The view that language diversity is a problem and a deficit associated with E.S.L. instruction also results in a focus on diversity as deficiencies which children have in their second language acquisition (Cummins, 1989). This view ignores cultural diversity as a historical, on-going and enduring component in Canadian history and fails to take into account the fact that a student's first language is probably more than adequate for conceptualising complex issues and concepts associated with academic knowledge (Kehoe, 1984). What is really the failure of the school system, the inability to address multiple languages in schools, is seen instead as the child's deficit which must be corrected (Cummins, 1989).

Perhaps the most serious MCAR problem associated with the module's perspectives is its view of racism and prejudice. Its main concern is largely about teaching children to be tolerant and understanding and teaching teachers how to deal with racist and prejudicial occurrences in the classroom after they happen. According to Kehoe (1984) and Moodley (1992) this view is based on several erroneous assumptions: 1) that racism is a personal and individual characteristic of only some in society; 2) that racism, prejudice and intolerance is largely idiosyncratic in nature; 3) that racist and prejudicial attitudes and behaviours are primarily learned from parents and others in the home environment; and, 4) that schools are generally non-racist and bias-free.

Module documents reveal a perspective which Moodley (1992) describes as not taking into account how society fosters racism, prejudice, and inequity. The module does not address the ways schools and educators further inequities or how racism and prejudice are systemic qualities which go beyond individual beliefs and isolated occurrences (Kehoe, 1984). Also lacking is the view that racism is an inherent aspect of Canadian society and

its dominant cultures, and a view that prejudicial and racist attitudes are learned and reinforced everywhere throughout society (Moodley, 1995). Module students are not taught how they can act as change agents to reduce and eliminate racism and prejudice nor are they taught much beyond how racist occurrences can be addressed in everyday school practices (Tator and Henry, 1991).

9.2.2 Limited Enrolments

Since 1981 the DM has been offered in all but three years; however as with all PDP modules it requires the approval of the director each time it is offered. Its existence, then, from year to year depends on having a faculty member willing to sponsor it and a director willing to accept it.

The DM is a spring semester module only and a mere 300 students approximately out of the nearly 4500 who completed PDP since 1980 have been exposed to MCAR education content in this way. This number hardly constitutes the integration of a MCAR emphasis within teacher education at SFU which the module claims to do.

While the goal of the DM is the integration of a MCAR emphasis within teacher education at SFU, what is offered is a limited programme available to a limited number of students. No other on-going formal MCAR teacher education component exists in the PDP since Education 441 is an undergraduate programmes course and any workshops in the PDP are only episodic in nature.

9.2.3 Faculty Associate Hiring Guidelines

Faculty associate appointments to the DM are staggered so that each year one returning faculty associate is paired with one new faculty associate. The new faculty associate is trained by the old faculty associate who had the previous year to learn the job.

At SFU, the DM greatly reflects the orientation of the particular faculty associates it hires from year to year. The newly appointed ones often have limited previous exposure to MCAR theory and practice because expertise in this area is not included nor emphasised in the hiring guidelines, nor is such expertise expected of any faculty associate hired at SFU. One result of this is that one-half of the DM students are supervised during their Education 405 practicum by a first semester faculty associate who has not had the opportunity to be involved in the module's preparation in the first place, nor developed a working understanding of the module's goals and objectives.

As a result the tendency is towards continuing past practices which are enshrined in previous module binders. Interviews suggest that new faculty associates rely on what was done in the past in order to define what should be done in the future. In so much that it is true that the ability of staff to understand MCAR education limits its effectiveness in teacher education (Lynch, 1986), the lack of emphasis on hiring faculty associates with a MCAR background seriously limits the effectiveness of the diversity module.

9.2.4 Timing of the Module

While faculty associates are seconded from their districts for two years and work according to the school calendar year, from September to June, the DM works on a January to December timetable. Thus, as noted, one-half of the

module students are supervised in Education 405 by a different faculty associate than the one who supervised them in the Education 401-402, usually a newly appointed faculty associate.

All new faculty associates talk about the difficulties they have in adequately mediating university expectations and practical school realities during their first year (PDP on Trial, 1981). This is a far more difficult problem for DM faculty associates considering the added requirement of communicating unfamiliar MCAR teacher education expectations, goals, and objectives to students and school associates.

One important area affected by the timing of the DM is the objective that students will apply a MCAR perspective to their teaching. Students who were supervised by the first year faculty associate specifically spoke about a lack of support for these efforts in both the Education 405 and 401-402 semesters.

Incongruities between campus theory and the practicalities of teaching seriously limit the effectiveness of MCAR teacher education (Gay, 1995). The mediation of these differences requires skillful, knowledgeable and persistent efforts by faculty associates who help students to practice and learn good MCAR teaching skills (Mahan, 1994). Whenever this took place at SFU, students made positive comments. However, this mediation did not always happen and students from the DM voiced serious concerns about it. They said it was partially due to the fact that one of the two faculty associates was new to the programme and this person lacked background in MCAR teacher education and also because of the lack of time they spent on diversity issues in the DM.

9.2.5 Time Devoted to Diversity Issues

Closely related to issues of supervision is the limited time the DM spent on topics related to MCAR education. Accordingly, only 25 hours in total were given over to these issues. The previous discussion on the shortcomings of the single MCAR education course and shortage of time in the Education 441 course are applicable to the DM situation as well.

Student interviews pointed to several issues involved in the 25 hours of instruction given over to MCAR topics in the DM. Firstly, most topics dealt with issues related to direct classroom applicability. There is considerable demand for module activities to address the immediate perceived needs of students for practicality given the PDP emphasis on practice teaching throughout the year. One result of this is that students are exposed to very little of the underlying premises or history associated with assimilationism and pluralism, inequities, racism, or social justice issues.

Furthermore, because PDP students are only beginning their teacher education year in the Education 401-402 modules, the depth of discussion on MCAR issues was limited accordingly. The overall result is that 25 hours does not prepare student teachers to critically analyse their own teaching, the curriculum, learning materials, or school organisation for aspects of bias, racism, and inequities, let alone to understand the nature of racism and inequities in society nor education's role in perpetuating them. It inadequately prepares them for MCAR teaching.

9.2.6 Isolation of the Module

As previously noted, the DM is only offered in the spring during the Education 401-402 semester. Although there may be an expectation that

students will implement MCAR practices in the school during the 14 weeks of practice teaching in the fall, the Education 405 semester occurs after the students have been away from the module setting and its support mechanisms for nearly five months, from early April to September.

During the interim period students take their general education courses as part of the Education 404 semester where, as noted, most will have little if any exposure to MCAR issues. The Education 404 courses are offered in isolation from their module cohort group and faculty associates which were considered so central to the integrated Education 401-402 semester. They also take their courses away from any structured activities designed to infuse MCAR concepts into general teaching practices. This helps to foster the notion that MCAR education is a subject or distinct set of activities or a perspective which, as Grant and Sleeter (1993) say, ends up regarding MCAR as an add-on to the curriculum rather than infused throughout it.

In the fall semester the cohort group is not maintained. This is because the essential aspect of Education 405 is its long practicum which includes very little campus-based group instruction. As previously mentioned, at least half of the diversity students will not be working with their Education 401-402 faculty associate which also leads to a breakdown of the cohort group.

While upwards of six seminars or workshops are offered by faculty associates to their students during Education 405, these sessions generally address the generic expectations of the programme. Topics include specific organisational details of the supervision process, faculty associate visitation schedules and student teaching timetable approvals, and on-going issues emerging from the practicum such as discipline, management and evaluation strategies. There is little time for MCAR education issues. As Gillette (1990) noted about similar situations, most efforts are spent on the day-to-day

practical experiences in teaching and consequentially the time spent on MCAR issues is limited.

9.2.7 School Associate and Placement Selection

There is overwhelming support for a perspective which sees the field experience as the most significant factor in teacher education. Grant and Tate (1995) and Mahan (1994), for example, agree that MCAR efficacy is increased through a combination of campus curricular experiences and practical field experiences. This makes the role of the faculty associate and school associate in field placements important.

Field placements and school associate selections have far reaching implications that go beyond the DM and impacts greatly on the ability of the PDP to infuse MCAR teacher education throughout the PDP. The inadequacies in placement procedures and school associate selections seriously restricts MCAR teacher education (Gillette, 1990).

The ability of the diversity module to meet its MCAR goals is significant when extrapolated to the PDP as a whole. In the one module with an expectation for Education 401-402 students to demonstrate good MCAR teaching practices, students clearly note the lack of continuity between the MCAR vision on campus and that which they saw and did in the schools.

Many SFU students remarked that their school associates, as role model, mentor and master teacher, lacked clearly articulated MCAR values, knowledge, skills and practices. In Gillette's (1990) work, the cooperating teacher's efforts largely concentrated on the day-to-day classroom routines and management aspects of teaching. This appears to be true for the DM and many students expressed similar views. They held serious reservations about

the selection process for school associates and their resulting practicum placements.

School associates who worked with DM students said they were given little information about MCAR teacher education expectations and pointed to the lack of concrete guidelines, written or oral, as the source of this problem. MCAR teacher education expectations are not incorporated into the published PDP objectives, goals, and expectations provided to school associates. The DM's goals are not included on any evaluation forms; however, the generic PDP goals are. There is no indication that the DM goals will ever be included on these forms, and no indication to suggest that any MCAR goals and objectives will ever be incorporated in the generic goals of the PDP (Wassermann interview).

Detailed PDP expectations include clear and specific instructions for school associates but these make references to the overall PDP goals and direct school associates to use these goals as reference points when evaluating students. Several DM school associates said they used the generic evaluation forms to create standards of performance which were applied to their student teachers as they progressed throughout the semester. Since goals or references to MCAR issues were absent from the evaluation forms, then inquiries regarding issues of race, class and gender, to name a few, were rarely commented on. The evaluation forms, without reference to MCAR goals, guided school associate's work with student-teachers and decreased the importance of the MCAR practicum goals for DM students and school associates during the Education 401-402 and 405 semesters.

It appears that the significant role that MCAR placements can play in the acquisition of MCAR teaching skills, so clearly identified in the literature, was not evident for PDP students in general nor was it evident in the only

PDP module at SFU specifically dedicated to MCAR teacher education. The recognition of the DM's limited comprehensiveness and lack of depth has been expressed by many students, faculty associates and school associates alike.

9.3 LIMITATIONS OF MCAR TEACHER EDUCATION WORKSHOPS

Other than the DM, MCAR content and MCAR teacher education activities are at the discretion of the module leaders and are not a required or integrated part of the PDP. For a small percentage of students MCAR content came through workshops and mini-conferences; for others there was none at all. Besides the obvious limitations of this approach vis-à-vis earlier comments on limitations of short-termed study, several other issues point to serious limitations that workshops and mini-conferences have in providing students with adequate MCAR teacher education experiences.

For about a third of the students, those from 15 of the 48 modules during the 1990-1994 period, some MCAR content came from the workshops or seminars. The data demonstrate that the maximum number of hours any student had been exposed to MCAR content in this way was 6 hours out of between 150 and 180 hours of instruction. The norm was actually from two to three hours.

Another way MCAR issues were addressed was through mini-conferences. As in the case of the workshops, the mini-conferences suffered because of lack of time and lack of overall depth as well as poor timing of these sessions. The mini-conferences were only meant to be a survey of social issues in general and the exposure to MCAR issues was limited to a small percentage of students anyway.

The mini-conferences have been abandoned and there is no indication that they will be resurrected. Instead, faculty associates are left to their own devices to cover MCAR topics and issues in the near future, largely through the workshop format. Given the limited nature and success of the workshops in past years, there is little to indicate this could become a viable approach to MCAR teacher education at SFU in the future unless hiring guidelines are modified to include MCAR education criteria or adequate training is provided and neither of these seems likely.

9.4 LIMITATIONS OF AN INFUSED MCAR TEACHER EDUCATION

The ultimate goal of MCAR teacher education is its infusion throughout teacher education (Lynch, 1986; Grant and Sleeter, 1985; and Baptiste, 1979) and data suggesting an infusion of MCAR principles, concepts, or practices in education at SFU has taken place is absent. Moreover, the potential for this infusion to take place at SFU is highly unlikely given: 1) an emphasis on the more generic aspects of teacher education; 2) structural isolation of the modules from one another; 3) the separation of Education 404 courses from teacher education; 4) lack of hiring or training guidelines in the area, and 5) resistance by faculty and leadership to do so.

9.5 SUMMARY OF THE ANALYSIS OF CURRENT PRACTICES

The number of PDP students who are exposed to MCAR issues in teacher education is severely limited. This is because current MCAR teacher education practices at SFU are fragmented and piecemeal. The only specifically designed undergraduate course, the single module and the short-

termed specific focus workshops and seminars operate independent of one another without an articulated or overarching MCAR teacher education philosophy.

Although there are some specific MCAR goals and objectives in the undergraduate course and in the diversity module, there is no overall MCAR perspective nor explicit MCAR goals in the PDP nor are any to be found elsewhere in the faculty. There are no MCAR policies and no MCAR philosophy explicitly expressed. Student and staff heterogeneity does not exist and finding quality MCAR field placements has remained hit and miss.

The overall discussion in this chapter raises questions about the preparation for student teachers at SFU and the description of practices demonstrates the failure of the PDP to provide an adequate MCAR teacher education. MCAR teacher education at SFU is centred on the single undergraduate course, the single module and the occasional workshop. Grant (1993) notes that not only is the single workshop insufficient for the preparation of teachers to teach from a multicultural perspective, but so is the single course, and in this case the single module.

Several researchers including Baker (1973, 1977) and McDiarmid and Prince (1990) examined short-term workshops, single courses, and other limited teacher education programme components and their findings show these have only limited impact on pre-service students' knowledge and attitudes. Others, such as Diez and Murrell (1991), Maher (1991) and Stallings (1992) also note the severe limitations this form of education brings and they suggest that more positive results will only be obtained through an increased infusion of MCAR education throughout the teacher education year.

It is clear that at SFU, the workshops, the course, and the module do not provide students with enough time nor enough depth of study to

develop the knowledge and skills necessary for the implementation of MCAR education. Considering the fact that the infusion of MCAR teacher education into pre-service programmes, which the literature so readily refers to, has not yet taken place at SFU, the best case scenario for any student's formal exposure to MCAR content would include: 1) 48 of the 198 hours of instruction in the Education 404 semester by taking Education 441; 2) 25 of the 150 to 180 hours of instruction in Education 401-402 through the Diversity Module; and 3) another six hours of workshop instruction during the Education 401-402 semester. Yet even if this did happen, it could be for no more than 10% of the students at best, since this is the approximate percentage of students who take the diversity module. For many students who do receive some exposure to MCAR teacher education however, it will be through the undergraduate course or the episodic workshop, but in reality, for most students it will be nothing at all.

CHAPTER 10

ANALYSIS OF PRACTICES, PERCEPTIONS, AND POLICIES

An analysis of the data presented in previous chapters with regards to the current state of MCAR teacher education at SFU and its ability to prepare teachers in accordance with anti-racist, equity, and social justice policies is the subject of chapter 10. The presentation is made in two sections. Part 1 is concerned with resistance to MCAR education by Canadian teacher educators in general and part 2 is concerned with the ways this resistance is manifested at SFU in particular.

10.1 RESISTANCE TO MCAR TEACHER EDUCATION

There is a considerable resistance in Canada to MCAR teacher education in teacher education institutions by teacher educators themselves (Ghosh, 1996b). A brief discussion of this resistance is appropriate before undertaking an analysis of MCAR teacher education at SFU because it highlights characteristics common throughout Canada which are in turn useful for an analysis of a particular situation such as that at SFU.

There are a number of ways in which resistance to MCAR teacher education in Canada can be seen. For one, there is a lack of articulated MCAR teacher education polices at the national, provincial, and institutional levels (Ghosh, 1996b). This is a situation which appears to be somewhat ironic when considering that the federal government, most provincial Ministries of

Education, and many school boards have formally renounced assimilationism as a societal goal and have adopted a cultural pluralist perspective to education in its place, and in some cases even an anti-racist one as well. (Moodley, 1995).

While it may be true, as Gollnick (1991) suggests, that national MCAR standards in the United States have not produced the desired results at the institutional level in terms of promulgating wide-spread MCAR teacher education practices in that country, it is also true that national policies and standards in the US have at least helped reduce confusion about the nature of MCAR teacher education in general (Gay, 1995). It can be argued that one reason that MCAR teacher education in Canada remains largely fragmented and primarily theoretical rather than practical is precisely because of the lack of national standards and because of the considerable confusion about MCAR teacher education in Canada (Henley and Young, 1989; and Ghosh, 1996b).

A result of this lack of standards in Canada has been the many unsubstantiated claims by teacher educators regarding MCAR teacher education at their particular institutions. Ghosh (1996a) reports that a number of Canadian institutions report that they provide more than adequate MCAR teacher education, but she says they actually offer only a basic few hours of instruction, normally through a single and non-compulsory course. It may be postulated that the failure to produce any comprehensive MCAR teacher education programme in Canada is partially due to the confusion about MCAR teacher education among teacher educators themselves which is at least partially a result of the lack of national standards.

In addition, the slowness with which education in Canada in general has responded to social equity/social justice needs, a topic with which MCAR is also concerned, is significant and as Ghosh (1996b) points out, this situation

is especially true for teacher education. She says that teacher education is the most conservative and resistant of all educational institutions in this regard and that teacher educators have fiercely resisted making strong commitments to social justice and many continue to give only minimal consideration to the issues (Ghosh, 1996b).

Grant and Tate (1995) identified several concerns they had about US teacher educators' resistance to MCAR teacher education. They were concerned about the limited focus that MCAR issues received in educational research and saw this behaviour as a form of resistance which was particularly problematic to the development of MCAR teacher education in general. Similar arguments have been made concerning this type of resistance in Canadian faculties of education. For example, from the work undertaken by Masemann and Mock (1986) and Henley and Young (1989) we have a dismal picture of MCAR teacher education in Canada during the mid-1980s. Orlikow and Young (1993) and Ghosh (1996a) found the same to be true in the early 1990s.

Interestingly enough, Ghosh's remarks about there being virtually no MCAR teacher education in Canada today is an echo of a similar remark made by Masemann and Mock nearly a decade earlier, and is all too reminiscent of Gollnick's (1992) comments about there being a lack of MCAR teacher education in the US. What Gollnick (1992) asks us rhetorically is "why is it that after twelve years of requiring multicultural education (in the US), institutions still have not taken seriously its incorporation into its programs and practices?" (p. 237). While Fullan (1991) suggests that this type of response is due to an institutional inertia of sorts, that is, that educational practice is notoriously resistant to change in the first place, Ladson-Billings (1995) attributes it more succinctly to the sense of academic independent

freedom that is ever operational in universities. Gay (1995), however, says that it is in reality resistance to MCAR teacher education by teacher educators.

Some of the resistance to MCAR teacher education by teacher educators may be due to the fact that in plural societies teacher education is an extremely complex field that is deeply rooted in a number of social, economic, and political issues, and as Craft (1993) says, it is not simply a mere matter of pedagogical or curricular domains, nor is it a simple problem associated with the application of newer public policies. Indeed, MCAR is an ideology that runs counter to the dominant perspectives which have become entrenched and institutionalised in Canadian teacher education to the point where MCAR issues are encountering considerable resistance (Ghosh, 1996b).

Solomon and Rasky (1993) argue that resistance to MCAR education flows from the core concepts and cornerstones of Canada's liberal-humanist tradition in education, that is assimilationism, group discipline, meritocracy and individualism. Borrowing from the work of Sarup (1991), Solomon and Rasky also argue that MCAR education is regarded by some as an educational frill which embodies the antithesis to the foundations of Canadian society, and thus lowers the true value of education in a liberal democracy. This view, they say, translates into a resistance to MCAR teacher education.

While it is true that the relative autonomy of teacher education from public education has allowed faculties of education to side-step public policy development somewhat, it is also true that a purposeful faculty resistance to MCAR teacher education is more at the heart of this matter than are mere issues of educational jurisdiction (Ghosh, 1996a). Teacher educators' autonomy has allowed for unfocused organizational objectives and discretionary interpretations and applications of national or provincial

policies. Mock and Masemann (1990) say has led to a negative climate which undermines any personal commitments made to MCAR teacher education.

What teacher educators in Canada have demonstrated is not only their lack of expertise in the basics of MCAR education and their lack of rudimentary knowledge about racism and issues of diversity, but more seriously says Ghosh (1996a), they demonstrate a lack of commitment to these issues. Their apparent lack of commitment to do anything about MCAR education is quite disconcerting (Moodley, 1995).

10.2 AN ANALYSIS OF THE CURRENT STATE OF MCAR TEACHER EDUCATION AT SFU

The preceding comments about resistance to MCAR teacher education in Canada frame the following analysis on the current state of MCAR teacher education at SFU and the ability of the PDP to prepare teachers in accordance with anti-racist, equity, and social justice policies. The analysis is organized around theoretical work which was undertaken by Zeichner (1992, 1996) where he identified significant elements of MCAR teacher education. His work provides an organisational scheme that facilitates the analysis and is a useful tool for the articulation of the various forms of resistance to MCAR teacher education which appear to be manifested in the institution.

Zeichner's work and has been organised into four overlapping themes as shown in table 10.2 below. They are: 1) organisational and institutional; 2) instructional, curricular, and pedagogical; 3) practical; and 4) philosophical. To this I have added a fifth theme, leadership. This flows from my giving consideration to other perspectives such as those of Bennett, (1995), Gay (1995), Gollnick (1995), and Lynch (1986).

Areas of MCAR Teacher Education	
Thesis Categories	Zeichner's (1992) Examples
2) the organisation and the institution:	• comprehensive MCAR policies & procedures • culturally sensitive admissions and staffing which is aimed at ethnic/social group balance • location of MCAR teacher education within the institution • programme goals
3) instructional, curricular, and pedagogical issues:	• teaching techniques which address preferred learning interaction styles of students • instructional strategies and assessment procedures sensitive to cultural and linguistic variations • grouping and individual instruction • curriculum geared to students gaining knowledge about themselves and their place in a multicultural society • teaching how to develop cultural knowledge about self and others through examining experiences, lifestyles and contributions of various groups • teaching various MCAR interactional styles, instructional strategies, use of culturally and linguistically sensitive assessment procedures • teaching strategies which are embedded in group settings
3) philosophical and perceptual issues:	• examination of attitudes toward other ethnocultural/socio cultural groups • examination of attitudes about pluralism, MCAR education and racism • establishing a philosophical basis for MCAR education and practices
4) practical activities:	• opportunities to complete community field experiences with those from a variety of ethnocultural/socio-cultural groups • guided reflections • opportunities for practicum experiences in schools with students from various ethnocultural/socio-cultural groups

Table 10.2

Zeichner's Areas of MCAR Teacher Education As Applied to This Thesis

In addition to Zeichner's work, other theoretical perspectives employed in the following analysis are: 1) Baptiste and Baptiste's (1980) developmental model; 2) Grant and Sleeter's (1993) five approaches to multicultural education; and 3) Lynch's (1986a) developmental stages identified in his typology of staff development.

10.2.1 Institutional and Organisation Issues

A number of scholars have argued that in order for MCAR teacher education to overcome the types of resistance already identified above, and in order for MCAR teacher education to be successfully implemented, there must be significant institutional changes to the teacher education programmes themselves (Banks, 1995; Bennett, 1995, Ghosh, 1966; Lynch, 1986a; Nieto, 1996; and, Sleeter and Grant, 1988 and 1993). Many of these scholars call for changes not only to the curriculum, use of teaching materials, teaching styles and process, and teacher educators' attitudes and perceptions, but they also have identified significant institutional and organizational changes which must take place as well, including programme goals and institutional norms. Zeichner refers to these as institutional and organisational issues and has organised them according to four overlapping themes: 1) faculty policies and procedures; 2) admissions and staffing; 3) the location of MCAR teacher education within the institution; and 4) programme goals.

The articulation of MCAR goals and objectives is a significant first step in the development of comprehensive MCAR teacher education (Bennett, 1995). There are no articulated MCAR goals and objectives for PDP students at SFU nor are any MCAR competencies identified for use in the formal assessment of student teacher performances. No formal MCAR experiences for students are identified.

Not only are there no specific MCAR goals in the PDP, policies exist which prevent such goals from being developed. By both policy and tradition the current emphasis in the PDP is on generic goals in a manner which precludes MCAR goals from becoming institutionalised. Generic goals are regarded positively by faculty who see them as being applicable to all students and they argue strongly that the use of generic goals does not specifically prohibit MCAR teacher education. In this way they say MCAR objectives could in fact be achieved without the need for them to be stated explicitly, thus they say generic goals can allow for MCAR teacher education to take place. What is happening in fact, and what is likely to continue to happen, is the goals which teacher educators perceive as being generic are in fact Euro- or Anglo-centric and generic only with regard to mainstream systems of education (Cummins 1989).

Only three vague MCAR references are made in the PDP goals, two refer to 'pluralistic' and one to diversity. They convey only a simple recognition of diversity and fail to address any particular philosophical, ideological or political orientation to it. While the current goals do recognise that student teachers should be sensitive to issues of social equity and cultural diversity, they lack clarity in that they do not address what form that sensitivity should take or what pedagogical practices actually reflect sensitivity to social justice and equity issues. Thus any MCAR references in the goals appear to be more gratuitous than substantial.

It is clear that the PDP goals neglect any sense of MCAR teacher education as it is envisioned in the literature. Indeed, the goals fall within a narrow human relations approach to teacher education which must be regarded as inadequate when compared to the broader conceptualisation of MCAR goals as discussed by a number of scholars, e.g. see Baker, 1983; Banks,

1987; Bennett, 1995; Gay, 1983; Ghosh, 1996b; Grant, 1983; Lynch, 1986a; Nieto, 1996; and Sleeter and Grant, 1987.

A second institutional and organisation issue has to do with policies on student and staff balance. It is unarguable that the attitudes of students and staff are shaped by the society in which they live and that North American society is clearly biased along race, class and gender lines (Grant, 1993). Zeichner (1996) cites work undertaken by the AACTE that shows that teacher education students are overwhelmingly white, suburban, monolingual and middle class, and this is clearly the case at SFU as well. The current lack of heterogeneity among the faculty and student body not only reflects the Canadian cultural hegemony of the dominant group, but it also aids the hegemonic cause which the institution serves (Ghosh, 1996b).

An ethnically diverse learning community is of singular importance in the preparation of student teachers for teaching for cultural diversity (Hixon, 1991). Not only is the teacher education student body at SFU unrepresentative of the community it serves, but as noted, its faculty is also unrepresentative. In this way the faculty of education at SFU is neither an equitable nor inclusive place while it inadequately teaches student teachers how to be equitable and inclusive themselves. This is important because as Zeichner (1996) points out, in demographic characteristics and in experiences with minorities, teacher educators often reflect the same cultural insularity as do their students, and visa-versa. Yet the importance of staff and student equity in the preparation of teachers to work in culturally diverse schools has remained unrecognised at SFU, as evident in both institutional policy and faculty perceptions.

While both Jordan-Irvine, (1992) and Zeichner (1996) have shown that one major thrust in teacher education has been towards diversifying teacher

education faculties through an active recruitment of a more representative faculty, SFU has not been part of this trend. There are no hiring, staff training, or student equity policies in support of a MCAR perspective at SFU. Minimal and sporadic efforts have been made at hiring those from minority groups and those with a MCAR education background, or for that matter in training existing staff. The lack of a stated MCAR purpose at SFU and the failure to create goals and objectives in this area, according to Gay (1985), has an important limiting effect on the institution's ability to consciously hire or prepare staff to offer MCAR teacher education. The lack of effort towards creating change in this area must be seen as a considerable form of resistance.

Most of the current faculty at SFU support existing hiring practices which preclude an emphasis being placed on either creating a more representative faculty or on increasing a focus on MCAR teacher education. The faculty does not support the modification of faculty and faculty associate hiring guidelines to include provisions which would acknowledge the importance MCAR knowledge or positive MCAR teacher education perspectives. There is little support for the development of specific hiring guidelines which might increase ethnic participation among faculty and faculty associates. This situation has important implications for the ability of the PDP to provide anything more than a rudimentary MCAR teacher education (Baptiste, 1979; Lynch, 1986a; Orlikow and Young, 1993; and Sleeter and Grant, 1988).

One reason often given by faculty for the failure to create a more representative staff and student body in the PDP are university policies which prevent ethnic disclosures by staff and students. The ability to collect such information is falsely regarded by some faculty as being considerably important to the development of ethnic criteria for hiring practices and

student access. According to this argument, the development of such criteria would in turn help with the creation of more equitable student access goals, which in turn would lead to a more representative student body. Furthermore, the development of ethnic criteria would help in achieving an equitable ethnic balance among faculty and among faculty associates. However, the issue of university policies on ethnic disclosures notwithstanding, little effort of any kind has been made in the past towards bringing about either student or staff equity in the faculty of education and this leads me to the conclusion that any problems which may be associated with university policies in this area are actually inconsequential to the issue.

While efforts designed to bring about increased student equity were made in the past, these were only at the personal discretion of one director of the PDP, and these efforts were short-lived because they lacked permanent policy development and because they lacked faculty and faculty leadership's support. Although a committee now exists which may in the future recommend more equitable student access policies, it functions only as an ad-hoc committee, without specific mandate and without clear expectations. Meanwhile, faculty leadership has already discounted the committee's potential to bring about meaningful change in this area. It appears as if the inconsistencies in student demographics will likely remain an inherent characteristic of the PDP and, considering faculty resistance to creating affirmative hiring practices policies, teacher education at SFU will likely remain unrepresentative of the community it serves.

Faculty at SFU do not regard as important the hiring of faculty associates with MCAR backgrounds nor do they regard as desirable the creation of new policies or procedures which would encourage this. The most commonly held view concerning the hiring of faculty associates is that

MCAR teaching is part of being a good teacher and thus hiring should concentrate simply on employing good teachers. According to this view, there is no reason to emphasise a MCAR background because good teachers can teach equally well an ethnically diverse population and a homogeneous population. The falseness of this proposition is well argued in the literature (Gay, 1995 and Lynch, 1986a).

It would be presumptuous to say that the mere increase of ethnic minority student teachers would necessarily lead to a more culturally relevant pedagogy (Montecinos, 1994); however, it would be equally presumptuous to think that a relatively homogeneous student teacher population learning in an inequitable environment will learn to teach all students equitably (Zeichner, 1966). Data obtained from student questionnaires in the present study show that student teachers at SFU generally view diversity as a set of highly individualistic traits or characteristics in a manner which discounts the experiences as minorities that some have in society. The link between the views held by these graduating student teachers and the views held by their teacher educators is all too clear (Haberman and Post, 1990).

As noted, hiring practices for faculty associates working in the PDP continue to disregard MCAR experiences as important, even for those who will be assigned to work in the Diversity Module. Some of the problems associated with these practices could be overcome by adequate staff training; however, the faculty's approach to staff training, another of Zeichner's institutional and organizational issue areas, reflects a resistance to MCAR teacher education prevalent in the faculty. MCAR staff development has been given a low priority by management and faculty in the past, and former

attempts at staff training in this area have been episodic and inconsistent because MCAR teacher education issues are regarded by faculty as marginal to teacher education in general. Faculty members who did assist in the past with planning and delivery of MCAR training for faculty associates received no formal recognition by their faculty peers for their efforts, and time and the resources required for faculty associates to incorporate MCAR issues into the modules are limited.

Faculty members continue to excuse themselves from attending MCAR workshops when offered to faculty associates and there is no indication by leadership that similar workshops will be developed in the future specifically for faculty members. Faculty have stated strong beliefs that they do not personally need these workshops and many of them believe that they are actually unnecessary.

Faculty at SFU do not regard significant MCAR issues as particularly important. For one, similar to what Moodley (1995) and Orlikow and Young (1993) found to be true elsewhere in Canada, there is a lack of recognition by faculty at SFU of the fact that structural or institutional inequities are a significant feature in Canadian society and faculty at SFU do not recognise that issues of social justice and racism are of great importance to education. Many faculty specifically say they do not regard these issues as central to teacher education at all; yet structural and institutional inequities and racism are in fact essential themes of MCAR teacher education and the failure to address them in institutional goals, policies, and hiring or in student access practices is a significant form of resistance (Ghosh, 1996b).

As Gay (1995) argues, the particular location of MCAR teacher education in faculties of education is important to its success. At SFU, MCAR activities are marginal to teacher education and there is clear evidence that of

the lack of infusion of MCAR teacher education throughout the various components of the PDP. MCAR teacher education at SFU exists only through: the Education 441 course which is available to teacher education students on a limited basis; the Diversity Module in which less than 10% of on-campus teacher education students participate, and then for only one-third of their teacher professional year; and the occasional and highly episodic short-term workshop. The complacency with which faculty believe that these current meagre efforts meet B.C. College of Teacher recommendations and provincial or school board expectations underscores the considerable faculty resistance to MCAR teacher education in the institution.

10.2.2 Instructional And Curricular Issues

A number of instructional and curricular issues also point to the resistance by teacher educators at SFU to MCAR teacher education. Zeichner's view of instructional issues, as I have applied them to the situation at SFU, refers to there being: 1) a lack of teaching techniques by faculty and faculty associates which address the preferred learning and interactional styles of their students; 2) inadequate use of various instructional strategies and assessment procedures sensitive to cultural and linguistic variations; and, 3) a lack of grouping with individual instruction. Furthermore, Zeichner's curricular aspects refer to there being: 1) little curriculum which is geared to students gaining knowledge about themselves and their place in a multicultural society; 2) a lack of effort towards teaching how students can develop cultural knowledge about themselves and others, primarily through the examination of the experiences, lifestyles and contributions of various groups; 3) a lack of emphasis on teaching various MCAR instructional strategies such as knowledge of learning styles, knowledge of interactional styles, and learning

how to use culturally and linguistically sensitive assessment procedures; and, 4) the failure to teach PDP students the use of teaching strategies which are embedded in group settings.

The data show that elements of either an equity or anti-racist curriculum are virtually non-existent at SFU, as are elements of an equity and anti-racist pedagogy. According to Moodley (1993) ,this is a major failure of teacher education, while Orlikow and Young (1991) describe it as being true for most Canadian faculties of education.

There is little chance that any specific MCAR course requirement or activity will either be added to or infused within the PDP structure. Whatever existing aspects of MCAR teacher education are now in use in the PDP, no matter how limiting they are, suffer from a lack of permanence. The only aspect of MCAR teacher education at SFU that has an enduring element is the Education 441 course, and it is dependent on having faculty on staff or sessional instructors who are willing to teach it. Not only that, but Education 441 is not even a part of the PDP and is available to only a limited number of PDP students.

As previously noted, there is minimal MCAR criteria applied to field placement and school associate selections. This is partially because: 1) district staff who make the placement decisions in many districts are not involved with the on-going discussions about what are quality school associates or field placements; 2) in some districts administrators assign student teachers to classrooms without consultation with the teachers; 3) the focus of the PDP field coordinators has been on overgeneralised placement factors which preclude MCAR characteristics; and, 4) the criterion used to identify quality MCAR placements is poorly developed. These factors greatly impact

negatively on the potential for MCAR teacher education, not only on the students in the DM, but for all students in the PDP.

Inadequacies in placement procedures and school associate selection seriously restricts the ability of teacher education programmes to meet MCAR goals and to offer MCAR teacher education (Gay, 1995). Students at SFU noted what they saw as a lack of continuity between the MCAR vision presented to them in the DM and the vision presented to them in other on-campus experiences and in their school placements by their school associates. Many students remarked that in their student teaching placements their schools associates lacked clearly articulated MCAR values, knowledge, skills and practices. Many also expressed serious reservations about the selection process for school associates and practicum placements in the first place.

Pedagogically speaking, for much of the PDP the dominant method of campus based teaching activities remains within the transmission and transactional models. Cummins (1989) argues that both models actually create inequities and thus may, in fact, be racist. This is because they are actually based on the suppression of students' experiences, and thereby denies the validity of minority students' experiences with schooling. While such pedagogy focuses on individual experiences and differences, it does not give appropriate regard to the collective and shared experiences of minority students. Thus it contributes to the institutional racism and the structural inequities which are prevalent in Canadian society (Moodley, 1992). Unfortunately, these are dominant practices in the PDP. They perpetuate a Euro-centric pedagogy because they serve as models which many students use when developing their own personal teaching styles.

10.2.3 Philosophical And Perceptual Issues

A third set of issues based on Zeichner's work are issues at the philosophical and perceptual levels. In this regard, it must be noted that the faculty are the most significant agents of change in any department of education and so their perceptions on issues are critical to MCAR teacher education (Lynch, 1986). They teach the courses, undertake the research, and not only do they select their own leadership, but in many ways they give direction to that leadership. Ultimately, only faculty can change past policies and procedures, and only faculty can articulate new policy directions. The steadfast refusal for faculty in the PDP to articulate a MCAR teacher education philosophy, their lack of knowledge in the area, their lack of recognition of their own lack of knowledge, and their lack of desire to seek change shows the kind of resistance which will act as a significant barrier to future growth.

As noted, there is general agreement among most scholars and researchers that in order for MCAR teacher education to be implemented successfully, philosophical commitments in the faculty must be made (Zeichner, 1996). This is somewhat problematic because many school and university practitioners have a limited conceptualisation of MCAR education and MCAR teacher education (Ladson-Billings, 1995), a situation which appears to be as true at SFU as it is elsewhere in Canada. Many faculty and faculty associates see MCAR teacher education as merely involving changes to curriculum such as including more content about ethnic groups, women or others (Banks and Banks, 1995). They fail to see that MCAR teacher education must be more broad-based and must be across all educational domains (Zeichner, 1996).

Although many faculty at SFU say MCAR education is for all students, most in fact believe that the raison-d'être of MCAR teacher education is the

recently-immigrated minority student. While faculty at SFU generally recognise diversity, they seem to emphasise its importance only in relationship to issues involved with classroom instruction, primarily pertaining to minority students, and downplay its significance to an education for all in a diverse society. This perspective is consistent with the findings of Garcia and Pugh (1992) who noted that MCAR education in the US is also generally regarded as a "minority thing, rather than as a global view of human affairs" (p. 6).

The data suggest faculty at SFU largely see MCAR education in the narrowest of its contexts. The most consistently held view by faculty sees MCAR teacher education as relating to demographic changes in school populations due to recent immigration and thus they focus teaching student teachers how to adjust curriculum to meet the needs of minority students. Not only that, they regard the content of MCAR teacher education as confined to specific subjects such as social studies or English-as-a-second-language instruction and do not recognise its pervasiveness throughout all curricular, pedagogical, and institutional areas. Their view only narrowly recognises the relationship of MCAR education to any organisational, structural, or staffing concerns.

The majority of faculty in the faculty of education at SFU express limited views of the purpose, content, and process of MCAR education. They see it largely as being more about sensitivity and valuing rather then about a critical and equitable pedagogy and thus is overwhelmingly part of a human relations perspective to teacher education. In this way, when faculty do look at critical issues such as social injustice, racism, and minority empowerment, they regard them from a local and personal or individual perspective rather than from a national, institutional or structural perspective. Inequity is

regarded as idiosyncratic rather than systemic and while issues of student equity or staff equity may be regarded as important, there are only a few naive ideas as to why they are important or how such equity could be achieved.

There is no commonly held philosophical position in the faculty of education at SFU with regards to MCAR teacher education; however, what has been expressed fits largely into the human relations perspective. As previously noted, there is little recognition by faculty of the need to address social justice, equity, or anti-racism in the PDP and little recognition of needs for training in that area. There is little recognition of the need to articulate MCAR teacher education goals and policies. Since none of these issues are currently on the faculty agenda, they remain isolated and on an empty beach, so to speak.

Faculty, faculty associates and school associates show little evidence of an awareness of the fact that MCAR teacher education goals or objectives are readily discussed in the literature, nor do they show an awareness of provincial MCAR goals. No apparent general discourse is taking place about what MCAR teacher education is or what it should be. It is not unfair to say that some faculty have not yet lost their assimilationist perspectives, let alone their assimilationist practices. In fact, there are several faculty at SFU who see the purpose of teacher education as providing student teachers with information which is geared "to transmit the dominant ideology, maintain control and impart information", as Ghosh (1996b, p. 48) has put it. They do this by treating diversity primarily as an administrative issue and they often pay little attention to ethnic, cultural, linguistic, gender, or class differences beyond their concerted efforts at making the dominant culture's vision of education achievable for all through the myth of an objective and fair educational system (Ghosh, 1996b).

While faculty at SFU seem to universally recognise culture and ethnicity as factors in education, they tend to use a perspective which regards culture and ethnicity as static rather than as a dynamic processes (Moodley, 1995) and as fixed rather than socially constructed concepts (Figueroa, 1991). Although most faculty are aware that the teaching-learning process is not neutral, many do not recognise the heavy influence that cultural background has on them and their students, and its importance for both what is learned and how students perceive themselves (Verma, 1993). This has importance to MCAR teacher education because the hidden curriculum affects student and teacher perceptions and interactions, or as Grant (1995) says, teacher education programmes which view culture and ethnicity in this way actually pay little attention to socio-economic and social class disparities or to issues of diversity, gender discrimination, and racism.

10.2.4 Practical Issues

Some of the issues having to do with field placements were discussed in previous chapters. Indeed, the need for positive practicum placements in culturally diverse classrooms and communities, and the need for school associates with a MCAR perspective is well described in the literature in general and by Zeichner (1992) in particular. (See also: Diez and Murerell, 1991; Ladson-Billings, 1995; Larke, Wiseman, and Bradley, 1990; and Haberman and Post, 1990).

The importance of field placements is well recognised at SFU as well. The PDP philosophy speaks clearly about the integration of theory with practice vis-à-vis the practicum and field experiences, and SFU was a leader in the recognition of the importance of this aspect of teacher education (Ellis, 1967). In fact, one-half of a student's professional year is spent in school-based

activities. Because the educational literature points to the field experience as one of the most valuable parts of teacher education, it is possible to surmise that this is true for MCAR teacher education as well, that without high quality MCAR field placements and cooperating teachers, MCAR teacher education will be severely limited and restricted. As Davidman (1988) and Haberman and Post (1990) demonstrate, both the school associate and school placement are instrumental for the success of MCAR teacher education.

The data show that little effort is currently being made at SFU towards obtaining quality MCAR teacher education field sites or school associates. There is a dependency on the so-called "generic" school associate, and although this does not specifically preclude obtaining school associates who are positive MCAR roles models themselves operating in classrooms which are exemplars of good MCAR practices, it is highly unlike that such practices or role models will be secured. This is because without specifically stated MCAR standards, an Euro-centric emphasis on curriculum and pedagogy becomes the norm when selecting the school associate.

10.2.5 Issues Around Leadership

Although in his examination of effective MCAR teacher education Zeichner did not address the importance of leadership per se, others have recognised its importance. (See for example Lynch, 1986a.) The role of leadership in the development of MCAR teacher education is significant and should not be underestimated, for as Banks (1995) notes, these leaders are the ones who exercise influence in the faculty through the initiation as well as the maintenance of structures, policies and interactions. It is the role of leadership which can assist in breaking down resistance to change, or it can build further barriers.

Faculty leadership at SFU has not only shown a lack of interest in both MCAR education and MCAR teacher education, they have shown a disdain for it. In a manner similar to that which Bass (1981) found, leadership at SFU does not consider issues of race and ethnicity to be of significant consequence to teacher education. The executive of the faculty of education has expressed opposition to creating MCAR policies or practices, and to articulating MCAR teacher education goals or objectives. They will not entertain the creation of committees which may examine many MCAR issues and will not consider amending hiring guidelines to include the recognition of MCAR backgrounds, nor do they plan to bring about the institutional and structural changes which would make student and faculty equity a reality.

Evidence from the modules demonstrates that faculty associates are not trained nor are they prepared to work in MCAR teacher education; however, the hiring or training guidelines which might bring the appropriate skills to the PDP is not under consideration by leadership. Even when faculty associates themselves self-identified their own inadequacy in meeting the MCAR teacher education task, their need was largely minimised by leadership.

Without dynamic leadership willing to encourage a dialogue within the faculty and without leadership willing to create an environment conducive of change, there will simply be no change.

10.2.6 Other Perspectives

In addition to Zeichner's categorisations, three other theoretical lens may be useful for framing an overall view of the current state of affairs at SFU and understanding the results of strong faculty resistance to MCAR teacher education. I have used: 1) the development model of teacher education by

Baptiste and Baptiste (1980); 2) Grant and Sleeter's (1993) approaches to multicultural education; and 3) Lynch's (1986a) developmental stages of multicultural education to do this. (See Chapter 2 for details.)

In its current state, MCAR teacher education at SFU corresponds to Baptiste and Baptiste's first of three stages, the "product orientation" level. It also conforms to Grant and Sleeter's second of five orientations, the "human relations" approach, and to Lynch's second of seven stages, the "ad hoc" and "curricular multiculturalism level".

The main characteristic of the first level of Baptiste and Baptiste's hierarchical and developmental model, "product orientation", is that a primary recognition of diversity is through a faculty's offering of isolated courses and workshops. These are often taught by sessional instructors or other non-permanent faculty and there is little institutionalisation of MCAR teacher education components.

For comparison sake, Baptiste and Baptiste's second level, "process orientation", is notable by the increase in attention being given to an interrelated MCAR curriculum through the infusion of MCAR components and through successful efforts towards creating a representative faculty and student body. In their third level, the "philosophic orientation" stage, MCAR teacher education goals and objectives have been articulated for the entire faculty. At this final stage there is the use of clearly identifiable multicultural competencies in the development of student teacher activities and for the assessment of all students in the faculty.

In addition to Baptiste and Baptiste, Grant and Sleeter's five approaches to MCAR education are useful when interpreting the situation in the PDP. Accordingly, the PDP essentially operates within the second orientation, the "human relations" approach. A characteristic of this approach is the

development of lessons and activities aimed at eliminating race, class, and gender stereotyping; however, this is through the promotion of individual differences and similarities. Programmes that operate from this perspective may prepare student-teachers to honour diversity, yet the significant issues related to social inequity, social justice, and minority empowerment are ignored or de-emphasised. This is because a human relations perspective lacks "a critical perspective on oppression due to its over-emphasis on individual interpersonal relations" (p. 47).

Many faculty within the PDP demonstrate a perspective on MCAR teacher education based on a human relations perspective; however, several faculty and faculty associates actually express views and teach in a way that is more in line with Grant and Sleeter's first orientation, "teaching the exceptional and culturally different." The major concern of the first orientation is with preparing students to fit into the dominant culture and into the existing social structure. Teacher education programmes from this perspective are designed to allow student-teachers to learn "to make the curriculum relevant to students . . . and to prepare teachers for teaching the culturally-different" (p.47). However, this is to be done by teaching teachers to help their students "to adapt to the norms of the dominant culture (p. 47). Teacher educators operating within this approach are essentially benevolent assimilationists.

To put the human relations approach into perspective, Grant and Sleeter also describe the more developed "multicultural education approach". This promotes cultural pluralism through a curriculum which reflects the perspectives of different cultural groups. It also examines how race, class, and gender inequities exist throughout society. Student teachers learn how

oppression is institutionalised and personalised within an educational milieu.

Finally, Grant and Sleeter give as their highest level "an education that is multicultural and social reconstructionist." This is described as building upon the multicultural education approach but also includes an analysis of inequality and oppression in society and includes the promotion of equity in all social structures.

Teacher education at SFU can also be viewed from the perspective of Lynch's (1986) staff development model. The PDP fits well into Lynch's second stage, 'ad-hoc multiculturalism" and partially into his third stage, "curricular multiculturalism." Lynch's work was concerned with institutional characteristics and both these stages are marked by the isolation of MCAR initiatives within the faculty and the limiting of MCAR teacher education to singular non-compulsory courses and workshops. The curricular multiculturalism stage is described as a further development of these attributes, primarily through the inclusion of newer programmes; however, these new programmes remain relatively isolated from the mainstream of teacher education at the institution. In both stages there is in addition to the lack of courses and programmes, a lack of commitment to MCAR education by faculty and a failure to articulate a MCAR philosophy and MCAR goals and objectives for student teachers.

The overall result of my examination of MCAR teacher education at SFU vis-a-vis these three models shows clearly that MCAR teacher education at SFU is minimal. It exists at the product orientation level, involves a human relations perspective, and is at the ad-hoc multiculturalism stage of development. The ability for MCAR teacher education at SFU to develop any further from these stages is greatly limited by the considerable resistance that

teacher educators have shown to accepting and adopting MCAR teacher education.

10.3 SUMMARY

The marginalisation of MCAR teacher education at SFU, and in Canada at large is quite evident. On a national scale, Ghosh (1996a) reports that in 97% of teacher education institutions in Canada student teacher supervisors are not required to complete any special multicultural preparation nor are they required to have any special multicultural skills or knowledge. This is true in the PDP at SFU, a situation which flies in the face of the fact that school teachers in British Columbia need at least minimal MCAR skills and knowledge in order to meet provincial curricular expectations as they now stand, let alone to deal with the reality of the classrooms and communities in which they teach.

This situation is not restricted to Canada alone. Grant (1993) wrote of a similar situation in the US where he noted that despite all the best efforts, "multicultural teacher education has not happened" (p. 55). Tomlinson also (1993) pointed out a matching state of affairs in the UK, but in this case she refers to the tremendous backsliding that has taken place since 1988, to the point where she questions if MCAR teacher education in the UK is taking place at all. Craft (1996) saw that there was a lack of attention being paid to MCAR teacher education world-wide, "despite its pivotal role in the initial preparation and continuing professional development of classroom practitioners . . . and researchers" (p. 1).

No matter how impressive policy level action in MCAR education may be, the reality of the situation for teacher education is actually really quite sobering (Hickling-Hudson and McMeniman, 1993). The sobering reality for

Canada is that despite the fact that MCAR education has moved from the fringes and into the mainstream of educational policy, it continues to be marginalised in teacher education institutions where, as noted, it continues to face considerable resistance (Ghosh, 1996b). While little attention has been paid to these issues in the Canadian literature, like teacher educators elsewhere in Canada, faculty at SFU do not officially recognise pluralism and social justice as appropriate educational concerns let alone official social doctrine.

The marginalisation of MCAR teacher education at SFU is particularly evident in three areas: 1) ethnic minorities remain substantially under-represented in staff and student bodies, 2) there is a lack a commitment by teacher educators to regard the preparation of all children for a life in a multicultural society as an educational mandate; and, 3) there is a lack of effort to make MCAR education compulsory in teacher education. As noted, this situation is not unlike what is seen elsewhere in North America. (See: Craft, 1966; Ghosh, 1996; Ladson-Billings, 1995; Moodley, 1995; and Orlikow and Young, 1993.)

It is obvious that changes in education implied by recent MCAR and social justice polices will not be possible without changes to the preparation of teachers. As Lynch (1986a) notes, no matter how much new legislation is enacted and public policies proclaimed, teacher education institutions will need substantial normative changes before MCAR teacher education can ever be institutionalised. This view notwithstanding, normative change at SFU is somewhat problematic because of the autonomy that teacher education has in relation to public schooling and because of the strong resistance that teacher educators have demonstrated towards MCAR teacher education.

While an extensive MCAR education effort is being made in the public schools of British Columbia, one which is focused on articulating goals and objectives ~~students~~ and on developing appropriate curriculum and practices, little attention at SFU has been paid to meeting either in-service or pre-service teacher education needs in this area. Teacher educators at SFU act as if student teachers either do not need to obtain knowledge about the wide range of issues associated with cultural diversity, or assume that they will automatically be able to deal with these issues by virtue of their university experiences in courses outside of education or by becoming "good" teachers.

My conclusion that MCAR teacher education at SFU falls within Baptiste and Baptist's process orientation level, Grant and Sleeter's human relations level, and Lynch's ad-hoc and curricular multiculturalism levels is by way of saying that very little MCAR teacher education at SFU actually takes place. In order to reach such a conclusion, data was presented which clearly demonstrate that MCAR teacher education at SFU is seriously limited due to a number of structural, institutional, perceptual, and practical factors, not the least of which is the considerable resistance to MCAR teacher education and MCAR education shown by teacher educators.

PART 4

SUMMARY AND CONCLUSION

Part 3 provided a discussion of the implications of the findings and an analysis of the data as presented. Part 4 is the summary and conclusion.

CHAPTER 11

SUMMARY AND CONCLUSIONS

The data and the analysis of the data were presented in previous chapters. This final chapter is a discussion of the barriers to the growth of MCAR teacher education in Canada and at SFU, and it provides a summary of the findings and conclusions.

11.1 BARRIERS TO THE DEVELOPMENT OF MCAR TEACHER EDUCATION AT SFU

It has been said that the development of MCAR educational policies in Canada should be regarded as creating a positive climate for future growth of MCAR teacher education (Warsh and Beynon, 1993). There is a contrary opinion which says that the preceding view ignores the reality that the mere existence of MCAR policies does not ensure the development of sound practice (Moodley, 1995). Despite the oppositional nature of these statements, it seems reasonable to speculate that there will be a continual development and evolution of MCAR public education policies and practices in Canada.

Policy growth aside, the considerable resistance that has been shown by teacher educators to MCAR teacher education, and the persistent lack of direction and attention being paid to it in teacher education institutions, will act as an inhibitor to future growth. Gordon (1991) made an especially strong statement about this by recognising the continuous failure of teacher education to acknowledge the MCAR needs of future teachers. Ladson-Billings (1995) concurs and regards the marginal status afforded issues of

MCAR education and MCAR teacher education in faculties of education as especially problematic to its future growth.

The barriers to the growth of MCAR teacher education Canada-wide appear to be: 1) the lack of national or regional standards; 2) a slowness of research developments in the field; 3) the isolation of teacher education institutions from public education; 4) the relative autonomy of the universities from public schooling; and, 5) an institutional inertia of sorts. These have helped to create a resistance to MCAR teacher education by teacher educators.

It appears likely that MCAR teacher education in Canada will fail to become institutionalised in the near future. This situation is similar to what Gay (1995) said about the US, and it seems that in both countries MCAR teacher education will remain marginalised within teacher education institutions so that individual successes will be dependent on the personal commitment and involvement of a few.

This description not only fits the national scale, it also fits the current situation in the PDP at SFU. The considerable resistance to MCAR teacher education includes: 1) the lack of knowledge; 2) the current marginal status of MCAR efforts; 3) the insistence on generic goals; 4) generic placement policies and procedures; 5) lack of direction from leadership; 6) lack of student and staff heterogeneity; 7) lack of attention being paid to social equity issues; 8) faculty's current inadequate perspectives on diversity; 9) the lack of recognition of the need to change; and 10) the lack of a commitment to change.

It appears as if MCAR teacher education at SFU will remain marginalised and the possibility that a majority of student teachers at SFU will complete their PDP requirements and be certified as teachers in B.C.

without being exposed to a single element of MCAR education remains probable into the foreseeable future. For those who do not choose to take the one MCAR course offered or who do not choose to be in the diversity module, their MCAR teacher education will depend entirely on the interests of the particular faculty, faculty associate and school associate with whom they come into contact.

This is because as it currently stands, MCAR courses, programmes, and offerings at SFU are similar to that which Ghosh (1996a) said existed elsewhere in Canada; that is, MCAR teacher education is extremely limited in scope and has limited impact on student teachers, both in numbers and intensity. MCAR teacher education at SFU is largely episodic, inconsistent, idiosyncratic, short-term, from the human relations perspective, and available to but a few students. What little exists is largely taught by non-permanent faculty in a manner similar to what Grant and Koskela (1986) found at the University of Wisconsin-Madison, where a student's experiences included a MCAR perspective only when it was a particular interest of the instructor.

Current MCAR teacher education practices at SFU are a major inhibitor for its future growth. This is primarily because what currently exists actually reflects faculty positions on the issue, and the work in this thesis suggests that they hold narrow perspectives, have limited knowledge, and lack commitment to change. In fact, there is a heavy resistance to change.

The most strongly held views among SFU faculty on the subject of MCAR teacher education can be characterised in the following manner. They see it as being driven by demographic changes in society due to recent immigration. They see it as content-centred with a primary focus on: a)

interpersonal skills; b) knowledge about other peoples and other cultures, and; c) prejudice reduction.

The content of MCAR teacher education, whenever included in the PDP, is viewed by faculty in terms of a human relations approach to education. Although faculty say MCAR education should be available to all student teachers, they also say it should be made available on an optional or elective basis and added onto the existing generic teacher education programme in the PDP.

This is a far cry from Grant's (1993) view that every teacher education student must have MCAR education and it must be infused throughout the entire pre-service programme. He says that student teachers must be placed with cooperating teachers and university supervisors who have a thorough knowledge of MCAR education and who advocate MCAR education throughout all teaching and supervision activities.

Grant identified three significant challenges that teacher education programmes, not unlike the one at SFU, will face if they are to create a comprehensive MCAR teacher education in their institutions. Firstly, he says, there must be a teaching staff which has an understanding of MCAR education in theory and practice and which has developed both an awareness and recognition of the attributes, characteristics, and significance of it to teacher education. Secondly, he says there must an acceptance of the philosophy of cultural pluralism, social justice and anti-racism by faculty. This would include a recognition that MCAR education is both a philosophical concept and an educational process which impacts on all aspects of education. Thirdly, there must be an affirmation of MCAR education and a full commitment to actively pursue positive social changes

which will transform society. None of these three conditions describe the situation at SFU.

A teacher cadre who is capable of doing undertaking MCAR teacher education is not yet in place at SFU, and, quite similar to the situation Grant (1993) describes in US, "nor does it seem to be close to being in place" (p. 50). The fundamental questions for us to consider have to do with the major barriers for this to happen. In order for this magnitude of change to take place, hiring and training practices and policies need to be developed, philosophical understandings and personal attitudes and commitments needs articulation, and the institution needs to be transformed to reflect an equity content while an equity pedagogy is practiced within an equitable institution.

If SFU is to make the change from its current inadequate state in terms of MCAR teacher education to one close to that which is envisioned by Nieto (1996) or Ghosh (1996b) or Lunch (1986a), or any of a number of others, the faculty at SFU would require not only the acquisition of new knowledge and skills, but more so, they would require the elimination of negative attitudes and norms which already exist. It would require the establishment of a democratic discourse, the creation of new efforts towards mutual and collaborative behaviours, and the identification of resources to help with the task. This process needs a whole-institution approach if the development of an appropriate philosophy and the development of appropriate practices are possible (Grant, 1993).

The likelihood of this happening is greatly hindered because, as Zeichner (1996) noted, pre-service teacher education programmes throughout North America are not currently addressing MCAR teacher education adequately despite the many policies to the contrary. The first step in bringing

about a comprehensive MCAR teacher education must be through affecting normative changes (Lynch, 1986a), and this must be done irrespective of new or existing legislation, public policy development in the field, or other external power-coercive elements. This thesis has demonstrated that much will have to be done before the likelihood of that is realised.

11.2 SUMMARY OF THE FINDINGS AND CONCLUSION

While Canada is comprised of peoples of diverse language, 'race', religion, and culture, it has been assumed that schools and classrooms are de facto multicultural. However, MCAR education is not concerned with mere demographics, it is concerned with deliberate policies and programmes designed to respond to diversity in a manner which is consistent with the values of cultural pluralism and social justice.

The history of how teachers and teacher-educators have approached classroom diversity has significantly changed over time. While educational policies and approaches in Canada have ranged from assimilationist to pluralist, there has been a broadening of curriculum and instructional practices to acknowledge and incorporate diverse histories, languages and cultures in the classroom. Moreover, recent efforts to counteract prejudice and discrimination, to promote equity among diverse social groups, and to combat racism and social injustice at the all levels has also been incorporated into the curriculum.

Successive educational approaches in Canada appear to echo changes and developments in federal social policy (McLeod, 1992); however, this does not appear to be true for teacher education (Ghosh, 1996a). The challenge for teacher educators has been to include adequate preparation for MCAR education in their pre-existing institutional arrangements. While the need

for teachers to be competent in MCAR education has been well articulated by scholars and policy makers, the lack of MCAR teacher education policies and the lack of a strong commitment to MCAR teacher education throughout Canada is equally notable.

Questions arise as to what the appropriate look and feel of an effective MCAR teacher education programme might be and a number of educators have attempted to address this issue. These range from discussions about whether MCAR teacher education should be added to, or integrated into current programming, to practical issues such as time allocations, training, and field placements.

Despite the discussion in the literature about these issues, resistance to MCAR teacher education by teacher educators is considerable and it appears that MCAR teacher education in Canada has fallen behind developments in social policy and developments in public education. What is clear is that four significant areas of MCAR teacher education need to be addressed: 1) the philosophy, design, goals and objectives of the programme; 2) practicum placements; 3) staff selection and training; and, 4) student selection.

In this light, efforts to implement MCAR teacher education at SFU have been meagre. My application of a number of theoretical lenses was useful for framing an understanding of MCAR teacher education at SFU and helps to remind us that which is taking place is not a mere isolated occurrence.

Three views were used to summarise the current situation at SFU: 1) the development model of teacher education by Baptiste and Baptiste (1980); 2) Grant and Sleeter's (1993) five approaches to multicultural education; and 3) Lynch's (1986a) typology for staff development. According to these perspectives, MCAR teacher education at SFU operates at an "ad hoc"

multiculturalism stage (Lynch), utilises a "human relations" approach (Grant and Sleeter), and corresponds to the "product orientation" level (Baptiste and Baptiste). I have placed MCAR teacher education at SFU into these categories to help identify a number of its features, not as a form of assessment or report card on its progress. I did so to help develop an understanding of how MCAR teacher education at SFU operates within its own institutional system. In particular this underscores just how little MCAR teacher education really takes place at SFU and how isolated, piecemeal, and non-permanent the aspects of MCAR teacher education at SFU are.

The PDP primarily recognises diversity through offerings of a single course and a module and through limited workshops, and these are mostly taught by sessional instructors or other non-permanent faculty. There is little institutionalisation of MCAR teacher education components and all MCAR initiatives are isolated, all of which limits MCAR teacher education to singular non-compulsory activities. The current organisation of these components mitigates against all student teachers becoming appropriately trained.

A reformulation of teacher education goals is necessary to insure that teacher preparation in MCAR education is not left to individual discretion of student teachers, but there has been considerable resistance by faculty to change. MCAR teacher education goals, objectives and philosophy have not been articulated for the entire faculty, nor for students, nor are any MCAR competencies used in the development of student teacher activities or the assessment of students at SFU. The current emphasis in the PDP is on generic goals and objectives which some say allow for the development of MCAR teacher education, but in fact it negates MCAR goals. This is because the generic all too often means a Euro-centric and mainstream perspective.

There is a lack of commitment to MCAR education by faculty. Although there is development of lessons and activities which address 'race', class, and gender stereotyping, this is done through the promotion of individual differences and similarities. There may be efforts to prepare student-teachers to honour diversity; however, when this is done, a number of significant issues related to social inequity, social justice, and minority empowerment are ignored or de-emphasised. This is because SFU generally employs a human relations approach to teacher education and thus lacks a critical perspective on oppression due to its over-emphasis on individual aspects of interpersonal relations.

Several faculty members expressed an orientation to diversity which was concerned with preparing students to fit into the dominant culture and into the existing social structure. Although they showed some interest in helping student teachers learn how to make the curriculum relevant to culturally-different students, this was done by teaching student teachers how to help their students adapt to the norms of the dominant culture.

Ensuring that all student teachers have the opportunity to fulfill MCAR programme objectives requires that all instructors and supervisors are appropriately trained. Staff training, the specification of MCAR teaching competencies, and enacting equity student selection processes could resolve some of the current dilemma of adequately introducing all students to elements of MCAR education at SFU.

The literature on MCAR teacher education makes it clear that the reformulation of teacher education requires more than augmenting content alone; rather, we must make a commitment not only to examine what we teach, but who we employ as teachers. SFU has not made meaningful efforts towards creating a representative faculty or student body. Since student

selection represents how well the institution reflects the diverse community it serves, involving more minority student teachers could be an initial but significant step in meeting this goal.

A significantly important part of the curriculum of teacher education is the practicum placement. Finding MCAR teacher education placements at SFU has been problematic for a number of reasons already discussed, and this it has resulted in a kind of hit and miss approach at best.

While the descriptions given in this thesis indicate that current MCAR practices at SFU are inadequate, they may well have also suggested that current practices are so entrenched that it is virtually impossible to change, but that is not necessarily the case. The new access and development committee demonstrates that there are individuals at SFU who are concerned about the issues and are committed to change. Efforts by the former director of PDP provides an example of how the role of leadership can be significant and meaningful. Furthermore, the demands of the school system may just make change unavoidable and inevitable. Meanwhile, issues of social justice are not only more evident in academic scholarship, there is a societal-wide questioning of inequities in Canadian society. These cannot but significantly affect all faculties of education and the universities which house them.

For the future, it appears as if the achievement of MCAR teacher education goals for all students requires the incorporation of essential elements of MCAR teacher education into and throughout the entire faculty. This necessitates a clear conceptualisation of goals as set out in government policy and in the work by educational theorists. The implementation of these goals requires an on-going effort which must take account of the existing institutional structures regarding curriculum, policy, pedagogy, and staffing and student selection.

How then can change take place? Teacher educators at SFU will have articulate goals for student's acquisition of appropriate MCAR knowledge, skills and attitudes, and their acquisition of MCAR frames of reference. The goals should include, I believe, students acquisition of:

1. values which support of cultural diversity;
2. knowledge of ethno-cultural and socio-cultural differences;
3. skills in intercultural competence;
4. knowledge about bias, ethnocentrism, racism and prejudice;
5. understanding the systemic and institutional dimensions of racism and inequities;
6. knowledge of issues regarding diversity in assessment and testing;
7. skills in evaluating and creating MCAR learning materials;
8. skills in reflection and introspection;
9. skills in infusing these previous points into pedagogy and curriculum.

It appears to me that if this is to take place then teacher education institutions and teacher educators must make manifest their commitment to MCAR education. They need to ensure that there is a heterogeneous staff made up of well qualified individuals from all ethnic communities and a well functioning affirmative action programme for both student and staff recruitment. The discrepancy between the socio-cultural and ethno-cultural makeup of teacher educators and the communities they serve must to be rectified.

I am in agreement with Bennett (1995), Ghosh (1996b), Lee (1995), and Neito (1996), to name a few, that say that teacher education institutions must clearly develop and articulate policies which:

1. reflect an understanding of the principles MCAR education;
2. thoroughly infuse MCAR pedagogy and a comprehensive MCAR curricula into all aspects of teacher education;

3. offer extensive and prolonged field based experiences in culturally diverse settings where students work with cooperative teachers who are exemplary MCAR educators themselves.

There needs to be a recognition of the significant role that school associates play in influencing student teachers' attitudes and perceptions about MCAR education and there also needs to be recognition of the fact that singular, isolated and disembodied courses, seminars, workshops, and teaching situations, no matter how well designed and taught they are, cannot prepare student teachers for MCAR teaching.

The literature suggests that if student teachers are to acquire positive attitudes themselves then teacher educators must show appropriate attitudes and high levels of acceptance for MCAR themselves. I have a concern that this cannot actually happen if teacher educators at SFU continue:

1. to be ethnocentric and insensitive to cultural diversity;
2. to lack knowledge about ethnic pluralism;
3. to dismiss multicultural education as a fad or reject the MCAR perspective outright;
4. to ignore institutional and systemic racism and inequities;
5. to believe that a MCAR curriculum does more harm than good;
6. to believe that they don't need to address MCAR issues because good teaching skills is what is really needed in culturally pluralistic settings;
7. to believe what is required of a MCAR teacher should be learned outside of education courses;
8. to fail to take ample opportunity of existing scholarship;
9. to show strong loyalties and commitments to existing programmes which often preclude MCAR content; and
10. to define MCAR education according to compensatory criteria which equates diversity as problematic.

There are aspects in the literature which point to structural impediments to MCAR teacher education (See: Lunch, 1986a; Bennett, 1995; Neito, 1996; and Zeichner, 1996) and these are seem to applicable to SFU. If changes are to occur then the following need to be overcome:

1. the credit hour coursework dilemma;
2. practicum placement problems;
3. hiring and student access equity barriers;
4. the lack of staff development opportunities; and
5. problems associated with leadership, faculty autonomy, and traditional academic values.

The literature also that the greatest impediment to creating MCAR teacher education programmes is the desire to look for the and accept the quick fix. As Fullan (1990) says: "Most reform attempts are superficial and/or are short lived" (p. 252) and many institutions only deal with issues of diversity by creating an additive curriculum and increased add-on programmes (Ghosh, 1996b). Whenever this occurs, MCAR education becomes institutionally marginalised while the institution remains relatively unchanged.

Fullan, as well as Lynch (1986a), say that if there is to be permanent change then there must be major alterations in both the structural and the normative work conditions. Fullan states that: "We need powerful strategies for powerful change" (p. 252) and this requires us to work directly for a good number of years if we are to see any meaningful institutional change at all.

A first step in the process of change is an assessment of the existing situation. This thesis, an analysis of MCAR teacher education at SFU, can be seen as just that, the first step towards the development of a comprehensive MCAR teacher education Programme in the PDP.

APPENDIX A

RESEARCH AUTOBIOGRAPHY

"The most striking feature of my experience of research . . . is that it was a voyage of discovery and much of the time was spent at sea." (Burgess, 1984, p. 62). It was Ball (1984) who said that research is like a bicycle ride; you just have to get on and do it and go wherever the journey takes you.

In Chapter 3, the methods chapter, I describe the map of the journey I took. In this section I discuss in more detail who I am and how this journey changed from time to time. The purpose of a research autobiography is to shed light on the process of the research by illuminating certain facts about the researcher and certain issues which were faced in the process of completing the work (Hammersley, 1984). As such, it is not meant to be an exhaustive account of professional and personal life nor is it meant to be a recounting of the extensive field activity which the thesis represents.

The descriptions in this autobiography are guided by its purposes. First, I will briefly outline who I am both as a professional and as a person because this had an impact on how the study was conceived and conducted and the way the findings are reported. Second, by using a small sample of critical issues and problems I faced while undertaking the research, I will illustrate how these were specifically dealt with by me. The intention of these descriptions is to aid the reader in making a deeper meaning from the results of my research as they have been presented.

Personal and Professional Background

The first chapter of Haig-Brown's book Hell No We Won't Go (1996), titled "Michael Warsh, Man of Conscience," is a flattering account of my life as an American political resister living in Canada. It provides me with a unique view of my own background through the eyes of another researcher and

writer. What Haig-Brown says of my earlier life is that I "was politically aware but at the same time totally naive" (11). I would hope that a description of my current life activities would describe me as still politically active, but so much less naive.

I grew up in a left-wing household and was raised on a steady diet of social history, politics and activism. By the time I was in my teen years I was quite involved in civil rights and other social justice movements in the United States. My relationship to these struggles eventually led me to leave the US.

At 18 years old I had declared myself a conscientious objector with regards to compulsory registration in the US military draft, specifically as it pertained to the war in Vietnam. Over the next 4 years I worked extensively with campus and with community anti-war efforts and became an active member of the Students for a Democratic Society (SDS), the War Resisters League and the Central Committee for Conscientious Objectors. I also continued to work with anti-racist organizations and spent much of my university studies in political science and history. But above all, we were in the streets.

At the end of a four year struggle with the US government, I was denied my conscientious objector status. After watching the death of Martin Luther King and Robert Kennedy 'live' on television and witnessing the police riots in Chicago at the 1968 Democratic Party convention, I felt I had enough of the social deterioration and political hypocrisy that I felt was so evident in the US at the time and I emigrated to Canada. Upon arrival I immediately renounced my US citizenship and for a decade became a stateless person before I chose to acquire Canadian citizenship.

Having been actively involved in anti-racist efforts in the US, it didn't take me long for me to understand that although there were some real differences between the US and Canada, many of the issues only differed in degree alone and I discovered that Canada's racist past continued into the present. The attention that I paid to issues of social justice continue virtually unabated in my new home. So much for borders.

During my first few years in Canada I worked on a masters degree and was actively involved in student politics. In 1971 I held the Chair of the National Union of Students of Canada and I continued to work with my community, especially with anti-war and anti-racist organizations although I also began to become more involved with electoral politics. In 1971 I completed an M.A. degree in social geography at SFU in the area of cultural history and in 1973 I began my studies in education.

A year later I received my Professional Teaching Certificate in the province of BC and soon after found employment teaching in special education, primarily with students who were considered to be "at risk" of dropping out of the system during their transition from elementary to secondary school. I worked for two years in a local public high school and was then hired by the Mount Currie Indian Band Council to work in their small native community-controlled high school which recently had been taken over from the Catholic church.

As background to my move to the Indian reserve, in 1971 the Native Indian Brotherhood (NIB, 1971)) produced a "red paper" in response to the Department of Indian Affairs' (DIA) "white paper" on native education. The NIB document recommended that local native communities adopt a policy of Indian control of Indian education and the then radicalised Mount Currie Band Council was among the first in Canada to take over their schools. A

local Vancouver right wing journalist named Doug Collins was to call the school "the little red schoolhouse."

The Mount Currie communities elementary school previously had been run under government contract by the local Catholic church and it was not without considerable national, regional and local struggle that this and other communities like it were able to take control of their own schools. A secondary school was established on the reserve with the express purpose of returning education of First nations children to their own community.

My spouse, a native aboriginal Hawaiian who shared with me an active role in politics, was hired as the Mount Currie school principal and I was hired to teach and help administer the high school. One of our main tasks was to participate in the training of First nations people from the local community to take over the administration and teaching in their own school system. This work was done in cooperation with Simon Fraser University.

We spent five years in this rural and somewhat isolated Indian Reserve and when our tasks had been accomplished and the local community had enough teachers to run their own schools we left the reserve and moved to Vancouver. Simon Fraser University hired me and I continued my work with teacher education by becoming a faculty associate in the PDP. This appointment was for a two year term and I was assigned to work in a newly established experimental module whose focus was on social issues in education.

Continuing rather briefly, after the two years at SFU I was hired by the Vancouver School Board (VSB) to organise and to be the head teacher of the Vancouver Native Indian Cultural Survival School Alternative Program. Based on the recognition that urban public schools had failed to provide adequate education for off-reserve First nations children, my role was to

prepare two First nations teachers to take over a self-contained native education programme which was aimed at providing alternative schooling for aboriginal children living in that city. After one year I successfully completed my task and the two First nations teachers took over the school operation. This allowed me to leave.

I returned to SFU for a three year term, this time as a coordinator in the PDP, and afterwards I returned to the VSB as department head of Special and Alternative education. During this time I became involved in teaching a course for the faculty of education at SFU and between September 1985 and May 1996, I had taught Education 441, "Multicultural Education", for 25 of the 35 semesters and supervised the distance education version of the same course 29 times, every semester since 1987.

My interests and background in social justice issues in general and in anti-racist issues in particular led me to teach Education 441. At the point where I taught the class for the first time I was seeing the strong connection between the perpetuation of racism in society and schooling. I saw teachers who lacked an appreciation for MCAR education, lacked an understanding of its principles, and who lacked MCAR skills and knowledge and wanted to do something about it.

At first I gained a great deal of satisfaction from teaching MCAR at the university, but in time I began to develop a feeling of dissatisfaction. I slowly came to question its impact, not only on the individual teachers I worked with but on the educational system in general. I wondered about the impact of this class and other isolated MCAR teacher education efforts on the overall preparedness of teachers and student teachers to engage in MCAR education and these feelings led me to consider beginning a Ph.D. programme. After

looking at a number university Ph.D. offerings, I began work at the University of Southampton in fall 1990.

In September 1992 I took a one-year leave of absence from the VSB to work full time on my studies. At the end of that year I was offered and accepted a two-year term as a faculty associate in the PDP. I regarded it this as an opportunity for participant observation research. In 1995 I returned to the employment of the VSB where I am currently employed as special education teacher. I continue to teach Education 441 and give workshops throughout the province on MCAR education. I am still actively involved in university and community politics.

My professional and personal experiences then helped lead me to this thesis. As I think about the autobiography there seems to be several constants in my history which have impact on my work. I remain actively involved with issues of social justice and my commitments are largely to action oriented activities. I find working with people to be satisfying and enlightening. I have concentrated on anti-racism and, at least of late, my work has been with "my people", that is I work with other Euro-Canadians like myself. While people of colour have particular issues concerning racism, so do "white ethnics" and I find that it is with the latter group where I need to work by paying special attention to how racism, sexism, heterosexism, and abilityism, to name a few, are perpetuated both by social institutions and personal action alike. I have been concentrating my efforts to work with teachers, especially those in secondary schools. As Haig-Brown suggested in the conclusion to chapter 1, I have not over time reduced my commitments to issues of social justice.

Selected Critical Incidences

I began working towards a Ph.D. degree in the fall of 1990 and over the last six years I faced a number of problems associated with my research endeavors, several of these can be called critical incidences which significantly affected the course of my work. In this section I will address eight of these issues: 1) the selection of my focus of research; 2) role conflicts I faced; 3) my establishing the validity of the interview data; 4) the selection of the number of interviews; 5) my influence on the interviews; 6) taking my relationships for granted; 7) the interview process; and 8) maintaining confidentiality.

Selecting a Focus

My original conceptualisation of the research topic as I presented it for admission to the University of Southampton was for me to look at the attitudes, skills and knowledge of practicing teachers with regards to MCAR education and the implications of this for in-service education. I envisioned a research project where I would evaluate teachers in this way in the largest school district in BC, Vancouver.

I selected Vancouver because the district has over 7000 teachers and 50,000 children and has the oldest race-relations policy, as they call it, of any school district in Canada. It also has the largest ESL population, urban aboriginal population, and ethnically diverse school population anywhere in Canada. The VSB articulated policies which are consistent with the concepts of cultural pluralism long before the province had done so. I was interested in what these policies have to do with actual school practices and what could be done to better prepare teachers for MCAR education.

I felt that the district commitment to MCAR education was firmly in place, at least at the policy level and it seemed as if this might be an ideal basis for examining problems associated with the transition of MCAR policy to practice. I received verbal permission to undertake the study from the Vancouver Teachers Federation (VTF), the teacher's union in Vancouver, and from the research department of the VSB.

I held a small focus group session with ten secondary school teachers in order to "touch base" on the topic and to gain an understanding of the complexities involved with research on such an issue. I wanted to gain an understanding of the logistical problems associated with such an undertaking. From this session I developed an initial plan of action and returned to the union and the school district to obtain official sanction.

At that same time contract negotiations were taking place between the VSB and the VTF. These had reached a point where the union served strike notice on the district and I was told that the VTF was not interested in having me undertake the research because such information could be used against teachers in a number of ways such as in salary negotiations. I began to think again about my thesis topic and I started to search for potential alternatives; nonetheless, I held out hope that once an agreement was reached between the two parties resistance to my work would dissipate.

It was not long before it became obvious that the situation had deteriorated and the Vancouver teachers went on strike. Soon afterwards they were ordered back to work by provincial legislation and a lengthy period of enforced arbitration began. I spoke again to VTF officials and was again told that they would not consider my request for permission to undertake the research until there was a fair settlement.

As I noted, since the mid-1980s I had been teaching a course in MCAR education for SFU. My long involvement with teacher education at the university gave me access to faculty members and to programmes associated with teacher education. My personal interests in the preparation of teachers for MCAR education was beginning to shift from a focus on practicing teachers to a focus on student-teachers and from a focus on in-service education to one on pre-service education. Seeing the link between my proposed research topic and this shifting personal direction, and despite the fact that changing topics would present new challenges, I reconceptualised my research topic to focus on pre-service rather than in-service teacher preparation.

The shift in a focus or topic for the thesis was not without difficulty. I was angry at the situation and unsure of what to do next. I was unclear of how to approach the problem. Fortunately I received timely words of advice from my supervisor which put me again on track.

My next step I took was to contact the director of the PDP about by interest in examining pre-service teacher education at SFU as it related to MCAR teacher education. He welcomed such work by saying he had been thinking about the issue himself for some time and thought that solid research in the area would be beneficial. Taking this discussion as a positive sign, I contacted the dean of education and was granted access to the faculty. Following the chain of responsibility upward, so to speak, I received verbal approval from the dean of research and from the academic vice-president and written approval from the Ethics Committee of SFU.

Conflicting Roles

On more than one occasion I recognized the potential for problems to arise because of the different roles I was playing. When I applied for the faculty associate position I knew that if I were hired I would be an employee of the university at the same time as I was undertaking research on the university. I feared that issues of power differentiation between myself and the students might interfere with the collection of data from them and that my being an employee of the faculty might interfere with the reliability of interview data I collected from them. I increased my efforts to complete the student questionnaires and the faculty interviews before my appointment as a faculty associate began.

I was successful and in terms of my research with students, I was able to present myself to them on a student to student basis. Based on my discussions with a number of students at the time I held my follow-up interviews and reliability checks on the data. I am confident that I was successful and the data is reliable. In terms of my research with faculty, my being an employee of the university while undertaking interviews with students seems to have made a difference to no one but myself. Nonetheless, it made me feel relieved and resolved any issues which might have arisen with regards to employee-employer relationships.

Validity of the Interview Data

A third research issue I faced has to do with the overall validity of the interview data. Throughout the interview process I constantly asked myself if the stories and information people were relating to me were "true". I had read Denzin's (1991) work which discusses the myths that people create

through their stories and interviews when they retell the "truth". This raised considerable questions about my interview methodology.

I became attracted to the interview-as-conversation format because more can happen in such a situation than in the mere answering of pre-set questions. It was Apple's (1993) work which pointed out to me that interviews like mine allowed not only the development of deeper understandings, but also it allowed for the trivial and the unacceptable to emerge along with basic and fundamental properties, some of which may not fit "acceptable" standards. While it is argued that more acceptable answers are more likely to emerge from a closed-ended interview format, I rejected it in favor of the open-ended format which I felt would yield deeper insights.

Nonetheless, I was aware that the format I selected might also encourage the retelling of events and stories in a way which allowed for facts to more readily change. My common sense and the literature both told me this is true; that events can be made more horrendous or colourful, or less so. The interviewee's role in a situation and that which is seen as worthy of telling, or neglecting, is affected by the context and the method of the interview. Yet knowing that this happens does not remove the kernel of "truth" which remains, evidenced through the topics the interviewee selected to discuss with me.

In recognizing the overall problem associated with validly and my reliance on the interview, I decided not to depend solely on one format for data collection (Eisner, 1991) and I developed a more extensive research plan which included document analysis and my participation and observation along with the extensive open-ended interviews of a large sample of participants. In this way I endeavoured to triangulate each story and check it

against others stories and against more "objective data" as well as against my own observations.

The Numbers of Interviews

Another research decision I faced was over how many interviews were enough. I began with a perceived need to have the largest number of interviewees possible in order keep a check on the reliability of the data. In fact, I originally wanted to interview every faculty member who had been involved in the PDP during the past five years and every faculty associate. While I still feel that this may have been interesting and enlightening, it became obvious to my supervisor and to myself that I could not do this much interviewing. It would yield unworkable amounts of data. Through a lengthy process of analysing the characteristics of each interview group and through a categorisation of potential interviewees, I established an interview schedule with representative members of each group and reduced the total number of those interviewed to around 40% of faculty and faculty associates. This yielded some 90 hours of data, and thousands of hours of analysis.

My Influence on the Interview

I became aware that during an interview a simple response from me could encourage or discourage a particular direction from being taken or attitude being presented, the fifth example of research issues I faced. This was a hard lesson for me to learn but fortunately I learned it rather quickly.

My awareness of the problem came about when at one point in an interview I must have reacted to a faculty member's comments in such a way as to noticeably alter the relationship which was being developed between us. It started when she remarked that she "had already done everything in her

powers" to encourage MCAR issues to be addressed in the faculty. She immediately reacted to me by saying, "you don't think so, do you? What else can I do? You know who these people are." At that moment the interview took a turn in a direction away from where I had planned for it to go.

Fortunately, this was at my first faculty interview and I learned a great deal about my role in the interviewing process. I was in luck because I had known this individual for a number of years and was able to use our past experiences together to steer the conversation back in the direction I had wanted it to take. And I was able to schedule a second interview with her. At the second interview I purposefully redirected the discussion towards the points in question and I was better able to engage her this time. The point I am raising here is that I came to realize the importance of the interviewer as a conversational partner and not just as a one-sided data collector. Perhaps I had made a transition from the proverbial white-coated positivist to ethnographic researcher.

As I suggested earlier, my prior relationships with faculty and my prior roles in the PDP aided my data collection in a number of ways. Firstly, as noted, it allowed for trusting relationships to be developed with faculty, faculty associates and sessional instructors. They all were, after all, my colleagues in some way or another.

In terms of faculty, I had worked with many of them over the years and sat on many committees with different members, this due to my having served continuously on the university Academic Senate since 1984. My appointment as a faculty associate and my previous history as faculty associate, coordinator and sessional instructor aided in developing a sense of familiarity and belonging with all interviewees in these university groups. I

was regarded not as an outsider, but as one of them, at least in the case of faculty associates and sessionals.

For all university groups I was someone who could understand the 'givens' without endless discussion of what appeared to be obvious to the insider. In a way, the conversations-come-interviews went more directly to the pertinent issues, or as Eisner (1991) says, they provided a common context from which a deepening of meaning was allowed to take place.

My prior relationships and various roles in the faculty also aided in the analysis of documents. I was able to easily "share" experiences through a reading of the module binders and other PDP materials and to make meaning from the various notices and handouts given to students and staff and others. I understood the context and intentions of the documents and this gave me information not readily available from first hand information.

The reading of such documents gave me a better sense and a different perspective from my own about what was going on in the faculty. In a way, the documents gave me a window into module and faculty life and a way of finding out about ministry or College of Teachers policies and initiatives. I was able to use my knowledge as a participant when examining these documents which helped me to better understand the relationship of the past to the present.

Taking Relationships for Granted

However, problems did surface and it appeared as if I may have taken for granted my experiences as a classroom teacher and former school associate when I interviewed people from this group. Briefly, I thought my past as a school associate and teacher would immediately give me credibility with school associates. All of my interviews were designed to cover two broad

areas. For school associates I was interested in factual data regarding meetings and distributed information and their personal opinions and attitudes about MCAR education. I feel very confident that all the data regarding the first area were accurate because I more or less corroborated it with faculty associate interviews and student teacher questionnaires and through participant observation and document research.

There were, however, significant problems pertaining to the second purpose of the interviews, data on attitudes and perceptions. I lost confidence in the accuracy of some of my data and it seems I took for granted that my former roles would make me immediately trustworthy. However, I did not adequately account for feelings held by some school associates that I might be personally evaluating them. While this was not a problem with the other groups because I knew each faculty associate and faculty member personally and worked with many of them almost daily so that the interviews became extensions of previous and collegial relationships, this, however, was not the case with school associates.

When some of the school associates showed a reluctance to talk about issues dealing with attitudes and perceptions I thought they were expressing uncertainty. After I completed all fourteen interviews I was told by one school associate that she did not tell me everything. Apparently she was planning to apply for a faculty associate position and did not want to say anything that would jeopardize her chances of being hired. She regarded me as being a potential evaluator of her. As a result of her comments I attempted to solve this problem by contacting each of the thirteen others and rejecting any data of which I was uncertain.

With eleven of the thirteen I discussed the problem of accuracy and eliminated from the data information I had collected from the two I did not

speak with. With each of the eleven remaining individuals I met and explained what had happened and tried to again explain my intention and assure them that their identifies would remain confidential. I then asked if they felt the information they had given me during the interview was accurate and if they felt I should use it. Four of the eleven said they had not given me totally accurate answers regarding their attitudes and perceptions. I removed their data from my findings. One person did not want her answers to be included in the research after all. I eliminated her from the data and I decided to eliminate one other response because I was not satisfied that she had given me accurate data.

In all, I used data from only five of the fourteen interviews. I am confident the five accounts were accurate. Interestingly enough, I personally knew each of the five. There was a personal bond of trust. I learned the importance of developing that bond and have a number of ideas on how this could be done in the future, even in cases where there is little mutual history.

I should note that the reduction of data from fourteen to five, is not a major issue as far as this research is concerned. The data regarding school associate attitudes and perception is a minor part of the thesis and reducing the numbers from fourteen to five in no way affects the study. I tell this story to show which research lessons were learned and while it was a painful lesson for me, it was not a disaster.

The Interview Process

A seventh issue has do to with the questions I asked and the manner in which I asked them. As I previously noted, I undertook the initial field test prior to commencing employment in the faculty. From these field-tested questions I developed a comprehensive list of interview questions and

undertook a second field test by interviewing former faculty members. My supervisor advised me on how I might modify and improve this list of questions and I created what I thought was an acceptable list of questions, more than adequate for the task.

My reading of the literature should have told me not to be so sure, and it was during the first interview that I discovered that the questions themselves were not totally suited to the dialogue and discussion format which was the emerging form of interview. I needed to rethink the way the questions were asked and with the help of the literature I realized what I had needed was a list of my intentions or interview areas rather than the actual wording for each question.

Secondly, I also realized that I had to arrange for second interviews for two reasons: 1) in many cases I had to clarify an answer given or further collect data because I had forgotten to ask a question; but more so 2) I needed to clarify information because of data obtained from a subsequent interview with someone else. I was fortunate that I had the time, working situation and contacts which allowed me to follow up on initial interviews.

I learned, in time, to modify my entire approach to the interview process. I divided the questions into two areas, the first having to do with factual accounts of faculty practices and the second with attitudes and perceptions. Since it was the factual questions which were more likely to lead me to further clarification I asked these at the first interview session.

After completing all first interviews, and before beginning the second, I made a list of factual issues which needed clarification. Although at the second session I concentrated on the attitudes and perceptions, I also set aside some time to deal with any factual information which needed to be

addressed. Although this meant twice as many interviews, it helped me to better control the data and in the end it was less time consuming.

Interestingly enough, the need for a second interview virtually disappeared for most faculty associates and I had to make a judgment part way through the interview about whether there was enough factual knowledge to warrant dividing the interviews into two sessions or if I should proceed through all questions. In the end I had become quite adept at this.

In a few cases I needed to schedule third interviews, and in one case a fourth. These sessions were shorter in duration than first or second interviews and were used largely to clarify a single issue that arose when I was analysing the data.

Confidentiality

The eighth and last issue has to do with issues associated with confidentiality. While I told interviewees that any factual data used would cite them as the source, I also initially asked them if they wanted me to maintain confidentiality as it pertained to data about their attitudes and perceptions. Although seven of the eleven faculty and nine of the fourteen faculty associates said I could use their names on all data, I realized that I could not do so and maintain confidentiality for the others. It became evident that confidentiality regarding attitudes and perceptions had to be an all-or-none situation. Since I promised confidentiality to some, I had to keep it for all.

For this reason I decided to exclude from the thesis three useful quotes because they clearly indicate the person's identify. Although these three said I could use their names if I wanted, I could not allow their identities to be

known since it would significantly increase the chances that the identities of the others would be known.

I developed a process to work on this problem. After I completed a rough copy of the data I asked several former faculty members who had not been interviewed if they thought they could guess who was being quoted. I recorded their comments and compared them to the actual names of those interviewed. Although I had already reviewed the quotes myself and shortened or eliminated all or parts of those which were most obviously connected to a particular person, from the feedback I received I saw the need to shorten three other quotes.

Another issue of confidentiality had to do with reporting data collected from those who were interviewed for two different purposes; one for factual information because of an official role they played and one for information they gave as part of one of my interview group. For example, I interviewed the former director of the PDP once because of that role and once because he was a faculty member. It was in his second role, as a faculty member, where I needed to maintain confidentiality. I resolved this problem by using his actual name when reporting data gathered from him because of his directorship and I used a pseudonym, as I did with all faculty members, when I reported on data collected from him because of he was a member of faculty. Moreover, I separated the reporting of the data so it is impossible to tell which pseudonym was used for which named individual. To check to see if I had adequately maintained confidentiality, I had a proof reader see if she could find a link between the two sets of names, actual and pseudonym, and she could not do so.

Also in terms of confidentiality, I was asked not so long ago if the university minded if it was named in my research or if the faculty minded

being specially identified. This question caught me by surprise and I spent some time looking into the issue. Firstly, I had already received permission from the university Ethics Committee to undertake the research and to publish my results, and secondly, I was told by the registrar of the university, that the only information I could not use was that which was protected by law such as personnel data. He said that the university is a public institution and it can be identified in any research. In August, 1996 I spoke to the president of the university who agreed that he saw no reason why the name of the university and the name of the faculty should be kept confidential.

Conclusion

I have tried to limit my discussion to but a few highlights of my own life and to eight critical issues associated with my research. I have no doubt that I could write another hundred pages or so about the many research issues I faced, let alone another several hundred pages about myself! The purpose of my giving these brief sketches was to provide an enlarged context about the researcher and the research undertaken. Through these samples or examples I hope additional light is shed on the findings as reported and that it may deepen what the reader may gain from this thesis.

Appendix B
Interview Questions

I. Faculty Interview Questions:

Part 1: Demographic Data

1. Length of time with faculty.
2. Specialty areas.
3. Courses taught.
4. Nature of work with teacher education students.

Part 2: Practices (Open-ended discussion)

- Kinds of multicultural or anti-racist education activities in which the interviewee is personally involved.
- Kinds of activities, etc. that the interviewee does with students that are consider to be multicultural or anti-racist.
- Knowledge about other multicultural or anti-racist efforts being carried out elsewhere in the faculty or university.
- Does the interviewee think there should be multicultural or anti-racist teacher education at the pre-service level, and if so: 1) what does that entail, b) who would it be for; c) what is its content; d)how might it be organized, (e.g. as separate components or infused throughout the programme); e) who would teach it; f) should staff be hired specifically in the area and should these skills be included in general staff hiring criteria; g) should there be staff training in this area and what would it look like; h) how important is a field component to multicultural or anti-racist education; i) should a multicultural or anti-racist component be included in the criteria for school associate and placement selection; j) should multicultural or anti-racist goals be included in the PDP; and k) what would those goals be?
- In terms of the preceding discussion a) what does the interviewee think about PDP and its current MCAR teacher education offerings; b) are there any specific areas where PDP is doing a good job; c) Are they any areas where the PDP is lacking; and d) any thoughts on the reasons for this lack?

Faculty Interview Questions
(Continued)

Part 3: Policies (open-ended discussion)

- Is the interviewee aware of any multicultural or anti-racist public policies at the federal, provincial, school board or university level which affect teacher education in general?
- Is the interviewee aware of any faculty of education or PDP policies with regards to multicultural or anti-racist education?
- Does the interviewee remember any faculty-wide discussion, debates, presentations or decisions concerned with multicultural or anti-racist education?

Part 4: Conclusions (open-ended discussion)

- Does the interviewee think that any personally held views on the previous questions have changed over time, and if so how come?
- What does the interviewee think are the barriers to future growth of multicultural or anti-racist education in the faculty?

Session Instructor Interview Questions

Part 1: Demographic Data

1. Length of time with faculty.
2. Specialty areas.
3. Courses taught.
4. Nature of other work with teacher education students.

Part 2: Practices (open-ended discussion)

- Kinds of multicultural or anti-racist education activities personally involved in.
- Description of activities with student teachers which are considered to be multicultural or anti-racist.
- Knowledge of multicultural or anti-racist efforts elsewhere in the faculty or university,
- Does the interviewee think there should be multicultural or anti-racist teacher education at the pre-service level and: a) what would it entail; b) who would it be for; c) what would its content be; d) how might it be organized, e.g. as separate components or infused throughout the programme; e) who would teach it; f) how would it be included in the class the interviewee teaches; g) should a multicultural or anti-racist component be included in staff hiring; h) should there be staff training in this area; and i) if so, what would that training look like?

Part 3: Policies (open-ended discussion)

- Awareness of multicultural or anti-racist public policies which effect education at the federal, provincial, school board or university level.
- Aware of any faculty of education or PDP policies with regards to multicultural or anti-racist education.
- Knowledge of any faculty-wide discussion, debates, presentations or decisions concerned with multicultural or anti-racist education?

Part 4: Conclusions (open-ended discussion)

- Has the interviewee's views about the previous questions changed over time, and if so how and why?
- What does the interviewee think the barriers to future growth of multicultural or anti-racist education in the faculty are?

Faculty Associate Interview Questions

Part 1: Demographic Data

1. Length of time with faculty.
2. Specialty areas.
3. Modules worked in and courses taught.
4. Nature of work with teacher education students.

Part 2: Practices (open-ended discussion)

- Kinds of multicultural or anti-racist education activities the interviewee is personally involved in?
- Description of activities considered to be multicultural or anti-racist.
- Knowledge about what other multicultural or anti-racist teacher education activities taking place elsewhere in the faculty or university.
- Does the interviewee think there should be multicultural or anti-racist teacher education at the pre-service level, and if so: 1) what does that entail, b) who is it be for; c) what is its content; d) how might it be organized (e.g. as separate components or infused throughout the programme); e) who would teach it; f) should staff be hired specifically in the area and should these skills be included in general staff hiring criteria; g) should there be staff training in this area and what would it look like; h) how important is a field component to multicultural or anti-racist education; i) should a multicultural or anti-racist component be included in the criteria for school associate and school placement selections; j) should multicultural or anti-racist goals be included in the PDP; and k) what would those goals be?
- Did the interviewee receive any materials or information about multicultural or anti-racist teacher education?
- What does the interviewee think about the current multicultural and anti-racist teacher education offerings at SFU?
- Does the interviewee see any specific MCAR teacher education activities where the PDP is doing a good job? A poor job?

Faculty Associate Interview Questions
(continued)

Part 3: Policies (open-ended discussion)

- Awareness of any multicultural or anti-racist public policies at the federal, provincial, school board or university level which affect teacher education in general.
- Awareness of any faculty of education or PDP policies with regards to multicultural or anti-racist education.
- Knowledge of any faculty-wide discussion, debates, presentations or decisions concerned with multicultural or anti-racist education.

Part 4: Conclusions (open-ended discussion)

- Has any personally held views about the previous questions changed over time and if so how come?
- What does the interviewee think are barriers to the future growth of multicultural or anti-racist education in the faculty?

School Associate Interview Questions

Part 1: Demographic Data

1. Number of student teachers sponsored and when.
2. Specialty teaching area.
3. Nature of work with teacher education students.

Part 2: Practices (open-ended discussion)

- Kinds of multicultural or anti-racist education activities personally involved in.
- Description of activities with students considered to be multicultural or anti-racist.
- Does the interviewee: a) think there should be multicultural or anti-racist teacher education at the pre-service level; b) what should it entail; c) who should it be for; d) what should its content be; e) how might it be organized; f) how important is a field component; g) should a multicultural or anti-racist component be included in the criteria for school associate and placement selection and what should it be; and h) should there be multicultural or anti-racist goals in the PDP and what would they be?
- With regards to PDP and its current MCAR teacher education offerings: a) are there any specific areas where PDP is doing a good job; b) areas where MCAR teacher education is lacking; and c) what are the reasons for this?
- What materials or information about multicultural or anti-racist education and student teacher expectations did the interviewee receive?
- Did the interviewee attend any workshops in this area?

Part 3: Policies (open-ended discussion)

- Awareness of any multicultural or anti-racist public policies at the federal, provincial, school board or university level which might affect teacher education in general.

Part 4: Conclusions (open-ended discussion)

- Has the interviewees ideas about the previous questions changed over time and if so then how and why?

Appendix C

Student Teacher Questionnaires for Fall 1992 Graduating Students and Spring 1993 Beginning Student Teachers

Fall 1992 graduating student-teachers survey questionnaire

MULTICULTURAL ASSESSMENT:
FALL 1992
Parts 1 and 2

The purpose of this assessment is to gather information about your knowledge of multicultural issues in education. Your may remain anonymous. This paper will not be graded, nor will any answers be used in your evaluation; the results of this survey will be used to assess the performance of the PDP, not you. Please use your own personal identification code for this assessment.

This assessment is in two parts and can be completed over the next several weeks at your discretion and in consultation with your Faculty Associate.

My personal identification code is: _____

PART 1: Demographic Data:

1. Age group:
   - 18-21
   - 22-24
   - 25-29
   - 30-39
   - 40 and over

2. Educational background at PDP entry
   - 75 -90 credits
   - 90- 120 credits
   - Bachelor's degree
   - Bachelor's plus additional study
   - Master's degree
   - Master's plus additional study
   - Ph.D.
   - Other (please explain)

3. Circle one
   - Male
   - Female

4. What is your ethnic background:

5. Do you consider yourself a member of a cultural group? If yes, explain.

Fall 1992 graduating student teachers survey questionnaire

6. Have you ever taken Education 441-4 (Multicultural Education)? _____

   If so (check one)
   - on campus? _____ at Harbour Centre? _____
   - as a Distance Education course? _____

   When was it taken? (semester and year) _____
   Who was your instructor? _____

7. Which 401-402 module were you in? _____
   Which semester and year? _____
   Who was your Education 401-402 Faculty Associate? _____
   Who was your Education 405 Faculty Associate? _____

PART 2: PDP experiences:

1. Rate your multicultural experiences in PDP.

	strongly agree	agree	disagree	strongly disagree
a) In Education 401/02 **on-campus**:				
- Issues in multicultural education were adequately addressed.				
- I had ample opportunity to discuss issues in multicultural education.				
b) In the Education 401/02 **practicum**:				
- Issues in multicultural education were adequately addressed.				
- I had ample opportunity to discuss issues in multicultural education:				
c) In Education 405 **seminars**:				
- Issues in multicultural education were adequately addressed.				
- I had ample opportunity to discuss issues in multicultural education.				
d) In the Education 405 **practicum**:				
- Issues in multicultural education were adequately addressed.				
- I had ample opportunity to discuss issues in multicultural education:				
e) In Education 404 **courses**:				
- Issues in multicultural education were adequately addressed.				
- I had ample opportunity to discuss issues in multicultural education.				

Fall 1992 graduating student teachers survey questionnaire

PART 2: PDP experiences (continued):

2. Which courses did you take during the Education 404 semester?

name of course	year, semester, session
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

3. Apart from Education 441-4 (Multicultural Education), did any of these courses specifically address issues of multicultural education? _____

   If so, please briefly describe how it was done, over what period of time, and by whom, e.g. instructor, students or outside speaker.

4. During Education 401-402 did you have any formal workshops or seminars on multicultural education or multiculturalism?

   If so, please describe the nature and duration of each session, and indicate who made the presentation, e.g. instructor, students or outside speaker.

Fall 1992 Graduating student teachers survey questionnaire

5. During Education 401-402 was multicultural education addressed in any informal manner?
   If so, describe how this was done, over what time period, and by whom.

6. Were multicultural education issues addressed in the 401-402 practicum?
   If so, how was this done, over what time period, and by whom (e.g. faculty, faculty associate, school district staff)?

7. During Education 405 did you have any formal workshops or seminars on multicultural education and multiculturalism?
   If so, please describe the nature and duration of each session, and indicate who made the presentation, e.g. instructor, students or outside speaker.

Fall 1992 Graduating student teachers survey questionnaire

8. During Education 405, was multicultural education addressed in any informal manner?
   - If so, describe how this was done, over what time period, and by whom.

9. Were multicultural education issues addressed in the Education 405 practicum?
   - If so, how was this done, over what time period, and by whom (e.g. faculty, faculty associate, school district staff)?

10. Were issues of racism or anti-racism addressed in Education 401-02, Education 405, or in any of the Education 404 courses you took? If so, please say in which courses and briefly describe how it was done, over what period of time, and by whom.

11. Are you willing to be interviewed regarding multicultural education?
    If so, what is your name phone number

Spring 1993 - Beginning student teachers survey questionnaire

MULTICULTURAL ASSESSMENT; SPRING 1994

This assessment is designed to gather information about your knowledge of multicultural issues in education. Your identify will be kept confidential. This paper will not be graded, nor will any answers be used in your evaluation; the results of this survey will be used to assess the performance of the Professional Development Program, not you.

PART 1: Demographic Data

1. Age group:
   - 18-21
   - 22-24
   - 25-29
   - 30-39
   - over 40

2. Educational background at PDP entry
   - 75 -90 credits
   - 90- 120 credits
   - Bachelor's degree
   - Bachelor's plus additional study
   - Master's degree
   - Master's plus additional study
   - Ph.D.
   - Other

3. Circle one
   - Male
   - Female

4. What is your ethnic background:

5. Do you consider yourself a member of a cultural group? If yes, please explain.

6. Have you ever taken Education 441-4 (Multicultural Education)? If yes:
   1) on campus? 2) Harbour Centre? 3) Distance Education?
   When was it taken? Who was your instructor?

7. Not including Education 441-4, did any of your university courses specifically address issues of multicultural education?
   If so, which issues were covered and how was it done? (Include details as to the amount of time spent on each issue and who did the presenting, i.e. instructor, students, or outside speaker)

Spring 1993 - Beginning student teachers survey questionnaire

Part 2: Assessment of multicultural knowledge

1. What does multicultural education mean to you?

2. Do you think multicultural issues should be addressed in the schools.
   Why or why not?

3. In which ways does culture and ethnicity impact on education?

4. Do you know what the B.C. curriculum says about multicultural education, (e.g. the primary, intermediate, and graduate documents; curriculum guides)
   If so, then what?

5. In which ways do schools meet the mandate of multicultural education?

6. What are the basic tenets of Canadian multiculturalism and how might these tenets affect education?

7. In which ways do multiculturalism and cultural pluralism differ from other philosophical positions regarding the management of diversity?

8. Which provisions from the Canadian multiculturalism act of 1988 are most important to education and why?

9. Describe the way the hidden or latent curriculum is significant to ethnic, cultural, or social differences?

10. What are the causes of prejudice and racism?

11. How can the school deal with prejudice and racism?

12. What can the teacher do to bring about equity among diverse cultures and social groups in society?

13. Are you willing to be interviewed regarding multicultural education?
If so, what is your name phone number

Appendix D

List of Interviewees

I. Specific Purpose Interviews

name	position	month(s) of interview
Doug Smart	Registrar, College of Teachers	1994/Sept. & 1996/June
Sam Fillipoff	Coordinator, B.C.T.F. Program on Racism	1994/Sept. & October
Sandy Dawson	Director, PDP (1985-1995)	1993/Sept., 1995/January, 1995/April & 1996/May
June Beynon	Director, PDP (1982-1985)	1993/Aug. & 1994/May
Selma Wasserman	Director, PDP (current)	1993/July & 1995/May
Leone Prock	Director, Undergraduate Programs	1994/July & 1995/May
Robin Barrow	Dean, Faculty of Education	1993 July, 1994/May & 1995/May
Bill Seywell	Past President, SFU	1993/Dec. & 1994/Jan.
John Stubbs	Current President, SFU	1996/May
Diane Kelso	Director of admissions, PDP	1993/June, 1995/July and 1996/April
Donalda Meyers	Assistant Director of Undergraduate Programmes	1993/June, 1994/Sept. and Nov., and 1995/June
Kaui Keliipio	Former coordinator for the diversity module, PDP	1993/July, 1994/Sept. & 1995/Jan. & May
Norma Evans	Former coordinator for the PDP	1993/July-August & 1995/Jan. & May
Diane Dagenais	Chair of the Access and Development Committee	1994/June, 1995 May & 1996 Jan. & April
Celia Haig-Brown	Faculty member	1994/June
Laura Scholenfield	Tutor/Marker for Educ. 441	1995/May
Marela Dichupa	Tutor/Marker for Educ. 441	1995/May
T. Leveal (pseudonym)	Tutor/Marker for Educ. 441	1995/May

Table 12 (a)

Formal Special Purpose Interviews

II. Faculty Interviews

A. Composition of the Faculty of Education as of May, 1993

faculty	+ 5 years at SFU	- 5 years at SFU	Taught in PDP in last 5 years	Current Leadership role
n=43	27 63%	16 37%	22 51%	4
male = 24 56% of all Fac	19 79% of males 44% of all Fac 70% of all with + 5 years	5 21% of males 11.5% of all Fac 31% of all with - 5 years	12 50% of males 28% of all Fac 54.5% of all who taught in PDP	2 50% of leaders
female = 19 44% of all Fac	8 42% of female 19% of all Fac 30% of all with + 5 years	11 58% of female 25.5% all Fac 69% of all with - 5 years	10 52% of female 23% all Fac 45.5% of all who taught in PDP	2 50% of leaders

Table 12 (b)

Composition of the Faculty of Education

B. Potential Interviewee List, Faculty Group

The potential interview list for the faculty group was n= 26. This included all 22 faculty who had taught in the PDP during the past five years plus the four faculty who held in leadership roles, two of whom, one male and one female, had not taught in the PDP in the past five years while the other two had.

C. Actual Interviewee List, Faculty Group

Eleven, six males and five females, were interviewed and this figure corresponded approximately to the 56% to 44% split between male and female in the faculty. Interviewees were selected according to the following criteria:

1. Two of the six males selected to be interviewed were from the leadership group and each had five or more years experience in the faculty. Of the four other males, three of those selected had five or more years experience at SFU and one had less than five years experience. The ratio of

five or more years experience to less than five years experience of the interviewee group closely approximated the 79% to 21% split in the faculty between those males with five or more years experience and those males with less than five years experience at SFU.

2. Two of the five females selected were from the leadership group, each had five or more years experience in the faculty. Three others had less than five years experience in the faculty. The ratio of interviewees with five or more years experience in the faculty to those with less than five years experience closely approximated the 42% to 58% split in the faculty between those females with five or more years experience and those females in faculty with less than five years experience at SFU.

D. Pseudonyms, Demographic Profiles and Dates of Interviews

The actual interview dates are significant since I circulated a schedule of interviews in the faculty. A disclosure of the exact dates could break down my attempts at maintaining confidentiality and therefore this information is not given. All interviews with the faculty group were held between June 3, 1993 and September 5, 1993.

Pseudonyms		profile	# of interview sessions
1.	F. Carry	male, less than 5 years	2
2.	F. Barge	male, more than 5 years	2
3.	F. Mann	male, more than 5 years	3
4.	F. Mass	male, more than 5 years	2
5.	F. Hara	male, more than 5 years	2
6.	F. Pede	male, more than 5 years	1
7.	F. Betton	female, less than 5 years	2
8.	F. Wett	female, less than 5 years	2
9.	F. Prant	female, more than 5 years	3
10.	F. Tooth	female, more than 5 years	2
11.	F. Burton	female, more than 5 years	4

Table 12 (c)

Interview Pseudonyms and Profiles - Faculty Group

III. Faculty Associate/Coordinator Interviewees

A. Faculty Associate Composition as of September 1993.

	Faculty associates	Coordinators	Total for Group
Total	27	5	32
• returning	15	3	18 (or 56%)
• beginning	12	2	14 (or 44%)
Female	19	5	24 (or 75% of total)
• returning	13	3	16 (or 66% of female and 50% of total)
• beginning	6	2	8 (or 33% of female and 25% of total)
Male	8	0	8 (or 25% of total)
• returning	2	0	2 (or 25% of male and 6% of total)
• beginning	6	0	6 (or 75% of male and 19% of total)

Table 12 (d)

Composition of Faculty Associate Group

B. Actual Interview List, Faculty Associate Group

In this thesis I have treated coordinators and faculty associates as a single group and refer to them as the faculty associate group. This is because the coordinator and faculty associate roles are quite similar in terms of: 1) their relationship to the faculty; 2) their work with student teachers; and 3) their contracts with the university. They are both referred to as faculty associates by the personnel department. They do differ somewhat in that coordinators are responsible for the placement of student teachers for the field component of the PDP year and coordinators have certain administrative responsibilities.

Fourteen of those from the faculty associate group were selected for interviews so that the ten females and four males who were interviewed approximated the 75% to 25% split among female and male split faculty

associates. Eight of those interviewed were returning faculty associates and six were in their first year and this approximated the 56% to 44% split between returning and first year faculty associates at SFU. Of the ten females selected, seven were returning and four were in their first year and this approximated the 66% to 33% split between returning and first year female faculty associates. Finally, of the four males interviewed, one was returning and three were in their first year and this too corresponded to the split between returning male and first year male faculty associates at SFU.

C. Pseudonyms, Demographic Profiles and Dates of Interviews:

The actual interview dates are significant so that the disclosure of the exact dates of each interview could break down my attempts at maintaining confidentiality. All interviews with the faculty associate group were held between September 5, 1993 and January 28, 1994 as per Table 12 (e) below.

pseudonyms	profile	number
A. Ira	faculty associate - female - return	2
C. Biker	faculty associate - female - return	2
C. Kelli	faculty associate - female - return	3
C. Even	faculty associate - female - return	1
A. Sparkles	faculty associate - female - return	2
A. Dock	faculty associate - female - return	2
A. Jack	faculty associate - female - return	1
A. Vickey	faculty associate - female - new	2
A. Borgey	faculty associate - female - new	1
A. Carrey	faculty associate - female - new	1
A. Larry	faculty associate male - return	2
A. Bicken	faculty associate male - new	1
A. Harry	faculty associate male - new	1
A. Joy	faculty associate male - new	1

Table 12 (e)

Interview Pseudonyms and Profiles - Faculty Associate Group

III. Interviews with Sessional Instructors

A. Sessional Instructors in the Faculty of Education as of May, 1993

A.	All sessional instructors in the faculty of education	21
B.	Those who held undergraduate positions:	19
	• those who held 2 or more positions in the past: male = 8, female = 4	12
	• those who held less than 2 positions in the past: male = 3, female = 4	7

Table 12 (f)

Sessional Instructors, May 1993

B. Actual Interview List, Sessional Instructors

From the list of 21 sessional instructors in the faculty on May 3, 1993, nineteen were teaching undergraduate courses available to PDP students. Eight were selected for interviews including five who were also faculty associates. Of the eight selected: a) five had held sessional positions two or more, three had not; and b) five were males, three were females. Of the females, two had been sessional instructors less than two times and one had been a sessional two or more times. For the male group, four had been sessional instructors two or more times and one less than two times.

C. Pseudonyms, Demographic Profiles and Dates of Interviews

Only one direct quote for a sessional instructor is given in this thesis and that person's pseudonym is *I. Block*, (a male sessional instructor with more than two previous appointments). Seven of the eight sessional instructors were interviewed between May 5, 1993 and August 3, 1993 and one was interviewed in October, 1993. In cases where a person was both a sessional instructor and a faculty associate, interviews about each role were held at a different times but repeat questions were not asked.

IV. Interviews with School Associates (SA)

A. School Associates who worked with student teachers (1993-1994)

	Elementary School Associates	Secondary School Associates	Total
• total	179 (72%)	71 (28%)	250
• female	156 - 62% of total SA - 87% of elementary SA	36 - 14.5% of total SA - 51% of secondary SA	192 (77%)
• male	24 - 10% of total SA - 13% of elementary SA	34 - 13.5% of total SA - 49% of secondary SA	58 (23%)

Table 12 (g)

School Associate Group: 1993-94 School Year

B. Actual Interview List and Reporting Lists

Fourteen interviews were held, ten with elementary school associates (eight female two male) and four with secondary school associates (two male and two female). This roughly corresponded to the demographics for the group as a whole according to male and female and their elementary and secondary school teaching responsibilities. However, only five interviews were included in the final reporting. Those included in this final group consisted of three elementary school associates, two female and one male, and two secondary school associates, one male and one female.

Five faculty associates had been former school associates and background information was gathered from them during their faculty associate interviews. This information was used to corroborate the data.

C. Pseudonyms, Demographic Profiles and Dates of Interviews

The actual interview dates are significant so that the disclosure of the exact dates of the interviews might break down my attempts at maintaining confidentiality. All interviews with the school associate group were held between January 28, 1994 and July 5, 1994. I have included the number of interview sessions for each interviewee along with their pseudonyms and profiles.

pseudonyms	profile	number of interviews
S. Poi	female, elementary	2
S. Read	female elementary	2
S. Drake	female secondary	2
S. Able	male, elementary	2
S. Joe	male, secondary	2

Table 12 (h)

Interview Pseudonyms and Profiles - School Associate Group

Appendix E

List of Documents, Memorandums, Handouts, Etc.

List of Documents, Memorandums, Handouts, Etc.

Access and Development Committee Internal E-mail correspondence[1]

An Introduction to Classroom Observations for School Associates and Student Teachers [1] (no date given, this was collected in 1993 and was still in use as of September, 1996)

Blueprint for Professional Development[1] (no date, this was from 1993 and was in use as of September, 1996)

Draft Outline for E.S.L./ Multicultural Orientation for Faculty Associates, June 3, 1989.[1]

Education 441 Lecture Notes[1]: Fall 1991, 1992, 1993, 1994, and 1995.

Education 441 Course Outline[1]: Summer, Fall, 1992; Spring, Summer, Fall 1993, 1994, 1995 and 1996.

Education 401/402 Final Evaluation Form[1] (no date given, this was collected in 1993 and was still in use as of September, 1996)

Education 405 Final Evaluation Form[1] (no date given, this was collected in 1993 and was still in use as of September, 1996)

Faculty Associate Forum, Minutes of Forum Meetings: (Yearly binders of Minutes from Faculty Associate Forum meetings) 1990-1991, 1991-1992, 1992-1993, 1993-1994, 1994-1995

Faculty of Education, Minutes of Faculty Meetings (Yearly binders holding the Minutes of Faculty Meetings) 1991, 1992, 1993, 1994 and 1995)

Module Reports:

Diversity Module Reports (sometimes referred to as Intermediate Module B)[1] - Spring 1991, Spring 1992, Spring 1993, Spring 1994, Spring 1995

Early Childhood Education Module Reports - Spring 1992, Spring 1993

Fine Arts Module Reports - Spring 1992, Spring 1993,

Fine and Performing Arts Reports- Fall 1994, Spring 1995

French Module Reports - Fall 1991, Fall 1992, Fall 1993, Fall 1994, Fall 1995

Inner City Module Reports - Fall 1992, Fall 1993, Fall 1994

Intermediate Module Reports - Spring 1991, 1992, 1993, 1994, and 1995

Langley Module Reports - Fall 1992, Fall 1993, Fall 1994, Fall 1995

Secondary Module Reports - Spring Semesters 1991 to Spring 1995

Surrey Module Reports - Fall 1994

Trinity-Western Module Reports - Fall Semesters 1991 to Fall 1995

Profiles of Teaching Competency[1] (Revised 1994 version)

PDP Handbook 1993/94

PDP Handbook 1994/95

PDP Handbook 1995/96[1]

Recommendations on Teacher Education As Adopted by the Representative Assembly of the B.C. Teachers' Federation[1] October 26, 1991

Report to the College of Teachers on Teacher Education in British Columbia - British Columbia College of Teachers, July 1991[1]

Roles and Responsibilities in PDP[1] (no date given, this was collected in 1993 and was still in use as of September, 1996)

Program Options[1] (Student selection checklist and module description for those entering PDP)

SFU Calendar 1994

SFU, Centre for Distance Education, Multicultural Education Study Guide (1992)[1]

SFU, Centre for Distance Education, Multicultural Education Course Reader (1992)[1]

Student Placement Request Form[1]

Undergraduate Programs Committee Course Outlines: Semester by Semester binders of course outlines as submitted by instructors from Fall 1991 to Summer 1996.

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1 Either the entire document or selected samples from the document are included in Appendix F.

Appendix F
Sample Documents

1.	PDP Handbook 1995/96: (table of contents, pp. 1-6, 8-10, 13-16, and 18-19).	373-391
2.	Program Options - handout to students, 1996.	392-393
3.	Education 401/402 Final Evaluation Report Form.	394
4.	Education 405 Final Evaluation Report Form.	395-397
5.	Student Placement Request Form.	398-402
6.	An Introduction to Classroom Observations for School Associates and Student Teachers: (Cover Page observation focus, possible foci for data gathering).	403-405
7.	Roles and Responsibilities	406
8.	Profiles of Teaching Competency.	407-413
9.	Access and Development Committee E-mail. a) from Kaleen Toohey to the Access-Development Committee, February 1996. b) from June Beynon to the Access-Development Committee, February 1996. c) from Diane Dagenais to the Access-Development Committee, April 1996.	414-417
10.	Education 441 Lecture Notes, September 12, 1994: (pp. 1-3). Education 441 Lecture Notes, October 10, 1994: (pp. 1-3).	418-422
11.	Bill 39 - 1993 Multiculturalism Act.	423-426
12.	Memos and letters: November 13, 1992 to faculty associates regarding student questionnaires; December 14, 1992 to faculty associates regarding arrangements for student questionnaires; Letter sent between February 22 and March 30, 1993 to faculty members regarding interviews; Letter sent August 28, 1993 to faculty associates regarding interviews; Letter sent to school associates September, 1994 regarding interviews; Letter sent to selected individuals January, 1993 to March 1996 regarding interviews.	427-432
13.	Request for Ethical Approval of Research, September, 1992.	433-435
14.	Informed Consent by Subjects.	436
15.	Distance Education Course Reader 1992, Multicultural Education: (Title page, Table of Contents Volume 1, Table of Contents Volume 2)	437-449
16.	Draft Outline for E.S.L./Multicultural Orientation For Faculty Associates, June 5, 1989.	450-452
17.	Policies of the British Columbia College of Teachers as per January, 1994: (pp. 48-51).	450-455
18.	Draft Guidelines to School Districts, Province of British Columbia, 1994: (Table of Contents, pp. 1-3)	456-459

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Copy of the PDP Voluntary Withdrawal Form
Copy of the PDP Recommended Withdrawal Form
Campus Map

GOALS FOR THE PROFESSIONAL DEVELOPMENT PROGRAM

The Professional Development Program is dedicated to the development of outstanding teachers—ethically responsible, competent professionals who are committed to preparing children to live as decent, informed, knowledgeable participants in a democratic, pluralistic society.

The list of goals for the Professional Development Program found on the next two pages does not include everything that competent teachers do. It does, however, represent those professional characteristics that we in this faculty consider to be very important. That is why professional development experiences in the program are organized around the promotion of these goals. The goals also represent the criteria upon which students' work will be evaluated.

We do not expect that students will have "reached" these goals at the end of their professional year. Competence is not something that appears in a flash, like a thunderbolt, upon the program's completion. Rather, it occurs in gathering power that evolves steadily, over a professional lifetime. That is why the goal statements are not phrased as final accomplishments—behaviors to be seen unequivocally in student performance. Instead, they are presented as professional pathways that allow for student growth to be assessed in relation to their progress on these pathways. What is considered "significant" growth in a student's professional development is, of course, determined by thoughtful and judicious evaluative procedures.

The first page of goal statements represents the kinds of characteristics that we consider to be hallmarks of the professional educator. The second page includes those characteristics that are examined more closely in classroom assignments.

Goals Related to the Development of Teachers as Educators

1. The development of a clear, coherent and justified view of education that enables one to: understand the place of education in an open, pluralistic and caring society; determine the content, methods and institutional arrangements that are relevant, worthwhile and appropriate for the education of children; have a personal vision of what one can achieve as an educator; understand how schooling and other institutions influence students.

2. The development of a clear commitment to: respect students as persons with varied interests, backgrounds, points of view, plans, goals and aspirations; care about students and their individual development; uphold standards of excellence inherent in various forms of inquiry; uphold the principles that ought to govern a civilized, democratic and pluralistic community; establish and maintain ethical and professional working relationships with all members of the educational community.

3. The development of clear commitment to lifelong learning manifest in: openness to alternatives and possibilities; reflective practice; engagement in dialogue and collaboration with colleagues, students, parents and others in the educational community; ability to form and reform ideas, methods, techniques; setting an example to students; stimulating students to be continuous learners.

Goals Related to the Development of Effective Classroom Practices

1. The development of ability to create opportunities for learning that are: engaging and imaginative; significant and relevant to pupils' educational development; intellectually challenging; sensitive to issues of social equity and cultural diversity; appropriate to building habits of sound thinking; responsive to students' individual learning needs; reflective of growing understanding of what goes on in the classroom; consonant with learning goals.
2. The development of ability to put educationally sound curriculum ideas into practice in well-organized ways.
3. The development of knowledge about teaching subjects, about how individuals and groups of students learn, and about evaluation practices that enhance learning.
4. The development of ability to be thoughtful and sensitive observers of what goes on in the classroom.
5. The development of ability to use evaluation and assessment practices that: use evaluative data as a means of furthering student learning; appreciate the subjectivity of evaluative assessments; make use of varied evaluative practices that are congruent with learning goals; respect the dignity of each learner; show understanding of the moral implications of evaluation and assessment practices; promote self-assessment.
6. The development of ability to use classroom interactions that: show caring and respect for every student; encourage learners to clarify and examine their ideas; are authentic, unpretentious and honest; communicate openness, a tolerance for uncertainty, and appreciation of the spirit of inquiry.
7. The development of appreciation for and skill in organizing harmonious working groups, and interpersonally sound working relationships among students.
8. The development of ability to observe, understand and respond respectfully to students with learning difficulties.
9. The development of appreciation for and ability to be flexible about curriculum—recreating, re-inventing, re-constituting, and discarding practices that have been observed, upon reflection, to be inappropriate to individual and group learning needs.

INTRODUCTION TO THE PROGRAM

The Professional Development Program (PDP) in the Faculty of Education at Simon Fraser University is a three semester program that involves twelve months of study. The program is made up of a combination of practicum experiences and university coursework that are integral in the promotion of understanding of important educational ideas and their application to classroom practice. When student teachers complete the program, they are recommended to the College of Teachers for a British Columbia Teaching Certificate.

Students wishing to teach in elementary schools may apply for admittance to the program after a minimum of five semesters of course work—two and a half years of college or university study. Students who plan to teach in the secondary schools must have completed a degree by the time they begin the PDP, if their degree is not from Simon Fraser University. Those students taking an SFU degree must have completed a minimum of 106 credit hours **one semester** in advance of being considered for admission to PDP.

Design of the Program

The Professional Development Program consists of several <u>modules</u> each enrolling a small group of students. While each <u>module</u> tilts toward a general or particular curriculum orientation, all modules are committed to the same overall Professional Development Program goals. Upon entry into the program, students are asked to make a choice with respect to their module option, and they normally remain with the module throughout the three PDP semesters. While modules may vary, depending on staff schedules, students are likely to find some of the following modular orientations: French; Fine and Performing Arts; Physical Education; Multicultural; Early Childhood; Primary/Intermediate; Secondary. Students may also elect to work in one of several on-site Professional Development School Modules, in Langley, Surrey, or Vancouver. In addition, several External PDP sites operate to provide professional development work for students in areas of the province remote from campus.

Whichever module is chosen, the three-semester Professional Development Program includes the following components:

EDUCATION 401/402 (Integration of theory and practice)

During Education 401 and 402, students engage in the study of teaching through the integration of in-classroom practicum experiences combined with on-campus or on-site instructional seminars. This integrated experience makes it possible for students to grow in their understanding of the relationship between educational theory and classroom practice.

As part of their Education 401 experiences, students are normally teamed in pairs and assigned to a classroom teacher (School Associate). As part of Education 402, students begin the study of the literature of education and engage in seminars that examine educational issues. They may also attend curriculum workshops, to become familiar with a wide variety of educational resources. As an important part of the Education 401/2 experience, students begin to make meaning of the vast and complex world of educational practice, and to have this meaning informed by extensive study of the literature and by thoughtful, reflective discourse.

EDUCATION 405 (Teaching semester)

In Education 405, students are assigned to a classroom for 10 - 12 weeks of student teaching. During this semester, the School Associate and Faculty Associate provide help and guidance, as well as make assessments of the student's growth toward the achievement of standards of professional competence.

EDUCATION 404 (Coursework semester)

The new policies for Education 404 are pending Senate approval.

Education 404 is a "professional coursework" semester of the Professional Development Program. During this semester students are required to take **education** courses that will further promote their professional development. For many students, it is the final semester of study prior to teacher certification.

While the course number 404 is the official designation for this semester of coursework, it is not a course per se, but an "umbrella title" for all the coursework taken during this semester.

It is each student's responsibility to become familiar with the goals and requirements of Education 404 and to undertake professional courses that meet individual professional requirements, as well as personal interests.

N.B. The information included here is intended to supplement what appears in the university calendar, rather than replace it.

EDUCATION 404 GOALS

During Education 404, students are required to complete at least 14 semester hours of professional coursework that allows them to:

- fulfill professional requirements for teacher certification and/or,
- study educational philosophies and theories and examine their relationship to classroom practice and/or,
- investigate approaches to teaching in curriculum areas of the schools and/or,
- extend knowledge in relevant curriculum areas and,
- continue to meet all Professional Development Program goals, including the demonstration of literacy in both verbal and written work

EDUCATION 404 REQUIREMENTS

- A minimum of 14 semester hours of professional coursework must be completed during Education 404 regardless of the student's academic background.
- A minimum cumulative grade point average of 2.0 must be achieved during Education 404 in order for the Faculty of Education to recommend a student for teacher certification.
- Students are required to spend at least six weeks at the Burnaby campus.

N. B. A maximum of two courses may be transferred from another institution to form a part of Education 404. Students interested in arranging for approval of transfer credits should contact the Office of the Registrar and request a Letter of Permission.

A maximum of two Distance Education (correspondence) courses may form part of the Education 404 course selection. These courses are offered during the Regular Summer Semester (13 weeks, May through August).

PLANNING EDUCATION 404

In planning for Education 404 you should:

1. Consult with the members of the instructional team of your module (Faculty Associate, faculty member, School Associate) to assess your professional needs in order to:
   a) determine those curriculum areas requiring additional work and study
   b) identify areas in which you wish to build your expertise
   c) examine new instructional strategies
   d) fulfill requirements for education minors
2. Attend one or more information sessions held for PDP students during the semester, or contact the Undergraduate Advising Office (Room 8625 MPX) if you require further assistance in your course planning.

PROGRAM OPTIONS IN THE PDP

1. CAMPUS PROGRAMS

EDUCATION 401/402 MODULES

During Education 401/2, students are placed in small modular arrangements, consisting of either 16 or 32 students. Each module of students works with an instructional team of one or two Faculty Associates and a faculty member. While each module tilts toward a particular thematic orientation, all modules are committed to the same goals in the preparation of student teachers. In all modules, students will participate in experiences that:

- integrate educational theory and practical in-school experience
- promote understanding of classroom practice, including learning to observe and understand the dynamics of classroom life; become familiar with curriculum development and instructional strategies; plan for instruction; learn how to work with large and small instructional groups
- promote development in reflective practice, including the ability to make thoughtful and perceptive self-assessments of one's own professional development, as well as the ability to understand the relationship between educational goals and classroom practices
- extend awareness of the roles and responsibilities of teachers
- reflect on those personally held educational beliefs and values that lie behind educational decisions
- normally team students in pairs for the Education 401 classroom practicum

September Intake Options: Lower Mainland modules

Students who enroll in the Fall '95 semester follow this professional sequence:

Fall Semester	Spring Semester	Summer Semester
Sept. – Dec.	Jan. – April	May – August
Education 401/2	Education 405	Education 404

A. The following module options are offered to Fall entry students:

French Programs: Campus site (enrolling 32 students)
INSTRUCTIONAL TEAM: Diane Dagenais & Andre Obadia (faculty); Jeannine Vinet & Daniel Demers (Faculty Associates);
Josette Desquins (Coordinator)

Fine and Performing Arts (Secondary): Campus site (enrolling 16 students)
INSTRUCTIONAL TEAM: Slava Senyshyn (faculty); Christine McCuaig (Faculty Associate); Alannah Ireland (Coordinator)

General (Elementary): Trinity Western site (enrolling 32 students)
INSTRUCTIONAL TEAM: Marv Wideen (faculty); Liz Howell & Janine Reid (Faculty Associates); Josette Desquins (Coordinator)

Inner City Professional Development School Module:
(ELEMENTARY/SECONDARY): VANCOUVER SITE (ENROLLING 32 STUDENTS)
INSTRUCTIONAL TEAM: Dennis Sumara (faculty); Penny Lewis & Carol Lodge (Faculty Associates); Josette Desquins (Coordinator)

Re-entry: Campus site (enrolling 18 students)
INSTRUCTIONAL TEAM: Selma Wassermann (faculty); Denis Fafard & Paul Odermatt (Faculty Associates); Alannah Ireland (Coordinator)

General (Secondary): Campus site (enrolling 32 students)
INSTRUCTIONAL TEAM: Rina Zazkis (faculty); Ken Murray & Michael Josiah (Faculty Associates); Alannah Ireland (Coordinator)

General & PE (Elementary): Campus site (enrolling 32 students)
INSTRUCTIONAL TEAM: Steve Smith (faculty); Susan Viccars & Paula Chmilar (Faculty Associates); Josette Desquins (Coordinator)

Langley Professional Development School Module: (Elementary)
LANGLEY SITE (ENROLLING 16 STUDENTS)
INSTRUCTIONAL TEAM: Kelleen Toohey (faculty); Jennifer Brereton (Faculty Associate); Josette Desquins (Coordinator)

Mosaic (Secondary): Campus site (enrolling 32 students)
INSTRUCTIONAL TEAM: Stuart Richmond (faculty); David Estergaard & Dana Meronuk (Faculty Associates); Alannah Ireland (Coordinator)

Surrey Professional Development School Module: (Elem/Sec)
Surrey site (enrolling 32 students)
INSTRUCTIONAL TEAM: Meguido Zola (faculty); Joanne Holme & Harold McAllister (Faculty Associates); Alannah Ireland (Coordinator)

Teaching as Decision Making Module: (Elementary): campus site
(enrolling 32 students)
Instructional TEAM: Selma Wassermann (faculty); Maureen McAllister & Pat Horstead (Faculty Associates); Alannah Ireland (Coordinator)

January Intake Options: Lower Mainland modules

Students who enroll in the Spring '96 semester follow this professional sequence:

Spring Semester	Summer Semester	Fall Semester
Jan. – April	May – August	Sept. – Dec.
Education 401/402	Education 404	Education 405

N. B. The Lower Mainland program enrolls students in both the Fall & Spring Semesters. External Programs enroll students only in the Spring.

Other than the different sequencing for Education 404 and Education 405, students enrolling in the Spring Semester follow the same professional pathways as do those who enter in the Fall. (Please see above for a detailed discussion of professional experiences.)

The following **module options** are offered to Spring entry students:

Early Childhood: Campus site (enrolling 32 students)
INSTRUCTIONAL TEAM: TBA (faculty); Kathie Cornell & Corey Denos (Faculty Associates); Laura Bickerton (Coordinator)

General & Multicultural (Primary/Intermediate): Campus site (enrolling 32 students)
INSTRUCTIONAL TEAM: June Beynon (faculty); Sue Reynolds & Gary Squire (Faculty Associates); Laura Bickerton (Coordinator)

General (Primary/Intermediate): Campus site (enrolling 32 students)
INSTRUCTIONAL TEAM: Allan MacKinnon (faculty); Susan Zuckerman & Maureen Adam (Faculty Associates); Laura Bickerton (Coordinator)

General (Secondary): Campus site (enrolling 32 students)
INSTRUCTIONAL TEAM: Caroline Mamchur (faculty); Cindy Reid & John Stockdale (Faculty Associates); Laura Bickerton (Coordinator)

N. B. Some of these organizational structures and the instructional teams identified may change, due to circumstances that are impossible to predict. When changes do occur, we will do our best to notify you and to make the accommodations to the change as smooth as possible.

2. EXTERNAL PROGRAMS

The Faculty of Education also offers a limited number of off-campus Professional Development programs to serve students and communities outside of the Lower Mainland. Students enrolling in External Programs spend their Education 401/402 and 405 semesters at these external sites; but they are required to come to the SFU Burnaby campus for a minimum of six weeks during their Summer (Education 404) semester.

The programs offered in these External sites are academically and professionally equivalent to the on-campus programs. However, the External sites have the following singular features:

THE CLASSROOM EXPERIENCE:
Supervision of Student Teachers

1. INSTRUCTIONAL TEAMS

The Professional Development Program operates on a differentiated staffing model, which allows students to work in contexts that draw on the expertise and special talents of several kinds of teachers who make up the instructional teams for all modules. Working with students on their professional development pathways are faculty members, school associates, faculty associates, and coordinators, each playing a particular role, and all collaborating to deliver the highest quality educational experiences for students.

FACULTY MEMBERS

A faculty member teams with one or two Faculty Associates, all of whom form the instructional team of a particular module. The faculty member's particular area of specialization and interest often shapes the curricular orientation of the module and students' experiences in that module are frequently tilted in the direction of that specialization. Faculty members work with Faculty Associates in planning the module program as well as in sharing the teaching.

Faculty members also serve as site sponsors at external sites, namely NEW CALTEC, NWTEC and AHCOTE. In that role, they travel to the external site, assisting the resident Faculty Associates with the planning and teaching of the external program.

In addition to the faculty members assigned to module instructional teams, other faculty members are available "on call" to the various modules, both on campus and at external sites. For example, a faculty member with expertise in a particular subject area may be called upon to offer a workshop in that area. In that way, virtually all Faculty of Education members contribute to the overall functioning of the Professional Development Program.

FACULTY ASSOCIATES

Faculty Associates are practicing classroom teachers who have been selected for appointment to the Faculty of Education. They work closely with student teachers in their practicum placements during their Education 401 and 405 assignments. Faculty Associates visit schools on a regular basis. They may also be called upon to give seminars and workshops, and they are collaborative members of the modules' instructional teams. An important facet of their role is to provide a liaison between the school in which the students are placed and the Faculty of Education.

Faculty Associates, as members of the instructional team, assist student teachers in developing as professionals. Their responsibilities include: working collaboratively with faculty members to develop, organize and implement learning experiences that attend to students' learning needs; promoting supportive relationships between student teachers and School Associates; observing student teachers and providing critically responsible and helpful feedback on teaching performance; collaborating with School Associates in carrying out mid-term and final evaluation of student teaching performance; promoting the growth of student teachers as autonomous,

self-evaluating professionals; ensuring adequate consultation time for discussion of student progress toward achieving competence in the articulated professional functions of a teacher.

COORDINATORS

Coordinators play important roles as members of the instructional teams, in consultative, facilitative and administrative ways. They arrange school placements for student teachers, assist in clarifying placement procedures, work to facilitate the functioning of instructional teams, and collaborate in the supervision and counselling of individual students in a variety of situations. Most important, coordinators maintain cooperative liaisons with school districts, promoting the development of cooperative working relationships between students, faculty, Faculty Associates, and school personnel. As well, they are called upon to provide help with specific program tasks. Coordinators are also available "on call" to give workshops for School Associates and/or Faculty Associates, as well as provide instruction within their areas of expertise to module groups. Coordinators for external sites may have responsibilities that extend beyond on-campus roles, due to the singular nature and demands of external site operations.

2. PLACEMENTS

Coordinators arrange for the placements of student teachers for both Education 401 and Education 405 practica. Much care is taken in arranging these placements and many variables must be taken into consideration in obtaining an appropriate practicum site. While every effort is made to place students in schools within a reasonable distance from their homes, students should be prepared to travel up to 45 minutes to their school placements.

3. SUPERVISION

The quality of supervision of student teachers may be the unique variable that is most intimately related to students' growth in their professional program. If supervision is too critical, students are likely to be diminished, rather than helped. If supervision is insufficiently critical, students may not benefit from discerning the important realities of their performance. To be effective, supervision must be respectful always of a student's dignity, and must, as well, be critically additive—that is, it must not shirk from pointing out strengths and weaknesses in teaching performance, nor neglect to make clear those specific ways in which the next growth steps may be taken. To do this job well is an art.

Both School Associates and Faculty Associates are involved in the supervision of student teachers. To aid in the assessment of student performance, the Profiles of Teaching Competency are available—an evaluative instrument that articulates standards of behavior against which student performance may be evaluated. (Instructional teams may choose an alternative to the Profiles, but whatever evaluative tools are used, students and School Associates should have information about this early in the semester.)

If the Profiles are used, the following guidelines are offered in carrying out the supervision of student teaching performance:

1. Students, in collaboration with School Associates and Faculty Associates, should select those particular competencies against which their performance will be assessed. These should form the core aspect of student evaluation.
2. Students' performance should never be evaluated after only a single observation. Assessments should be made on the basis of several observations.
3. Using the Profiles as a guide, both School Associate and Faculty Associate should observe the student's teaching, and note, with specific examples, how the student's performance is consonant with, or discrepant from the standards in a particular Profile.
4. Students are also asked to make a self-assessment of their performance, as they perceive it, providing specific examples of how their work is consonant with, or discrepant from the standards in a particular Profile.
5. Following the observations, students, School Associates and Faculty Associates should be involved in a three-way conference, to examine and discuss how the student's performance measures up to the standards in the Profile.
6. Where perceptions in the evaluative conference differ dramatically, the conferees apply diagnostic skills to learn how the discrepant perceptions have come about. An important goal in carrying out these evaluative procedures is to help the student to become more critically aware of his or her own teaching performance. Where this occurs, the evaluative procedures may be concluded to be working effectively.
7. At the end of the evaluative conference, students must be clear about what they must now do in order to take the next steps along the professional growth pathway.
8. These procedures should be undertaken several times during the 401/2 and 405 semesters—to provide ongoing feedback to the student about his or her classroom teaching, as well as providing a final evaluation at the end of the semester.

N.B. Additional information about how the Profiles of Teaching Competency are used is found in the introductory pages of the Profiles.

4. STUDENT TEACHER FINAL EVALUATION

While supervision of student teaching performance is an ongoing process, final evaluations reflect the student's growth during the entire semester, and provide a record of the student's achievement of professional goals toward standards of excellence.

Final evaluation forms are filled out by Faculty Associates, students, School Associates, and the faculty member, when appropriate. Final evaluations may reflect student performance as evaluated in relation to the Profiles; but more important, they provide a comprehensive final evaluation of the student's work in meeting program goals. These documents become part of the student's record.

5. PORTFOLIOS

A strategy for keeping an ongoing record of student's progress is the **portfolio**—a collection of documents that contribute to the assessment of students' performance. In preparation for the mid-term and/or end-of-term evaluative conference, students may be required to collect several relevant documents that reflect their ongoing studies and work in the program. In using portfolios, two significant goals are served. First, students have an opportunity to reflect on and choose those documents that support their growth. This is an important dimension of self-evaluation. Second, students may learn about how portfolios are used as assessment tools—a practice currently used in classrooms throughout B.C.—from their own personal experience. In that way, what is being advocated for students is also being practiced in their own professional development.

Suggested Guidelines for Student Teachers, School Associates, Faculty Associates and Faculty for Education 401/402 In-Classroom Experiences

During Education 401/402, students are placed in classrooms, normally in teams of two, with a School Associate who is the regular teacher of the class. The Faculty Associate from the module works with the School Associate and the students for a period of approximately six in-classroom weeks. The following suggestions serve as guidelines to identify some of the responsibilities of the members of the instructional team.

For School Associates:

- Preparing pupils for student teachers' arrival.
- Reading the PDP Handbook.
- Becoming familiar with the Professional Development Program goals, and the Profiles of Teaching Competency (if being used by your students' module).
- Preparing a working area for your student teachers.
- Preparing a set of curriculum guides, teacher editions of class textbooks, a seating plan, and a copy of the teacher's plans.
- Setting a regular schedule for meetings with student teachers to discuss instructional responsibilities and expectations.
- Considering how you would like your student teachers to begin their in-class involvements—i.e., what should be the first level of practicum experiences? What should come next? Remember that Education 401/402 is the very first set of professional experiences that provide your students with entry into the complex world of teaching.
- Planning to discuss student teachers' in-class experiences with the Faculty Associate and student teachers to insure that you are all in agreement about the extent and nature of their growth.

N.B. You may also want to become familiar with the assigned readings in the module from which your students come.

For Student Teachers:

- Reading the PDP Handbook.
- Becoming familiar with the Professional Development Program goals, and the Profiles of Teaching Competency (if being used by your module).
- Obtaining complete and accurate information about your placement.
- Preparing a bibliographical sketch to give to your School Associate.
- Preparing a brief list of questions for your first meeting.
- Beginning to consider which of the profiles you will select for focusing your professional development.
- Completing all assignments as required by the instructional team.

For Faculty Associates and Faculty:

- Working in your instructional team to plan a theory-based, coherent professional development program for your module.
- Identifying the areas of responsibility for students, School Associates, Faculty Associates, Faculty.
- Identifying the educational texts that you expect students to read during the semester.
- Clarifying your module's program schedule for students and School Associates.
- Identifying guidelines for the School Associate to help shape the in-classroom learning experiences for the students.
- Identifying individual, team, and in-school concerns that need addressing in the practicum.
- Designing seminar sessions for your module that: provide opportunities to reflect on classroom practice; examine educational theory based on readings; help students understand the relationship between sound educational theory and classroom practice; help students to understand the relationship between educational goals and classroom practice; help students to become more aware of their interactions with individual and groups of students.

For Faculty Associates:

- Contacting School Associates and administrators to familiarize them with the Simon Fraser Program.
- Creating a schedule for classroom visits and after-visit conferences.
- Developing procedures for observing and recording information about students' work in the school setting in some systematic, ongoing way.
- Conducting mid-term and end-of-term evaluative conferences; discuss students' future professional development needs.
- Completing final evaluation forms.
- Formalizing the closure of the placement.

Name _____ SFU Student Number _____ 392

Please indicate whether or not you plan to attend P.D.P. in September 1996. If you are unable to attend we would appreciate it if you would provide a brief explanation as to why you will not be attending P.D.P.

○ I accept the offer of admission to the September 1996 P.D.P. intake.
○ I am not able to attend P.D.P. in September 1996.

_____

As you have been advised, we have admitted you to the September 1996 intake of PDP. To assist us in placing you in a module, read the following sections and indicate below <u>at least</u> two numbers that correspond to your interests and those areas in which you wish to specialize.

Specialist Modules

<u>Module 1: French Programs (K - 12)</u>
These programs provide students with the opportunity of teaching in French Immersion, Programme-cadre, and secondary French as a Second Language settings at all level of schoolings.

<u>Module 2: FPA - Fine & Performing Arts (K - 12)</u>
Available to students with experience, training or, interest in the arts. The main objective of the module is to enable students to provide fine arts within the context of classroom practice.

Site-based Modules

<u>Module 3: P/I Langley - Primary/Intermediate Module, Langley Site</u>
This module places student teachers in schools in Langley at the primary and intermediate level. SFU teachers, as they are called, begin their placements from the beginning of the school year until the end of June. Participants in this module take two 404 courses in cooperation with mentor teachers from September to June. (K-7)

<u>Module 4: P/I Surrey - Primary/Intermediate Module, Surrey Site</u>
This is a Professional Development School Module, site-based for the whole school year (except June) in Surrey School District schools. Part of the student teacher's 404 requirements are met by enrolling in a 6 week 8-credit course, "Language and Literature Across the Curriculum" held in Surrey, in January -February between 401 and 405. The instructors of the course are the Module instructional team, assisted by teachers from the district. Student teachers do their Education 405 practicum from March to May. (K-7)

<u>Module 5: P/I TWU - Primary/Intermediate Module, Trinity Western Site</u>
This module is centered in the Fraser Valley at Trinity Western University. Through the experiences in this module student teachers will develop into reflective practitioners who create dynamic classrooms where language development and literacy are encouraged. This will be accomplished through reflection on beliefs and teaching through action research and case studies. (K-7)

<u>Module 6: P/I FSL/Multicultural, Surrey Site</u>
This module is designed in partnership with the Surrey School District for elementary generalists interested in teaching Core French, grades 5 - 7. It focuses on educational and social issues related to teaching French as an additional language to linguistically and culturally diverse students. (K-7)

Module 7:
This module will focus around the question: "What is an educational experience?"; critical examination of current educational practice; working with issues of diversity (including visible minorities, immigrants, differently abled, gay and lesbian students); community action research; working in Vancouver communities (i.e.., west end and east Vancouver) (K-12)

Module 8:
Student teachers will participate in: reflective practice; classroom action inquiry; pedagogical conversation; integrating subject matter with pedagogy. (Intermediate/Secondary)

Module 9:
This module will focus on an international teaching assignment following teacher certification ; an alternate international placement for Education 405 following a satisfactory 6 - 8 weeks of Education 405 in a B.C. school system; component of 404 undertaken in a field school setting. (K-12)

Module 10:
Student teachers participate in: focussed observations, case study method, reflective practice, teaching for thinking, belief examination; a focus on honoring the diversity and needs of all children/youth, including those considered exceptional or at risk; creating a caring classroom environment where the social, emotional and educational needs of all children/youth are addressed; understanding the diverse needs of students in order to make informed educational decisions. We encourage individuals who are open, flexible, caring, and respectful. (K-12)

Please indicate your choices below:

_____ _____ _____

The choices you have made will help us determine the configuration of our modules. The final selection will be based upon this data as well as other relevant information such as geography, availability of space and student interest in the module. Therefore, it is possible that your first and second choices will not be available.

YOU WILL NOT BE ADVISED OF YOUR PRACTICUM PLACEMENT UNTIL THE FALL SEMESTER IS UNDERWAY.

Please return as soon as possible to:

P.D.P. Admissions
Faculty of Education
Simon Fraser University
Burnaby, B.C.
V5A 1S6

STUDENT PLACEMENT REQUEST
EDUCATION 405 FOR SPRING FALL , 19___

(To be completed by the student for use in arranging placement)

Please print clearly.

Student _____
(Mr./Ms./Miss/Mrs.) Surname First Name Middle Name Age

Address _____
Street City Postal Code

Student No. _____ Phone _____ Car available Yes No

ACADEMIC RECORD

Accum.Hrs.(prior to admission) _____ or Degree held _____

Major: _____ Minor: _____ College/University _____

Teachable Subjects (sec.) _____

PLACEMENT REQUEST

A. District
Choice 1 _____ 2 _____ 3 _____

B. Grade
Choice 1 _____ 2 _____ 3 _____

C. Subject(s) strengths _____

D. Experiences with children: _____

_____

E. Work experiences: _____

_____

F. Hobbies,interests: _____

_____

G. Other information pertaining to placement: _____

_____

_____

EDUCATION 401 Placement was in:

District: _____ School: _____

Grades/Subjects: _____ Program: Regular _____ Off Campus _____

_____ Module (Spring only) _____

Experiences/responsibilities during Ed. 401: _____

_____

Faculty Associate: _____ Semester 401 taken _____
Semester Yr.

EDUCATION 402 and/or 404 — workshops and courses taken: _____

_____

_____

Records - white
School Associate - pink
Principal - goldenrod
Co-ordinator - blue

PDP F10/84

SIMON FRASER UNIVERSITY
FACULTY OF EDUCATION
PROFESSIONAL DEVELOPMENT PROGRAM

EDUCATION 401/2
FINAL EVALUATION REPORT
SCHOOL ASSOCIATE FORM

Student:_____ _____
(Surname) (First Name & Middle Initial)

Student Number:_____ Faculty Associate:_____

School Associate(s):_____ Levels/Subjects Taught:_____

_____ Module:_____

School:_____ District:_____

Semester: Fall_____ Spring_____ 19_____

This final evaluation report reflects the extent to which a student has demonstrated progress toward attainment of PDP goals at the completion of Education 401/2. It is not expected that students will have reached the PDP goals at the end of their 401/2 semester. This final evaluation report should, rather, indicate the extent to which the student has progressed on the goals pathways.

In writing your comments, describe the student's demonstrated strengths, as assessed according to goal standards. Give **specific examples** to show how the student's strengths have been observed. Describe also those performance areas you perceive to be less than satisfactory. Give **specific examples** to show how the student's performance is less than satisfactory. Be sure to include **specific recommendations** that point to ways in which the student may work to improve his or her performance in the program. Your evaluative comments here should, of course, be consistent with the evaluative feedback given to the student during the semester. The goal statements are appended to the last sheet for reference.

The **Profiles of Teaching Competency** may be used in writing your assessments provided they have been used with the student as an evaluative tool during the semester.

I recommend that this student be assigned the grade of PASS for Education 401/2.

_____ _____
Faculty Associate School Associate(s)

I have read this statement.

_____ _____ _____
Student Signature Student Number Date

RETURN TO: PROGRAM COORDINATOR, Faculty of Education, Simon Fraser University, Burnaby, BC V5A 1S6

DISTRIBUTION:
1ST copy to RECORDS 2ND copy to STUDENT 3RD copy to SCHOOL ASSOCIATE
4TH copy to FACULTY ASSOCIATE

THIS FORM IS NOT INTENDED TO BE USED AS A REFERENCE LETTER

1. What activities has the student undertaken in Education 401/2?

2. What is seen as the student's major strengths? (Please use the goal statements attached in making your comments.)

3. What are the areas in which great improvement has been observed?

4. What are the areas in which further attention is needed?

PDP GOAL STATEMENTS

1. The development of ability to create opportunities for learning that are: engaging and imaginative; significant and relevant to pupils' educational development; intellectually challenging; sensitive to issues of social equity and cultural diversity; appropriate to building habits of sound thinking; responsive to students' individual learning needs; reflective of growing understanding of what goes on in the classroom; consonant with learning goals.

2. The development of ability to put educationally sound curriculum ideas into practice in well-organized ways.

3. The development of knowledge about: teaching subjects; how individuals and groups of students learn; evaluation practices.

4. The development of ability to be a thoughtful and sensitive observer of what goes on in the classroom.

5. The development of ability to use evaluation and assessment practices that: use evaluative data as a means of furthering student learning; appreciate the subjectivity of evaluation; make use of varied practiced that are congruent with learning goals; respect the dignity of each learner; show understanding of the moral implications of evaluation and assessment practices; promote self assessment

6. The development of ability to use classroom interactions that: show caring and respect for every student; encourage learners to clarify and examine their ideas; are authentic, unpretentious and honest; communicate openness, a tolerance for uncertainty, and appreciation of the spirit of inquiry.

7. The development of appreciation for and skill in organizing harmonious working groups, and interpersonally sound working relationships among students.

8. The development of ability to observe, understand and respond respectfully to students with different learning styles and learning difficulties.

9. The development of appreciation for and ability to be flexible about curriculum -- recreating, re-inventing, re-constituting, and discarding practices that have been observed, upon reflection, to be inappropriate to individual and group learning needs.

10. The development of a clear, coherent and justified view of education that enables one to: understand the place of education in an open, pluralistic and caring society; determine the content, methods and institutional arrangements that are relevant, worthwhile and appropriate for the education of children; have a personal vision of what one can achieve as an educator; understand how schooling and other institutions influence students.

11. The development of a clear commitment to: respect students as persons with varied interests, backgrounds, points of view, plans, goals and aspirations; care about students and their individual development, uphold standards of excellence inherent in various forms of inquiry; uphold the principles that ought to govern a civilized, democratic and pluralistic community; establish and maintain ethical working relationships with all members of the educational community.

12. The development of clear commitment to lifelong learning manifest in: openness to alternatives and possibilities; reflective practice; engagement in dialogue and collaboration with colleagues, student, parents and others in the educational community; ability to form and reform ideas, methods, techniques; setting an example to students; stimulating students to be continuous learners.

SIMON FRASER UNIVERSITY
FACULTY OF EDUCATION
Professional Development Program

EDUCATION 405 FINAL EVALUATION
SCHOOL ASSOCIATE FORM

Student's Surname _____ First and Middle Names _____

Student Number _____ Faculty Associate _____

_____ Levels/Subjects Taught

School Associate(s) _____

School _____ District _____

Semester: Fall _____ Spring _____ 19____

I have found the student teacher's growth and development in Education 405 to be competent for certification and therefore recommend that this student be assigned the grade of PASS for Education 405

Faculty Associate _____ _____

School Associate(s)

I have read this statement: _____

Student Signature

Date: _____ Student Number:_____

RETURN TO: PROGRAM COORDINATOR, Faculty of Education, Simon Fraser University, Burnaby, BC V5A 1S6

DISTRIBUTION:
1st copy to RECORDS 2nd copy to STUDENT 3rd copy to SCHOOL ASSOCIATE
4th copy to FACULTY ASSOCIATE

THIS FORM IS NOT INTENDED TO BE USED AS A REFERENCE LETTER

This evaluation report is a document of your growth and development toward professional competence, recorded at the completion of Education 405. Because full attainment of PDP goals does not appear miraculously at the end of the program, what is recorded here are observations of the extent to which you have progressed on these particular professional pathways relating to PDP goals.

The questions to be reflected on in writing your evaluative comments are:

- **What growth has occurred in this area? What are some of the student's strengths?**
- **What further growth is necessary?**
- **Is the student's professional competence in the area adequate to recommend certification?**
- **What examples support these judgments?**

These are difficult judgments to make, but they are informed by cumulative observations of your work over the semester, and by including specific examples that provide hard data to support the judgments.

Comments about your should reflect what was discussed during evaluative conferences. The **Profiles of Teaching Competency** may be used as a reference point in writing comments provided it was used in promoting professional development during the semester.

INDICATORS OF PROFESSIONAL COMPETENCE RELATED TO PDP GOALS

A. The Student Teacher As A Growing Professional

Please use the questions on the cover page to comment on the student's progress toward these goals.

The demonstration of:

- thoughtful, self-initiating, rational, responsible behavior that is reflective, positive in outlook, genuine, non-defensive, non-judgmental
- a clear, coherent, well-thought out philosophy that is inclusive of all learners, places students at the centre of decision making; upholds ideals of inquiry, collaboration, integrity and caring
- a commitment to lifelong learning; ethical and professional working relationships with all members of the educational and wider community; an openness to possibilities and alternatives

B. The Student Teacher and the Pupils

Please use the questions on the cover page to comment on your progress toward these goals.

The demonstration of:

- respect for students with varied backgrounds, interests, points of view, goals and aspirations; respect for the dignity of each learner
- recognition for and responsiveness to individual learning needs
- understanding of how individuals and groups of students learn
- behavior that prizes students; that is free from attempts to dominate them
- behavior that is free from bias; that communicates sensitivity to students
- behavior that is real, genuine, authentic
- skill in organizing harmonious working groups in which students are actively involved in learning and purposeful inquiry
- interactions that show caring and respect; encourage learners to clarify and examine ideas; are unpretentious and honest; that communicate openness and tolerance for uncertainty
- ability to observe, understand and respond appropriately and respectfully to students with learning and behavioral difficulties
- ability to attend and hear students; to be non-judgmental in responding

C. The Student Teacher and the Curriculum

Please use the questions on the cover page to comment on the student's progress toward these goals.

The demonstration of:

- ability to develop curriculum materials that: are appropriate to educational goals; are lively and imaginative; reflect principles of learning; promote thinking; are relevant to students; are intellectually challenging; are sensitive to issues of social equity and cultural diversity; are varied and imaginative; engage students in "minds-on" and "hands-on" ways; address the "big ideas" rather than trivialities
- ability to put educationally sound curriculum ideas into practice in well-organized ways
- ability to develop and use evaluative materials and methods as a means of furthering student learning; make use of varied evaluative practices that are congruent with learning goals, that respect the dignity of learners, that promote self-assessment and self-evaluation
- ability to be flexible about curriculum -- to recreate, reinvent and discard practices that are inappropriate to individual and group learning needs
- knowledge of subject level material and ability to communicate knowledge clearly to students

SFU / PDP

AN INTRODUCTION

TO CLASSROOM OBSERVATIONS

FOR SCHOOL ASSOCIATES

AND STUDENT TEACHERS

Attention! passagers, attention! Bouclez ans ceintures, on part!

Observations

Question distribution

Volunteered or solicited answers

Teacher responses to questions answered

Types of questions

Verbatim recording of questioning transactions

Levels of questioning

On-task/off-task behaviours

Distribution of teacher talk/student talk

Supervision of students at assigned work

Classroom management

Flanders interaction analysis

Movement patterns

Teacher directions

Verbal flow

Verbatim transcript

Teacher feedback to students

Pacing of lesson

Student involvement

Activity/time allocation

POSSIBLE FOCI FOR DATA GATHERING

1. Question levels

2. Question distribution

3. Wait time

4. Student involvement

5. Teacher movement

6. Clarity of instructions. Measure number of instruction related questions which follow initial instruction.

7. Activity / time location

8. Teacher talk / student talk - Tally word , phrase, sentence, longer explanation

9. Specific praise

10. Preventative management procedures

11. Student response to management policies

12. Teacher response to student answers

13. Teacher reaction to management situations

14. Students leaving seat and going to teacher for help or to ask , questions (rather than putting up hand)

15. Class routines - number of students not ready to begin at preselected time (8:45 , 10.35 , 12:25)

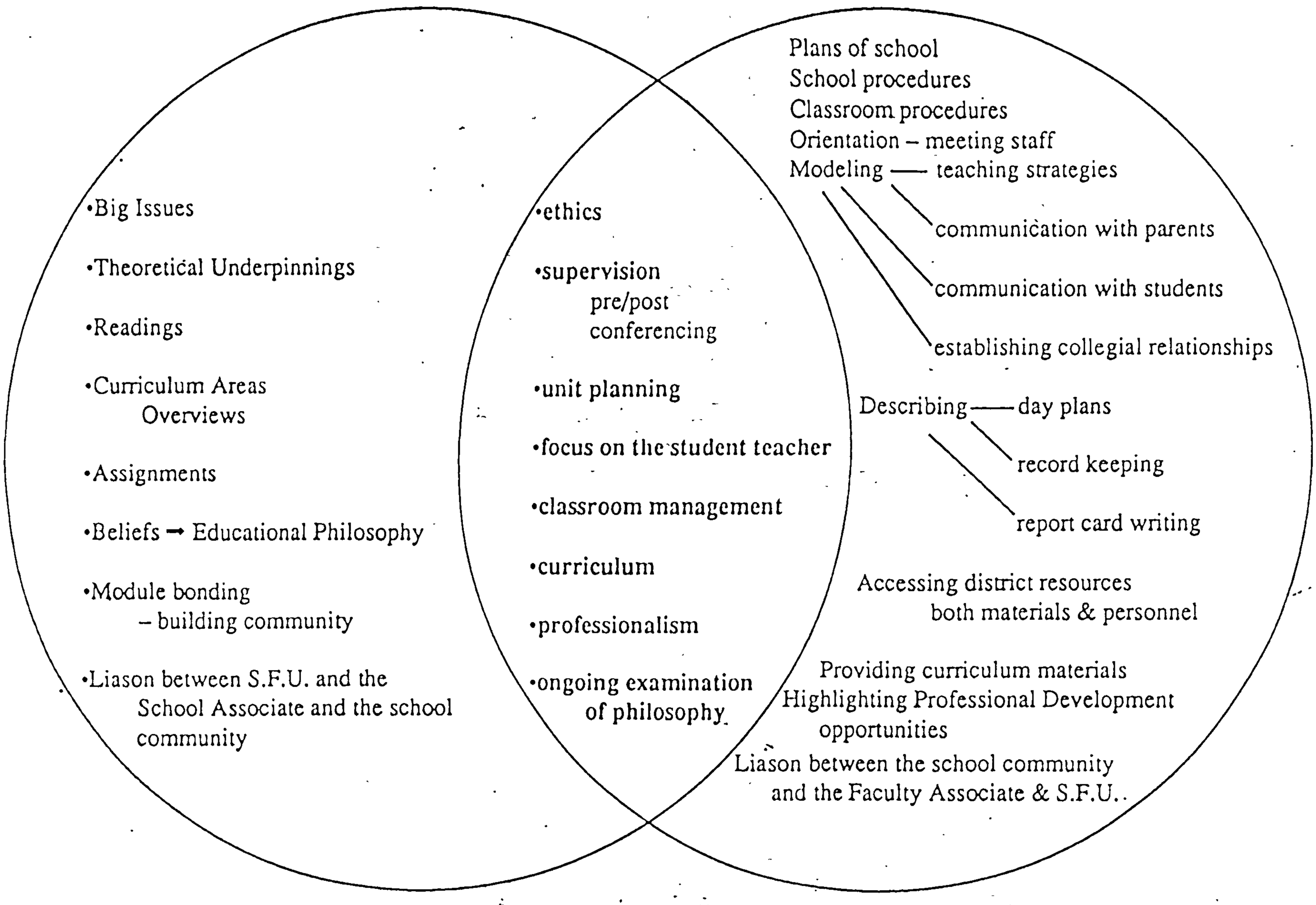
16. Transition
    - teacher instructions (verbal / time)
    - students' behaviour (select as many as possible to record behaviour)
    - try to combine the 2 -in- 1 observation

17. Teacher / student movement during seatwork (5+14)

18. Teacher's actions - record time and activity
    - talking to group
    - to individual
    - moving around desks
    - sitting at her desk

19. Observe one group for on/off task while teacher is working with other group

20. Monitoring
    - teacher talk to group with whom she is not working
    - non-verbal techniques used by teacher



We recognize that there will be other issues to be negotiated within the triad. The purpose of this document is to visually repres
what the roles *may* include.

Profiles of Teaching Competency

Form A: Pre-Service Professional Development

Selma Wassermann
Simon Fraser University
Burnaby, British Columbia

Wallace Eggert
Assistant Superintendent
Victoria Public Schools
Victoria, British Columbia

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Revised 1986, 1988, 1994

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What kinds of teacher behaviors are related to successful teaching? What kinds of characteristics do we see as important in the competent, effective, highly professional teacher?

This instrument identifies twenty behavioral profiles that are seen as related to competent classroom performance. These profiles do not include **everything** that a good teacher does. They do, however, represent what we consider to be some of the most important teaching functions that contribute to pupil learning.

Recommended in examining and assessing classroom functioning, this instrument is helpful in identifying teaching strengths, and determining areas of needed professional growth.

Directions

There are 20 pairs of behavioral profiles in this instrument. Each pair contains two views of a particular kind of teaching behavior — a "positive" view and a "negative" view.

As you study what the student teacher is doing in the classroom, observe how the behavior "lines up" with each particular pair of profiles. Then, rate the behavior observed according to the following scale:

Positive View:

Assign a rating of +5 if you observe these behaviors to be **clearly evident** in the student teachers' functioning. A rating of +5 suggests that this student teacher is an **outstanding example** of this profile.

Assign a rating of +3 or +4 if you observe these behaviors to be in evidence **some of the time.** A rating of +1 or +2 suggests that this student teacher reveals this behavior **from time to time.**

+5.....+4.....+3.....+2.....+1.....0.....

Negative View:

Assign a rating of –5 if you observe these behaviors to be **clearly evident** in the student teacher's functioning. A rating of –5 suggests that this student teacher is an **outstanding example** of this profile.

Assign a rating of –3 or –4 if you observe these behaviors to be **frequently evident** in the student teacher's functioning. A rating of –3 or –4 suggests that this student teacher is a **very good example** of this profile.

Assign a rating of –1 or –2 if you observe these behaviors to be evident **some of the time.** A rating of –1 or –2 suggests that this student teacher reveals this behavior **from time to time.**

.....0.....–1.....–2.....–3.....–4.....–5

"No Op" Assessments

In some cases, student teachers will not have had an opportunity to demonstrate some of these teaching behaviors. In these instances, a No Op rating should be used. No Op ratings are not negative assessments. For student teachers who are doing self-assessment, and who believe that they **might have** behaved in the way specified in the profile, but did not get a chance to do so, the appropriate rating is, nonetheless, No Op. Assessments are made on the basis of what is observed in performance, not on intent.

Plus 5 Assessments

The positive profiles in this instrument show what is considered to be the ***highest level*** of teaching ability. Consequently, +5 assessments would be those that reveal "teaching as art." Plus 5 assessments are given when the student teacher is seen to have consistently demonstrated the highest level of competency in that particular teaching function — a level reached after many years of classroom practice. Student teacher ratings are considered good when they have reached +3 and +4 levels.

What do the assessments tell us?

Assessments that are consistently rated at –5 would reveal classroom behavior considered to be negative. Student teachers who consistently obtain numerous –5 and –4 ratings are likely teaching in ways that are counterproductive to pupil learning.

Assessments at the –1, –2 and –3 levels identify those areas in which much growth is needed in order to promote effective classroom learning.

Assessments at the +1 and +2 levels identify those areas of functioning in which additional growth is needed in order to promote more effective classroom learning.

Assessments at the +3 level indicate that a student teacher's classroom behavior is competent in that area of professional functioning.

Promoting Professional Growth

Evaluating a teacher's classroom functioning is a difficult task. It is more difficult for the student teacher under scrutiny, who may be very anxious about the assessment and whose teaching may reflect that stress. It is also difficult for the classroom observer (school associate, faculty associate, etc.) who wants to insure that the conditions of observation and the procedures used are both fair to the student teacher as well as reflective of that student's overall functioning.

Yet, without such scrutiny, without the opportunity of evaluating classroom functioning against clear standards of excellence, we have little hope of increasing competence, and little chance of learning about which teaching skills require some additional development. We also lose the chance of knowing with some confidence about those professional functions in which some teachers are perceived to excel.

In order to promote more effective use of the profiles as a means of increasing opportunities for professional development, the following procedures are recommended:

1. Their behavior is thoughtful

At the highest level, you would say that this student teacher's behavior is thoughtful. They act out of having considered alternatives; their choices for action are reasoned choices; their actions are appropriate to expressed goals. These student teachers seem to have a built-in monitoring system which aids them in analyzing their actions and this analysis is based upon objective criteria rather than on personal bias. You would be apt to conclude about these student teachers that they are "in touch" with what they are doing and what they do seems to have been considered and reflected upon with respect to their goals.

The antithesis of the thoughtful student teacher is one whose actions seem generated out of whim or caprice; their behavior is clearly inconsistent with expressed goals. These student teachers have not considered what to do before they do it; they do not appear to have considered alternatives; there seems to be a gap between what they say and what they do. When confronted with their actions, these student teachers may deny them ("I didn't do that!"), becoming increasingly defensive. The impression that these student teachers give is that they have not thought a lot about what they say or do.

Rating Scale

+5 ..... +4 ..... +3 ..... +2 ..... +1 ..... 0 ..... –1 ..... –2 ..... –3 ..... –4 ..... –5 .....

Comments:

Date: Mon, 19 Feb 1996 11:28:38 -0800 (PST) 414
X-Sender: toohey@popserver.sfu.ca
Mime-Version: 1.0
To: access-dev@sfu.ca, wanda_cassidy@sfu.ca, heesoon_bai@sfu.ca
From: kelleen_toohey@sfu.ca (Kelleen Toohey)
Subject: memo

This is the memo I would like to send today. Given that there seems to be some misunderstandings re what our committee does and what the other one does, I think this needs to go now. Please acknowledge receipt and approval (or not!)

February 16, 1996

Dear Dr. Wassermann and the PPC:

As the PPC subcommittee concerned with investigating the improvement of access and the development of curriculum to meet the needs of students and prospective students who come from a diversity of cultural, linguistic, gender, sexual orientation, physical ability backgrounds, we are pleased that a subcommittee of PPC has been struck to deal with matters to do with encouraging access of students with physical disabilities into the program. We are encouraged to see the changes to the application form this subcommittee have proposed. Because this subcommittee is now in existence, we see, therefore, that our subcommittee will not focus any longer specifically on students with these kinds of special needs, but that we will in future focus on investigating ways to meet the needs of students and prospective students who come from diverse cultural/linguistic/gender and sexual orientation backgrounds.

Our subcommittee enjoys broad representation. We are: Diane Dagenais, Suzanne deCastell (co-chairs), Shirley Heap and Marge Sato, Violet Lunga (research assistant and student), Alannah Ireland and Kelleen Toohey, June Beynon, Heesoon Bai, Wanda Cassidy (Ireland and Toohey currently also members of PPC).

The following changes to the PDP application form are recommended by us:
*Changing the primary language/other languages spoken to
Languages used: (Spoken)
(Written)
With what other linguistic or cultural traditions do you identify?

* Inserting a section in which we state:
The Faculty of Education is committed to increasing the participation of students from all ethno-cultural/linguistic/sexual orientation and ability groups in PDP. We would appreciate any information you might provide in this regard concerning the group or groups with which you identify and any information you might provide concerning provisions we might make to support your participation in PDP. You may provide this information with your application or you may wish to provide it at any time in the future. We will be pleased to receive it whenever it is convenient for you. If you wish to respond anonymously, you may submit comments in writing in an envelope addressed to Access and Development Committee, PDP Admissions.

One of the activities of our subcommittee at the moment is examining the application procedures from other universities who have tried to increase

the participation of minority students. The subcommittee intends to work on the following projects in the next while: 1) setting up a process for minority students currently in P.D.P. to indicate how P.D.P. could best incorporate attention to equity issues, 2) working in conjunction with admissions staff to do outreach with secondary school students to increase the number of minority applicants. As these plans become more detailed, we look forward to sharing them with you. 415

Thank you for your attention to this important work.

Yours truly,

Suzanne deCastell
Diane Dagenais
June Beynon
Alannah Ireland
Shirley Heap
Marge Sato
Kelleen Toohey
Wanda Cassidy
Heesoon Bai
Violet Lunga

416

X-Sender: wyattbe@popserver.sfu.ca
Mime-Version: 1.0
Date: Mon, 19 Feb 1996 20:09:19 -0500
To: access-dev
From: June_Wyatt-Beynon@sfu.ca (June Beynon)
Subject: memo to PDP students
Cc: Janis_Dawson

The following is a second draft of the memo I proposed in my earlier email message. I guess when I didnt get any respnse from anyone I decided to sit right down and redraft myself a memo... So.. .What do you think?

The Access and Development Committee of the Faculty of Education is looking for ways to improve the representation of visible minority students in PDP. The committee is also looking for ways to make the curriculum of PDP (401-402, and 405) more inclusive of equity issues regarding race,ethnicity and language. As one way of finding out what we can do to address these concerns we would like to find out from minority students in PDP their ideas on this topic.We wouldbe most appreciative if you would assist us by discussing and sharing your perceptions of gaining admission to PDP and your experiences while inthe program. Please contact Violet Lunga (299 5238, email violet_lunga) and Violet will set up a meeting time that is convenient. We are hoping to set up a group meeting in order to have an informal discussion on this topic. In order to assist Violet in planning the meeting could you please phone her ASAP.Even if you are not able to attend a meeting we would welcome your views which could be provided by email or telephone. All information you provide will be held confidential .If you wish you may provide comments in writing . You may choose to identify yourself or not as you wish. Written comments can be placed in a sealed envelope addressed c/o The Access and Development Committee,c/o any of the committee members named below Thankyou. The members Access and Development sub-committee of PPC are: Suzanne de Castell, Diane Dagenais (co-chairs), Kelleen Toohey, June Beynon, Wanda Cassidy, Janis Dawson And Heesoon Bai. Shirley Heap and Marge Sato,)

Date: Fri, 26 Apr 1996 15:56:18 -0700 (PDT) 417
X-Sender: dagenais@popserver.sfu.ca
Mime-Version: 1.0
To: access-dev@sfu.ca
From: Diane_Dagenais@sfu.ca (Diane Dagenais)
Subject: Meeting with UNITE

I spoke to Marv and it looks like May 23 from 11:00 to noon would be a good time for our committee to meet with Ken Howe and Nancy Zemphir from the Urban Network for the Improvement of Teacher Education (UNITE) to discuss our activities. Remember that UNITE is the group that funds the Access-Development Committee.
At our last acc-dev meeting, we spoke about preparing a brief report to send to Nancy & Ken in preparation for our meeting with them. We thought that we could compile a text collectively via email. I'll begin, please jump in and change or add whatever. I'll start with how this committee was formed.
I don't have the initial documents for our committee anymore, I believe Shirley has them now, so I will try and reconstruct this from memory and then check the documents later.

In the spring of 1994, members of the Professional Programs Committee (PPC) explored the possibility of providing greater access to a diversity of students who typically encounter systemic barriers to entering teacher education programs. Sandy Dawson, Director the Professional Development Program at the time, had participated in meetings of the UNITE team at SFU, as had other members of PPC. Sandy had also attended a conference where he had received information on York University's Faculty of Education Access Initiatives, which he shared with members of the PPC. Considerable interest was expressed by faculty members sitting on the PPC in pursuing ways to recruit and support diverse students. In addition, a clear interest in supporting such initiatives was expressed by university adminitrators (in the President's office? - I have to check with Sandy, I can't remember exactly). In July 1994, two sub-committees of the PPC were created, one called the Access Committee, was to work on access initiatives and the other, called the Development Committee, was to work of faculty professional development activities focussed on issues of inclusion. Members of the two committees decided soon after to join forces.

(Oops, I'm running late, got to leave and will come back later.)

Diane Dagenais
Assistant Professor
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AGENDA
Education 441-4: Multicultural Education
SEPTEMBER 12, 1994

I. Introduction: Instructor's background
II. Information regarding the course:
  A. Expectations:
    1. 400 level course, i.e. senior level course.
    2. rule of thumb: minimum of 3 hours work out of class for each hour in class.
    3 this is an Education course (therefore some jargon, understandings, methodologies, etc. will be particular to education.
    4. this is in the 440 series of courses, in the area of the philosophical and social foundations of education and. not a curriculum development course.
    5. much of the course is in the affective domain as well as the cognitive domain.
    6. Participation and take-home assignments are a must .
III. The look and feel of each class:
  A. Opening with Multicultural Current Events:
    1. Your responsibility is to become aware of the events that influence Multicultural and Anti-Racist Education (see outline of assignments)
    2. About 20 minutes or less will be assigned to this task
  B. Next, output of activities and take-home assignments, readings, etc. from last class
  C. Presentation of new materials: i.e. input from instructor
  D. Applications exercise(s) with regards to the presentation, if appropriate.
  E. Reading / film assignment presentation (see outline of assignments)
  F. Small group activities re: major assignments (when appropriate)
  G. Guest speakers (on occasion)
  H. Discussion of future assignments.
IV. The course
  A. Course description:
    1. Education 441 is designed to integrate theory, critical reflection, and practice.
    2. Our goals have to do with self-awareness in regard to attitudes, skill development in working with school-aged learners, knowledge of key socio-political issues, and research in multicultural and anti-racist education.
    3. It is assumed you will develop knowledge about the constituent parts of Multicultural and Anti-Racist Education, develop positive attitudes toward Multicultural and Anti-Racist Education and identify and use resources essential to Multicultural and Anti-Racist Education.
  4 The specific course goals include the following. Students are to:
    (a) develop self-avareness in regard to personal attitudes;
    (b) develop MCAR skills in working with school-aged learners;
    (c) develop knowedge of key socio-political issues;
    (c) use MCAR reserach in school settings.

5. There are a number of objectives which help to meet these goals. Education 441 students will:
   (a) increase their knoweldge about historical and contemporary aspects of cultural pluralism and assimilationism,
   (b) obtain accurate knowledge in order to correct ethnic and racial myths, including knowledge about the many ethnic and docio-cultural groups in Canada and their contributions to Canadian and world history.
   (c) increase their basic intercultural competencies and skills;
   (d) develop an awareness and understanding of racism and develop strategies to promulgate anti-racist efforts in schools;
   (e) acquire the social action skills which will enable them to become progressive change agents in schools and in society.

6.In dealing with the objectives, the course will be divided into four parts:
   a) Canadian history as it directly afects current educational practices;
   b) the nature of culture and ethnicity, both collectively and individually, and the significance of these to schooling;
   c) issues of racism including defining it, addressing its systemic characteristics, and examining its personal meaning for individuals in the class; and,
   d) practical classroom applications of the course material.

7. Other aspects of the course description and particular goals and objectives can be found in the course outline.

V. Course outline:
   A. Handout # 1 (course outline)
   B. Complete page 1 and return by end of class
   C. Discussion on the organization of outline
   D. **For next class:** read entire outline in detail and come to second class prepared to ask questions and discuss it.

V. Introduction to each assignment as presented in the outline, (in detail)

VI. Reserved Reading/Textbooks:

VII Cultural Bingo

VIII. Presentation:

A. Historical Background:

1. The purpose of the first several classes is to have you acquire knoweldge of:
   cultural pluralism as political doctrine; the history of social inequities in Canadian society; the nature of schooling as a political act; and other related political, social, and historical knowedge, all of which provides the appropriate context for multicultural and anti-racist education. The historical content sets the stage for understanding current inequities in Canadian schooling which must be understood before multicultural and anti-racist principles can be applied to our classrooms

2. Officially, Canadian Multiculturalism began on October 8, 1971 when Prime Minister Pierre Trudeau stood before the House of Commons and announced new legislation for Canada, a policy which he called Multiculturalism, a policy which guaranteed "Every ethnic group has the right to preserve and develop its own culture and values within the Canadian context."

3. In explaining the policy to the Commons Trudeau stated:

   > To say that we have two official languages is not to say that we have two official cultures, and no particular culture is more 'official' than another. A policy of multiculturalism must be a policy for all Canadians.

4. The adoption of Multiculturalism as state policy was a major shift in the way Canadians thought about their society and how that society should be organized for the present, and or future generations.

5. In a sense Multiculturalism was revolutionary. It was a paradigm shift in that it was a rejection of the policies of assimilationism and an embracing of pluralistic doctrine .

6. The specific event itself that directly lead to this change in public policy was created by the need for government to make a response to the final report of the Royal Commission on Bilingualism and Biculturalism.

I. Introduction:
   A. In talking about the issues of race, racism, prejudice and equity several clear distinctions are notable.
   B. One way we can look at this issue is to talk about prejudice reduction for children,
      1. that is, about teachers teaching children tolerance and understanding of others,
      2. about teaching children to get along with one another
      3. and about teaching them to value differences while recognizing the similarities in us all.
   C. Many educational efforts with regards to racism and prejudice have been in this area
      1. it is primarily concerned about dealing with racist and prejudicial occurrences after they happen
      2 it tries to teach children to be tolerant and understanding (as if intolerance and lack of understanding are normal human traits)

   D. This view is based posits underlying assumptions
      1. that racism is a personal and individual characteristic of only some in society;
      2. that racism, prejudice and intolerance among children is largely idiosyncratic in nature.
      3. that racist and prejudicial attitudes and behaviours are primarily leaned from parents and others in the home environment.
      4. that normally school is a non-racist and bias-free place.

   E Thus when racism and prejudice occurs in schools, when defined in this way, there is a requirement that we teach and model the "proper set" of attitudes and behaviours which in turn will eventually reduce prejudice and racism in the society as a whole.

   F. There are other perspectives on the issue of racism, one's which posit that society fosters racism, prejudice and inequity and that educators further inequities of opportunity and outcome for some.

G. In this sense schools are not neutral environments fully devoted to the learning for all. Inequities in schooling are all too often regarded as idiosyncratic and isolated occurences. Many teachers tend to reject or belittle the idea that education operates with a complex political and social milieu.

H. There are different assumptions which underlie this approach:

1. that racism and prejudice are systemic qualities and thus go beyond the individual and isolated occurrence.
2. that racism and prejudice are inherent aspects of the dominant culture and of Canadian society, and for some, characteristic of the economic order,
3. prejudicial and racist attitudes are taught to children everywhere throughout the social system and are reinforced throughout society.

I. In this view, children need to not only learn about tolerance and understanding to eliminate personal aspects of prejudice

1. they also need to develop critical thinking skills to enable them to see how racism and prejudice is being reinforced throughout society at large.
2. And they need to learn how to act as change agents to reduce and eliminate racism and prejudice.
3. Many aspects of this approach go beyond this course; however, at the minimum we can become aware of ways in which schools and individual teachers may contribute to the denial of equality of opportunity and outcomes.
4. And through this we can become effective change agents ourselves.

II. So, our first issue tonight is the question is, how do schools help to deny certain students equality of opportunities?

A. In the most simple way, it is done when the culture of the school and its hidden curriculum <u>does not make accommodations</u> for the persistent areas of culture

Certified correct as passed Third Reading on the 29th day of July, 1993
Ian D. Izard, Law Clerk.

MINISTER OF EDUCATION AND MINISTER RESPONSIBLE FOR MULTICULTURALISM AND HUMAN RIGHTS.

BILL 39 – 1993

MULTICULTURALISM ACT

Contents

Section

1. Interpretation
2. Purposes of the Act
3. Multiculturalism policy
4. Multicultural Advisory Council
5. Role of the council
6. Reports
7. Additional reports
8. Application for grants
9. Minister may provide grants
10. Regulations
11. Commencement

HER MAJESTY, by and with the advice and consent of the Legislative Assembly of the Province of British Columbia, enacts as follows:

Interpretation

1. In this Act "council" means the Advisory Council on Multiculturalism continued as the Multicultural Advisory Council under section 4 (1).

Purposes of the Act

2. The following are the purposes of this Act:

(a) to recognize that the diversity of British Columbians as regards race, cultural heritage, religion, ethnicity, ancestry and place of origin is a fundamental characteristic of the society of British Columbia that enriches the lives of all British Columbians;

(b) to encourage respect for the multicultural heritage of British Columbia;

(c) to promote racial harmony, cross cultural understanding and respect and the development of a community that is united and at peace with itself;

(d) to foster the creation of a society in British Columbia in which there are no impediments to the full and free participation of all British Columbians in the economic, social, cultural and political life of British Columbia.

Multiculturalism policy

3. It is the policy of the government to

(a) recognize and promote the understanding that multiculturalism reflects the racial and cultural diversity of British Columbians,

(b) promote cross cultural understanding and respect and attitudes and perceptions that lead to harmony among British Columbians of every race, cultural heritage, religion, ethnicity, ancestry and place of origin,

(c) promote the full and free participation of all individuals in the society of British Columbia,

(d) foster the ability of each British Columbian, regardless of race, cultural heritage, religion, ethnicity, ancestry or place of origin, to share in the economic, social, cultural and political life of British Columbia in a manner that is consistent with the rights and responsibilities of that individual as a member of the society of British Columbia,

(e) reaffirm that violence, hatred and discrimination on the basis of race, cultural heritage, religion, ethnicity, ancestry or place of origin have no place in the society of British Columbia,

(f) work towards building a society in British Columbia free from all forms of racism and from conflict and discrimination based on race, cultural heritage, religion, ethnicity, ancestry and place of origin,

(g) recognize the inherent right of each British Columbian, regardless of race, cultural heritage, religion, ethnicity, ancestry or place of origin, to be treated with dignity, and

(h) generally, carry on government services and programs in a manner that is sensitive and responsive to the multicultural reality of British Columbia.

Multicultural Advisory Council

4. (1) The Advisory Council on Multiculturalism is continued as the Multicultural Advisory Council.

(2) The council consists of the members appointed by the Lieutenant Governor in Council.

(3) The Lieutenant Governor in Council may fix the terms of office of the members of the council.

(4) The Lieutenant Governor in Council may designate a member of the council as chair and one or more other members as vice chair.

(5) Members of the council are entitled to be reimbursed for reasonable travelling and out of pocket expenses incurred by them as members of the council.

Role of the council

5. (1) The role of the council is to advise the minister on issues respecting multiculturalism and to perform any other duties or functions specified by the minister.

(2) The council may make bylaws

(a) respecting the calling and conduct of its meetings, and

(b) creating and appointing council members to committees of the council and setting out the powers and duties of those committees.

Reports

6. (1) The council must make an annual report to the minister.

(2) In addition to the report referred to in subsection (1), the council must, at the request of the minister, report on specific matters, in the manner and at the times required by the minister.

Additional reports

7. (1) Every ministry and every government corporation within the meaning of the *Financial Administration Act* must, on or before May 31 of each year, submit an annual report to the minister setting out the initiatives that it has undertaken in

the period for which the report is prepared to promote the policies referred to in section 3.

(2) The minister must prepare an annual report respecting, for the fiscal year for which the report is prepared,

(a) the administration and implementation of this Act, and

(b) the activities of the council.

(3) The minister must lay the report referred to in subsection (2) before the Legislative Assembly during the session next following the end of the year for which the report is made.

Application for grants

8. (1) A not for profit organization may apply to the minister for a grant under this Act in respect of a program.

(2) An application for a grant must

(a) set out the nature of the program for which the grant is requested, and

(b) provide any other information and records the minister may require.

Minister may provide grants

9. (1) The minister may set the criteria on which grant applications under this Act are to be assessed.

(2) On application, the minister may, in the minister's sole discretion, make a grant to an applicant under this Act out of money appropriated by the Legislature for that purpose if the grant application meets the criteria set under subsection (1).

(3) The minister may impose the terms and conditions on a grant made under this section that the minister considers appropriate.

(4) The minister must, before making a grant under subsection (2), ensure that the program in respect of which the grant application is made fosters or promotes one or more of the policies referred to in section 3.

Regulations

10. The Lieutenant Governor in Council may make regulations as authorized by section 41 of the *Interpretation Act*.

November 13, 1992

To the F.A.'s in Kaui's Coordinator Group:

Aloha and thank you for "volunteering" to administer the instruments of research I have developed with regards to the multicultural assessment of PDP. The students will be informed that the purpose of the survey is to assess PDP, not them. The same goes for you as Faculty Associates; the purpose is to assess PDP, not you. The results of the research will be used to better understand what we do with regards to multicultural issues. This is being done as part of a planning process as we begin to respond to new provincial multicultural expectations.

The survey is in 4 parts.

Parts 1 and 2, attached to this note, are to be given to the students as soon as possible. They can complete this at home. Please have them bring it back with them to campus by December 1 or please collect it from them at an earlier time.

Part 3 is a short checklist (less than 20 minutes) on their preceptions of several multicultural issues. I would like to arrrange time to administer this to your students on their first day back. I'll send copies of this to the next coordinator meeting for you to look at.

Part 4 is a longer instrument, lasting upwards to 60 minutes. It is a collection of short answer questions which will be used to assess their multicultural knowledge. I'll need to arrange time to administer this to the students.

I have asked the students to develop a personal identification code to be used on all parts of the assessment. Of course, the easiest code possible is their own name, first and last; however, if they wish to remain anonymous they can use any other code they wish. Could you pass that information on to them.

Again, thanks for the assistance. If I win the lottery I'll not forget you.

Michael Warsh

memo:

To: Spring Semester 401-02 Faculty Associates:
From: Michael Warsh .
Re: Evaluation of Multicultural Education preparation
Date: December 14, 1992

Thank you all for assisting me in gathering data this past semester regarding the preparation of student teachers for multicultural education. Given all the complications encountered as a result of collecting data on the next to the last day of the semester, the results have been remarkable. Indeed, I owe you all my gratitude for making it possible.

So, here I am back again preparing to collect final baseline data on the incoming 401-02 students. The data would give us a clearer picture of the attitudes, knowledge, and preparation for multicultural education by incoming PDP students. The collection process would be considerably shorter than this last attempt we made with the 405 student teachers. It would be far less complicated and could be done during the first several days of the semester. What I need to arrange with you is a time to distribute the demographic questionnaire (10 minutes) and a time to collect the completed questionnaires and to have student teachers fill out an attitudes and knowledge inventory (60 minutes). It would be easier to do this in module groups; however, single F.A. groups or multiple module groupings can work as well, it is up to you. If any of you want to take an early lunch one day (for planning, of course) I would be more than willing to use that hour to administer the instrument of research.

Since you are now planning for next semester, I would like arrange with you the date(s) for this research. I will be in town every day between January 13 and January 22, 1993 and would like to use that time to complete the research.

Thanks for your consideration and time.

(sent to all Faculty between February 22 and March 30)

Dear

As you are aware, I am undertaking research into multicultural and anti-racist teacher educaition in Canada. I have received approval from the university Ethics Committee to undertake interviews with faculty, faculty associates, sessional instructors and students. I would like to interview you regaring multicultural and anti-racist policies and practices at SFU and to hear your views about the role of multicultural education and anti-racist education in teacher education in general, and in the PDP in particular.

If it is agreeable to you, I would like to schedule an interview for sometime during the summer semester. The interview would take approximately two hours. Please let me know if you are interested by sending me an e-mail message or by returning the attached form. I will be in touch in the near future to schedule a meeting time.

Thank you for your cooperation

Michael Warsh
Sessional Instructor

warsh@sfu.ca

(sent to all faculty associates August 28)

Dear

Thank you for giving me the opportunity of addressing you at the recent faculty associate forum meeting held at Paradise Valley. As you may remember, I am undertaking research into multicultural and anti-racist teacher education in Canada. I received approval from the SFU Ethics Committee to undertake interviews with faculty, faculty associates, sessional instructors and students and I would like to have the opportunity of interviewing you regarding multicultural and anti-racist policies and practices at SFU and to hear your views about the role of multicultural education and anti-racist education in teacher education in general, and in the PDP in particular.

If it is agreeable, I would like to schedule an interview with you sometime during the upcoming semester. The interview would take approximately two hours. Please let me know if you are interested by sending me an e-mail message or by returning the attached form. I will be in touch in the near future to schedule a meeting time.

Thank you for your cooperation

Michael Warsh
Faculty Associate

warsh@sfu.ca

Dear School Associate

From time to time the PDP undertakes research designed to improve its program offerings. As a faculty associate in the PDP I am undertaking research into multicultural and anti-racist teacher education at SFU and would like to have the opportunity getting your opinions about our policies and practices in the PDP. Any information or views you give me would remain in complete confidence.

If it is agreeable to you, I would like to schedule a time to meet you sometime during the next three months. We would need approximately two hours. Please let me know if you are interested by having you student teacher return the attached form to me at the university, or by sending it directly to me yourself. I will be in touch with you in the very near future to schedule a meeting time.

Thank you for your cooperation

Michael Warsh
Faculty Associate

warsh@sfu.ca

(Sent to all school associates who sponsor student teachers during the 1993-94 year)

Dear

I am currently undertaking research into multicultural and anti-racist teacher education in Canada. I have received approval from the SFU Ethics Committee to undertake interviews with regards to this reseach and I would like to have an opportunity to talk with you about multicultural and anti-racist teacher education.

If it is agreeable, I would like to schedule an interview with you sometime during the next three months The interview would take approximately two hours. Please let me know if you are interested by sending me an e-mail message or by returning the attached form. I will be in touch in the near future to schedule a meeting time.

Thank you for your cooperation

Michael Warsh
Faculty Associate

warsh@sfu.ca

(sent to a selected number of individuals)

Request for Ethical Approval of Research

1. The Research Proposal:

> the degree to which multicultural education becomes a reality in our schools depends largely upon the attitudes and behaviours of the classroom teacher. The role and responsibility of the classroom teacher is vitally crucial to the future and the success of a multicultural perspective in our schools. (Rodriguez, 16)

Educators have long recognized the vital role teachers play "in the construction of school experiences and the production of school outcomes" (Orlikov and Young: 1992, 1). Questions concerning adequate preparedness of teachers for this 'vitally crucial' role are thoroughly discussed in the educational literature; a substantial portion of which is concentrated in the area of multicultural pre-service teacher education (e.g. Gay, Gollnick, Grant, Rodriguez, Sleeter, and Sims).

There are clear demands for teachers to establish more multicultural and anti-racist education in Canadian schools. In British Columbia, for example, the Sullivan Commission (1991) gave prominence to the need for programs that reflect the fact that British Columbia and Canada are multilingual, multiracial and multicultural. The report specifically identified that "multicultural and race relations education is not limited to curricular changes but includes changes in the total school or educational environment (B.C. Ministry of Education, 1991; 140). Recent British Columbia Ministry of Education curricular documents, such as The Intermediate Program Foundations (1992), mandated B.C. education to be "committed to gender equity and promoting healthy multicultural and race relations," (56). Similar language is used in documents for the primary programs (grades K-3) and the graduate program (grades 11-12). To meet this end, these documents call upon teachers to note that:

> All students must be included as full and welcome participants. . . This means system-wide adoption of practices that:
> - promote gender equity
> - promote positive multicultural and race relations. (The Intermediate Program Foundations, 1992; 72)

To accomplish these goals, the documents put forth the proposition that freedom from discrimination and equality of opportunity, "regardless of race or cultural background, are embedded within democratic educational systems." (74) They support this proposition with a series of gender, cultural, and race equity goals for students and teachers.

Student goals for multicultural and anti racist education can not be achieved in isolation from teachers and administrators. Garcia (1984) noted that "the attainment of the educational goals envisioned by advocates of multicultural education may occur more readily when educators accept the basic tenets of multicultural education."(2) It is logical as well as consistent with the educational literature that teacher educators should expect graduating students to have adequate knowledge of the basic tenets, principles, and policies associated with multicultural and anti-racist education in order to work with a diverse student population in a manner consistent with current educational policies and practices. Accordingly, the recent province-wide review of teacher education in British Columbia conducted by the British Columbia College of Teachers (1991) explicitly recommends that "throughout teacher education programs appropriate provisions be made for dealing with these issues of Multiculturalism and Racism." (59)

How, well this task is being addressed is the concern of this study. As an extension of existing scholarly research on multicultural and anti-racist teacher preparation, this study seeks to identify curricular variables in the pre-service teacher education program at Simon Fraser University which may explain differences in graduating student teachers' understanding of the basic tenets of multicultural and anti-racist education, indicators of their preparedness to engage in multicultural education as mandated by the Year 2000 documents.

The research will be conducted in three phases: 1) the collection of data from graduating student teachers vis-a-vis the attached research instrument; 2) interviews with faculty, faculty associates and instructors, and school associates on the nature, length, etc. of the multicultural education experiences provided for students in the PDP; and 3) analysis of relevant faculty documents.

2. <u>Informed Consent</u>:

Interviews and questionnaires will be allowed to remain anonymous. Students will be asked to use a personal identification code to assist in the coordination of the various parts of their research instrument; however, they will be asked to devise their own code which will not have to be revealed to the researcher. Parts 1 and 2 of the instrument of research will be disseminated by the faculty associate. Students have then have up to three weeks to complete and return the form. Part 3 of the instrument of research will be completed as part of the final four hour closing session for all student teachers held on campus on the last day of classes. All student participation is voluntary.

Published results will ensure confidentiality by use of pseudonyms and participants will be asked to sign an "Informed Consent Form" and "Subject Feedback Form" similar to that which is provided.

INFORMED CONSENT BY SUBJECTS TO PARTICIPATE IN A RESEARCH PROJECT.

NOTE: The University and those conducting this project subscribe to the ethical conduct of research and to the protection at all times of the interests, comfort, safety of subjects. This form and the information it contains are given to you for your own protection and full understanding oft procedures, risks and benefits involved. Your signature on this form will signify that you have received the document described below regarding this project, that you have received an adequate opportunity to consider the information in the document, and that you voluntarily agree to participate in the project. You may withdraw participation at any time.

PURPOSE: The purpose of this assessment is to gather information about your knowledge of multicultural issues in education. The assessment will be in 3 parts consisting of short answer questions. Parts 1 and 2 will be given to you by your faculty associate. It will be collected during the last week of the semester. Part 3 will be given to you on campus during on the last day of the semester. It is to be completed at that time. You may remain anonymous. This paper will not be graded, nor will any answers be used in your evaluation; the results of this survey will be used to assess the performance of the Professional Development Program, not you.

Having been asked by Michael Warsh of the Faculty of Education at Simon Fraser University to participate in a research project, I have read the procedures specified above.

I understand the procedures to be used in this research.

I understand that I may withdraw my participation in this research at any time.

I also understand that I may register any complaint I might have about the research with Michael Warsh or with Dr. Sandy Dawson, Director of Professional Development Program, Simon Fraser University.

Copies of the results of this study, upon its completion, may be obtained by contacting: Michael Warsh, Faculty of Education, Simon Fraser University, (604) 294-3395.

I agree to participate by completing the research questionnaire entitled "Assessment of your multicultural knowledge," by completing Parts 1 and 2 on my own during the last two weeks of the semester, and by completing Part 3 on campus on the last day of class. I understand that arrangements for distribution and collection of the instrument will be made by my faculty associate.

Name (please print):_____

Address:_____

_____

_____

Signature: _____ Witness: _____

Date: _____

EDUCATION 441-4 **JUNE BEYNON**

MULTICULTURAL EDUCATION

Course Reader

VOLUME I

This material must not be reproduced in any form

Compiled by June Beynon
Revised Fall, 1992
Centre for Distance Education, Simon Fraser University

EDUCATION 441 **COURSE READER**

VOLUME I

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Draft Outline for

E.S.L./MULTICULTURAL ORIENTATION

FOR FACULTY ASSOCIATES

		TOPICS*	
	Date	Multicultural a.m.	E.S.L. p.m.
1.	August 18	Introduction	Introduction
2.	August 29	Prejudice & Discrimination	First Language Acquisition
3.	September 25 (tentative)	Communication Skills and Multicultural Ed.	Contemporary Practices in E.S.L.
4.	December (?) (between 7th & 15th)	Cooperative Learning & Multicultural Ed.	Mainstreaming E.S.L.
5.	April (?)	Curriculum Links	To Be Developed

*For fuller descriptions see attached pages

Distribution:

Judith
June
Kaui
Kelleen
Maureen
Sherry
Selina
Sandy
Stan

1989 June 5

ESL Workshop Descriptions

1. In this workshop participants will consider their own language learning experiences in an introduction to the issues and concerns of teaching English as a second language.

2. This workshop will be focussed around the importance of recognizing that ESL students are (at least) bilinguals. We will be considering processes of first and second language acquisition and investigating the relationships between them.

3. This workshop will introduce participants to contemporary practices in ESL instruction. Communicative approaches, cooperative small group learning, whole language methodologies and structural models will be illustrated.

4. This workshop will focus on "mainstreaming" ESL students. We will consider issues of proficiency evaluation as well as current approaches such as "ESL through content".

5. The activities of this workshop will be developed in consultation with the participants later in the term.

MULTICULTURAL AND RACE RELATIONS WORKSHOP DESCRIPTIONS

1. Defining multicultural education and examining the rationale for integrating it into teacher education. Establishing relationships between multicultural education and concerns in education about the diversity of the student population in general (e.g., socio-economic, learning styles, personalities, talents and abilities, special needs). Introducing practical activities and resources which allow learners to identify and acknowledge their own and one another's cultural background and to build these into the curriculum. (Family trees, family crests, mapping activities, sharing cultural "treasures", film resources dealing with cultural diversity.)

2. Prejudice and Discrimination - what are its sources, how can we work preventatively and how can we respond when it occurs (links to classroom management). Resource: A Class Divided

3. Communication skills and multicultural/race relations education. Building on skills of listening, clarifying, reflecting and problem solving links are made to responding to conflicts in values and ideologies which occur among and between teachers, parents and students in multicultural/racial school and community settings.

4. Small Group Cooperative Learning - a strategy for working with diversity (links to classroom management, communication skills).

5. Identifying Curriculum Links - showing how a multicultural emphasis can be integrated across curriculum areas.

British Columbia College of Teachers

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P5.C *Approval of Teacher Education Programs*

P5.C.01 Criteria for the Approval for Certification Purposes of Teacher Education Programs

(a) The College believes that:

1. a major goal of pre-certification programs is the preparation of teachers ready to engage in reflective practice and committed to continued professional growth.

2. a collaborative approach is essential to the well-being and improvement of teacher education.

3. teacher education is best served by recognized institutions offering:

   (a) distinctive programs,

   (b) alternative approaches within the general framework of those programs.

4. pre-certification teacher education programs must be a central priority of the work of Faculties of Education.

5. the quality of instruction demonstrated by those engaged in teacher education programs - tenured faculty, seconded practitioners and sponsor teachers - is of paramount importance.

6. faculties of education and the wider education system have a responsibility to respond to the changing needs of society by recognizing areas of study such as multiculturalism, native studies, women's studies and special education.

7. there is value in offering teacher education programs which have been approved for certification purposes, at various locations throughout the province.

Faculty of Education and approved by the College prior to inception of the program.

(d) At least six (6) credit/semester hours of English Literature and Composition.

[13 January 1994]

3.2 Have content which provides for a minimum of 36 credit/semester hours of professional education and pedagogical course work. This must include a minimum of 12 weeks of supervised student teaching, the major part of which normally must be undertaken in public schools. The program should recognize the advantages of an extended practicum in one school.

[10 February 1994, 13 January 1994]

3.3 Have content which provides a base of pedagogical knowledge informed by current research.

3.4 Have content which provides a base of pedagogical skills that is informed by principles of effective practice and current research.

3.5 Have content which recognizes the diverse nature of our society and which addresses throughout the program philosophical, ethical, and societal concerns with specific attention to the following areas:

3.5.1 English as a Second Language (ESL)
3.5.2 First Nations Issues
3.5.3 Gender Equity
3.5.4 Multiculturalism and Racism
3.5.5 Students with Special Needs

3.6 Have content which provides a base of knowledge about the administrative, legal and political framework within which teachers work.

DRAFT GUIDELINES TO SCHOOLS DISTRICTS: PROVINCE OF BRITISH COLUMBIA, 1994

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BACKGROUND:

The draft *Multicultural and Race Relations Education: Guidelines for School Districts* was developed by the Multicultural Education Advisory Committee in 1990. The committee was comprised of representatives of the Ministry of Education and educational partners.

1. INTRODUCTION

To ensure a common understanding of Multicultural and Race Relations Education policy, Multicultural and Race Relations Education must be defined.

Definition of Multicultural and Race Relations Education:

> **Multicultural and Race Relations Education is a broad term which refers to a philosophy integrated within the education system or to a set of learning activities and curricula which support social justice.**
>
> **The activities and curricula are intended to:**
>
> - **Enhance understanding of and respect for cultural diversity.**
> - **Provide equal access to quality programs for academic achievement for all learners regardless of culture, national origin, religion or social class.**
> - **Develop a sense of self-worth and social responsibility.**
> - **Combat and eliminate stereotyping, prejudice, discrimination and racism.**

The concept of social justice is recognized in the 1988 report of the Royal Commission on Education which identified the need for the school system to enshrine language rights, to preserve diverse cultural heritages and to promote social equality and justice through recognition of individual differences. (Sullivan, 1988:8)

The Ministry believes Multicultural and Race Relations Education will contribute to quality education through learning experiences that are intended to help students in the areas of social, emotional, aesthetic and artistic, physical and intellectual development. Multicultural and Race Relations Education reflects the changing demographics by providing learners with tools of social literacy and skills for wider interaction with diverse cultures.

Multicultural and Race Relations Education must be an integral component of the educational system in order to meet the challenge of achieving racial and cultural equity in the twenty-first century.

3. RATIONALE

The enactment in 1971 of the Canadian Multiculturalism Policy acknowledged the cultural pluralism of Canada. Since that time, there has been much discussion with respect to multiculturalism and its relationship with the education system.

Canada's official Multiculturalism Policy states that:

> Cultural pluralism is the very essence of Canadian identity. Every ethnic group has the right to preserve and develop its own culture and values within the Canadian context. To say we have two official languages is not to say we have two official cultures, and no particular culture is more official than another. A policy of multiculturalism must be a policy for all Canadians. (*Secretary of State, Multiculturalism Policy, 1971*)

The perception that multiculturalism is no more than a festival of "costumes, dance and exotic food" is giving way to the concepts of strength in diversity, and of social, economic, political and cultural equity. Attention is now directed to historical and contemporary factors which shape cultural identity.

Multicultural and Race Relations Education programs have been developed in a few school districts. Many programs have been optional and have lacked continuity, mainly due to the lack of commitment in terms of policies and resources within the education system.

Initial multicultural programs focused primarily on cultural differences and attempted to develop respect for all cultures, to address diverse needs, and to promote the self-esteem of culturally-diverse learners. However, the reality of the educational system today is that multicultural education must also address individual racism and systemic racism which may exist within current policies and programs of schools and school boards.

The goals of Multicultural and Race Relations Education are designed to:

- Identify and eliminate systemic and institutional inequities in the education system.
- Acknowledge and celebrate the cultural diversity of learners.
- Acknowledge and celebrate the contribution of all cultural groups.
- Identify similarities shared by all cultures.
- Affirm and enhance self-esteem through pride in heritage.
- Promote cross-cultural understanding, citizenship and racial harmony.
- Effect measures that promote equity of opportunity and outcome in academic achievement.
- Develop an infrastructure which promotes positive inter and intra-group relations.
- Eliminate ethnocentrism, bias, stereotyping, prejudice, discrimination and racism in the education system.
- Implement change through effective training and staff development of education personnel.

2. PREFACE

In 1987 the Government of British Columbia established the Sullivan Royal Commission on Education to determine a vision for education in the Province. The report of the Commission acknowledged the multicultural roots of the province and the diverse nature of the population. In *A Legacy for Learners*, the Commissioner stated:

> . . . this commitment to multiculturalism means that we also look to schools to foster healthy inter-group attitudes, to break down cultural stereotyping, and to organize themselves in ways that ensure equality of treatment and equality of access for all minorities. This commitment means, too, that we look to schools to preserve diverse cultural heritages through language instruction and through other studies in history, geography, art, music, or drama to remind us who we are today and from what culture we once came. Similarly, it means also that we look to schools to help solve the special learning problems faced by some minorities. *(A Legacy for Learners: The Report of the Royal Commission on Education, 1988:28)*

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