Multicultural Education: 
A Place To Start

A Guideline for Classrooms, Schools and Communities

Diversity in Canada –
Multicultural Education
Multicultural Citizenship
Interculturalism
Anti-Racism
Cultural Support
Human Rights
Aboriginal Rights
Immigrant Adjustment
Non-Racialism
Anti-Discrimination
Languages Education
Inclusive Education
Equity

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Foreword

This Guideline for Multicultural Education has been developed for teachers, schools, students and communities. There are continually new students, there are new teachers and teachers with new ideas continually coming to the schools, and there are schools and teachers that are always taking on challenges and educational developments. Likewise communities are continually changing.

This Guideline has been produced as a place to start and as a challenge to all to educate all of us for the diversity of Canada and for living globally.

We believe this Guideline will help you to develop your plans and assist you in implementing them.

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Multicultural Education - A Place to Start
Implementing Inclusive Education

The following is a basic guide to multicultural education for those who would like to develop their classroom or school. It is primarily intended as an introduction with the expectation that further details will be sought in the areas of need. Some references are provided at the end of this guide to serve that purpose. The guide itself consists of four parts: Part 1 deals with the social and educational bases for multicultural education; Part 2 provides examples of implementation strategies; Part 3 addresses what you can do and Part 4 provides some resources that may assist you.

Part 1 - The Educational and Social Setting
1.1 The Policy of Multiculturalism and the Meanings of Multiculturalism

The population of Canada has been and continues to become increasingly diverse. The policy of multiculturalism outlined and announced as a Canadian State policy in 1971 was and it remains today, a cultural, political, economic, and social policy which recognizes and calls upon Canadian citizens, as citizens, to recognize this diversity. The bottom line, then, is that the policy is a basic guide for our society and the persons within it; we must recognize the reality of Canadian diversity. How this is done, when it is done, and the extent to which it is done, are functional but important implementations and interpretations of the policy which has since 1971 become constitutional (1981-82).

In 1971 when the policy was adopted by the consensus of all parties in the House of Commons, it was a bare outline. What was said? Multiculturalism was to be seen within the context of official bilingualism; these were two of our ethnic languages, they had historical importance, and they were to be our link languages. Beyond that, the policy stated that all cultures would be respected, that people should creatively share their cultures and that all immigrants to Canada were entitled to learn one of our country’s link languages.

Since that time, the details have emerged and the policy has been further defined by legislation and by practice, by government and by communities. The policy has gone through three inter-related and overlapping phases, each marked by considerable dialogue and discourse, and each is characterized here by the primary characteristic that came to the fore. It is important to note that the policy had its origins in communities where people expected to be able to continue and develop their cultural lives within the context of Canada; they wanted to be able to participate fully in Canadian life and relate to other Canadians. It is our view that we are now beginning a fourth, integrated phase.
1.2 Period of Cultural Reinforcement: Phase 1

Many groups had been retaining community ethnocultural institutions, structures, and characteristics, in other words their culture, in spite of the efforts to assimilate them. With the advent of the concept, ethic, or policy of multiculturalism, the ethnocultural groups increasingly brought their cultures into the public sphere. Groups and people that had maintained their heritage in spite of assimilation pressures now rightly expected that government programs would be aimed at cultural support rather than assimilation. It was similarly expected that government support would be given to assist immigrants to integrate into Canadian life by providing programs whereby they would be encouraged to learn one of the official languages.

Consequently, in this early period of the 1970s, the emphasis was on cultural support and integration. Human rights were emphasized in relation to civil rights but people also began to discuss cultural and social rights.

1.3 Group Relations Are Increasingly Emphasized: Phase 2

Beginning in the late 1970s there came to be increasing awareness that the ‘living together’, group relations aspect of the idea of multiculturalism needed to be strengthened. It had been there but had taken a back seat as groups in Canada increasingly became vocal, exhilarated, and public regarding their full participation in Canadian life.

There was now, however, increasing concern that discriminatory attitudes based on historical, negative attitudes were inhibiting integration and cultural perception. There was, further, the feeling that dominant groups in the various communities and parts of the country were still trying to exclude others, maintain control, or limit cultural participation. In particular there was the evidence that public institutions such as government, education, health services and community institutions from media to business were not adjusting to the recognition of the full participation of all. Human Rights were increasingly seen as the basic code to which people could appeal as the minimal standard as to how they should be treated and how people should relate to one another.

Consequently, we see during this period increasing emphasis on intergroup relations, on ‘opening’ public institutions, on sensitizing people and agencies to diversity. There were still the programs of cultural support and immigrant adjustment but this emphasis on group relations came to the fore. In several parts of Canada, including Quebec, there was considerable interest in ‘interculuralism.’ Where there was this approach or emphasis, public policy generally emphasized relations and participation first, and cultural retention was secondary.
1.4 Anti-Racism: Phase 3

The third response of multiculturalism in Canada is that of anti-racism. This is particularly featured in the larger urban centres (such as Vancouver, Toronto and Montreal) which have become very obviously ‘racially’ mixed. However, a more detailed look at communities will reveal this diversity all over the country.

The central issue here was that racism based upon physical characteristics had not been sufficiently addressed. Anti-Black and anti-Asian prejudice, though sometimes subtle, were there and had to become a public issue. It was pointed out by members of the African Canadian and Asian Canadian communities that there was continued restricted entry into professions; there were inequities in education in schools and universities; as well as in media, policing and law and the courts; in the provisions for health care; and in many other areas in communities from business to voluntary organizations. Appeals to human rights as a way to enforce and support anti-racism became more frequent; the anti-racist perspective strengthened the idea that not only individual acts of racism must be countered but that structural and institutional racism must be confronted. It is important to note here that our concepts of human rights expanded over the years (see Section 1.7) as did the provincial and national human rights codes or statements.

At the extreme, for some, anti-racism as a movement in some circumstances in Canada became so dominant that, in its more vocal forms, advocates rejected multicultural policy and wanted it replaced by anti-racist policy. However, others advocated continued collaboration and cooperation.

In this period a new emphasis on equity also emerged. Whereas in the previous phases of multiculturalism ‘equity’ had been interpreted as ‘opening the doors’ to all, it was now reinterpreted especially vis a vis physical characteristics or ‘race’. There are two aspects: at first and for many equity was interpreted not simply as opening the door but “creating an even playing field.” Secondly, however, for other advocates it meant that: there should not only be an equal playing field but in some instances where there had been historical inequities which resulted in restricted entry, participation, and almost total exclusion of ‘visible minorities’ there should be programs of affirmative action, and positive hiring. Some suggested these programs should have targets or goals, while others went further and requested there be quotas; the latter suggestions were largely rejected in favour of targets.

Private companies as well as the public sector of governments examined these ideas and, while private sector companies have been able to establish programs and targets, the public sector has encountered public controversy. The essence of the argument against overt positive hiring or affirmative action programs is that they invoke discrimination to correct past prejudice and discrimination. The answer that advocates give is that it is positive discrimination to correct past discrimination that was based upon prejudice.
Affirmative action, they assert, corrects and counteracts this past inequity which otherwise would take years and years to correct.

1.5 Integrating the Phases: Phase 4 – Multicultural Citizenship

It is appropriate at this point to indicate that many persons looking at policies and programs focused on diversity in Canada now expect, after more than 25 years of the policy, that it is and should be a policy for all people, in all communities and parts of Canada, which integrates or brings together all aspects or phases. Some refer to this idea as ‘multicultural citizenship’. It includes cultural support, immigrant adjustment, human rights, intergroup ethnocultural relations, anti-racism and equity. It is based upon diversity and commitment to pluralism, ethnic and racial tolerance, acceptance, and fairness, respect, and trust. It is expected of all persons in all parts of the country. It involves confronting and responding to individual and institutionalized racism and racialism. An important feature must be cooperation, networking and collaboration among those seeking a society marked by tolerance and acceptance. As Canadian citizens we have rights, duties, and responsibilities; these must include mutual regard.

In education we refer to multicultural citizenship education; it is inclusive. It follows the principles outlined regarding multicultural citizenship.

1.6 From Race to Anti-racism and Non-racialism

Canadians, and the world, have redefined the word ‘race’ as our knowledge has increased. The following should be of help.

There is only one race, biologically speaking, the human race. Humans of all physical or genotypical characteristics and origins can inter-breed. In the eighteenth and nineteenth centuries, people were busy classifying plants and animals into biological categories; some people erred in that they divided humans into ‘races’ on the basis of superficial physical characteristics, instead of the basic criterion of procreation. Depending upon how many characteristics they used in their classification, they ended up with from two to 26 races. We now recognize the unscientific basis of these classifications.

The other thing that has happened is that some social scientists, who recognize that some physical characteristics are used to classify humans into social groups, have defined race as a social category. Because of social behaviour both among themselves and towards them, as a group, some groups have developed a collective identity and sub-culture. In this sense a “racial group” is much the same as an ethnic group. (It is this definition that is used when we speak of ‘race relations’.) It is important to note that this kind of
categorization can also be used to discriminate against people; it can also become every bit as harmful. However, one can say that of gender, sexual orientation, religion, class, or other socially defined membership.

Non-racialism is a concept that became popular as the policy of the African National Congress in South Africa; however, it has a world meaning. Non-racialism goes, in one sense, one step beyond anti-racism. In addition to the basic tenet that people should not be prejudiced nor discriminate (individually or systemically) against other people on the basis of physical characteristics such as skin colour, eyes, hair etc., it also says that humans should be looked upon as such, not as members of groups categorized on the basis of physical criteria.

1.7 Citizenship, Human Rights – Inclusive Canadianism

The central principles underlying modern conceptions of citizenship are equality of all citizens and personal participation. This equality did not arise overnight, nor for that matter has it been fully achieved, but it has evolved through distinct stages. T.H. Marshall (1992, p. 8) argues that the rights associated with modern democratic citizenship can be divided into three classes which have gradually been extended to citizens in democracies over the past several centuries. Those classes are: civil rights, “composed of the rights necessary for individual freedom - liberty of the person, freedom of speech, the right to own property and to conclude valid contracts”; political rights, including “the right to participate in the exercise of political power, as a member of a body invested with political authority or as an elector of the members of such a body”; and social rights, consisting of “the whole range from the right to a modicum of economic welfare and security to the right to share to the full in the social heritage and to live the life of a civilized being according to the standards prevailing in the society.” Social and economic rights of citizens are still openly contested in multiple spheres and many countries.

The extension of the rights of citizenship to a wider range of people has by no means been an easy or uncontested process. Citizen rights were often won only after long struggles. The history of citizenship has been one of rights being gradually extended to people on the basis of necessity not principle. Clarke (1994, p. 19) concludes an essay reviewing the history of citizenship by noting, “again and again it emerges with some clarity that it is not because people are equal that they are granted citizen rights; it is because people demand and obtain citizen rights that they become equal persons.”

While full rights of citizenship are enshrined in law for all Canadians today, there is often a difference between legally having a right and practically being able to exercise it – what has been called the difference between right and remedy. Although the rights of citizenship in democratic societies have expanded greatly both in kind and scope over the past several centuries, it is clear that significant areas of inequality and struggle persist.
Multicultural education helps students understand the evolution of modern conceptions of citizenship and prepares them to be skilled participants in the ongoing process of being full-fledged Canadian citizens.

1.8 Aboriginal or Native People and Diversity

There has been an on-going debate whether and to what extent the Native People of Canada should be concerned with Multiculturalism. The response most frequently given is that the indigenous people must be first and foremost concerned with Native Rights; they see multiculturalism as 'ethnic rights'. However, as 'multiculturalism' has broadened to be inter-group relations, human rights, equity, culture and citizenship itself, there has been a perceptible shift. There is still the primary emphasis on Native Rights but indigenous people are collaborating with others on anti-discrimination, equity, antiracism, cultural programs, and human rights; they are part of the community, part of the citizenry, they are the First Canadians.

1.9 Cultures and Cultural Change

Simply defined ‘culture’ is the way of life of a group of people. Culture includes the collective attitudes or values of people; the structures and institutions, including patterns of behaviour and technology; and the symbols (including language) that people use and hold.

Any culture is made up of numerous sub-cultures; these may be based on age, sex, interest, values, symbols, institutions or patterns of behaviour. One kind of sub-culture is an ethnic sub-culture. Canadian culture is more than the sum of the parts, the parts being all the sub-cultures in Canada.
Culture is dynamic. As we individually and collectively participate, collaborate, and change so does Canadian culture. Whether it is the original people, the older immigrant groups that came in numbers, or the recent ones, all groups in Canada have changed culturally since they came here. At the same time, many groups have maintained connections with antecedent countries or cultures or kindred people.

1.10 Cultural and Social Identity

While there is no doubt that culture and ethnicity are important, we must be wary of another form of stereotyping or essentializing. Not everyone takes their prime identity from their ethnic background, just as not everyone takes their prime identity from their class, gender or sexual orientation, while others might. Furthermore, it is more and more common to find people of more than one ethnic background as a result of intergroup marriages or migration. Because of the different sub-cultures to which we belong, we all have multiple identities.

As social beings, we belong to many groups and that leads us to take an identity from some and not others (and different ones at different times). We may be focused on the present and consider our membership as a citizen or a member of an occupational group as most important; a focus on the future may lead to a membership that is more religiously or politically transcendent; whereas a focus on the past may lead to a concept of self as defined by one's ethnic identity. It is important to encourage students to explore and define their own identities rather than ascribing one or another to them.

1.11 Multiculturalism and Languages

The centrality of language in human life is thoroughly reflected in the Canadian Multiculturalism documents - in the 1971 Policy Announcement, in the 1982 Charter of Rights and Freedoms, and in the 1988 Multiculturalism Act (and was also a characteristic of the 1867 B.N.A. Act). Some of the recurring themes relating to language or languages (particularly in the 1971 and 1988 documents) include: official linguistic duality and linguistic diversity; the aim to harmonize the equal status of the two official languages; the rights of minority languages, particularly the languages of the Native Peoples; the need to learn or know well at least one of the official languages, English or French, in order to achieve basic civic participation and fulfillment as well as global competence and vision. Both of our official languages are also world languages. The documents emphasize the material and cultural wealth of all the languages spoken in Canada; they illustrate, above all, the particular relationship among mother tongue, identity, respect and sharing. The multiculturalism policy's vision may not yet be completely reflected in practice; nevertheless the policy is, above all, the official recognition of the demographic reality. The complexity of Canada is a microcosm of the world; consequently living as Canadians
helps us to live globally. Multicultural living or citizenship at all levels must start with the full awareness of the diversity in Canada and aim to bridge the gap between the policy (de jure reality) and its practice (de facto reality). Languages should no longer be seen as issues but as fundamental tools and means.

Multicultural citizenship includes a socio-educational philosophy or vision closely linked to the traditional, language-based humanities. They have a common aim: to develop informed, thinking, critical and sensitive individuals who are, thereby, able to achieve material and spiritual self-fulfillment in a diverse and harmonious society. Linguistic education and awareness of linguistic diversity (and of different cultures and ways of thinking and doing) are essential in the process of attaining a multicultural-humanistic goal as all forms of human activity hinge on language. The pivotal principle which was already present in the 1971 Announcement closely relates “confidence in one’s own individual identity” (i.e., language and culture) to “respect,” and to “national unity” (or human harmony) and to “willingness to share.”

The educational and social setting of Canada and the world is characterized by diversity, particularly by multiplicity of languages. There are at least 5,000 languages in the world. Multicultural living or citizenship needs to take account of diversity and make suitable provision for it (including the linguistic education of children.) Education, however, equally should emphasize our commonalities. Multicultural education in Canadian schools needs to pay attention to the fundamental multicultural nature of the Canadian heritage and identity with appropriate adjustments for local realities and concerns. A good place to start is to respect language, the essence of identity and humanity.

1.12 The Schools and Educational and Social Change

While there are ongoing debates about the roles of schools in society, educational theorists such as John Dewey are convinced that such socializing agencies are uniquely positioned to effect social change. As Canadian society becomes more culturally diverse, schools must become instrumental in transforming, not reproducing a monolithic concept of society. Such a challenge requires a conceptualization of multiculturalism and other forms of equity education so that we not only deal with ethnocultural life styles, intergroup harmony and the celebratory aspects of culture, but also address unequal power relationships. The uneven distribution of resources, personal and institutional forms of racism and ethnocentrism, and other forms of inequalities inherent in Canadian society must be dealt with. Paulo Freire asserted in 1970 that the oppressed must first unveil the world of oppression and only when the reality of oppression has already been transformed does the pedagogy cease to belong to the oppressed and become a pedagogy of all people in the process of permanent liberation.
Schools as agencies of educational and social change must operate at various levels, from primary-junior to post-secondary, to transform society.

**At the elementary to secondary levels, school personnel should:**
- address diversity issues directly in the classroom, focusing on both similarities and differences;
- critically evaluate process and curriculum to ensure their ongoing evolution in keeping with the pluralism that is a reality in Canadian society;
- create a holistic school environment which respects and affirms ethnocultural differences; this would become a model of what the larger community ought to be in a multicultural society;
- engage students in meaningful productive interactions with their communities in the form of positive community development and social change projects, critical political activism and global initiatives.

**At the community level we should:**
- critically evaluate and implement educational policies to ensure that there is heterogeneity in staffing of schools, inclusive curricula that reflect diversity and an equitable allocation of resources;
- promote an open dialogue between schools, board administration and the community to ensure that educational policies and practices represent the interests of all groups.

**At the post-secondary level personnel should:**
- collaborate with teacher education institutions to ensure that pre-service and in-service teachers have the opportunity to develop the sensitivity, knowledge and skills to work effectively with racial and ethnocultural diversity in schools and communities;
- work collaboratively with teacher education institutions and ethnocultural communities to ensure that these communities are reflected in those who are recruited for teacher education and teaching.

These suggestions focus on the level of collaboration that is required for schools to be successful agents of change. The primary goal of educators should be to facilitate the development of a knowledgeable, democratic citizenry.
Part 2 - Educational Practice: Ideas for Implementation

2.1 The Total School Approach

Planning and implementing a ‘total school’ approach is considered to be one of the most effective ways to bring about change in intergroup relations in schools. It involves the whole school making a decision that school is a place in which everyone should experience a sense of belonging, and makes a concerted effort toward achieving that goal. A school adopting this approach commits itself to introspection about its practice and a willingness to change where those practices do not serve the needs of all children in the school. The total school is collaborating on developing mutual respect and regard.

A great advantage of this method is that it shifts the burden of change from a few committed teachers to the whole school, with the support of senior administrators, which is critical to the status of the project. Furthermore children experience a continuity in their experiences not just in one class, but throughout the school. For teachers, it offers a shared and approved project for constructive engagement.

The process entails various stages: (1.) assessing the different views children hold about each other, beyond the rhetoric of ‘we are all the same’, (2.) establishing the source of the views they hold, (3.) reassessing the role of curriculum and teaching in the process, (4.) examining the societal and communal sources of those views.

Such processes have many advantages in addition to the obvious intellectual gains for the educational environment. They build links with parents and communities and above all between teachers and students. Furthermore when a school achieves positive outcomes, it serves as a catalyst to other institutions.

There are many difficulties in achieving this goal. It requires external resources; teachers may be resistant to the additional expectations of time and energy in an already busy schedule. They may also feel that this has been imposed upon them. Much depends on the way in which changes such as these are handled.

In many introductory texts on multicultural education, you will find particular approaches listed and advocated. It is not our intention here to advocate a particular approach but rather an inclusive one we call multicultural citizenship education. We advocate that all students and schools provide a multicultural education that provides for knowledge, skills, and attitudes for (a) cultural support, (b) human relations, (c) anti-discrimination, anti-racism and non-racialism and (d) promoting equity. We all need cultural support opportunities; we all need to develop our human relations – individual and group; and we all need to learn how to be anti-discriminatory or anti-racist and how to
increase equity. The emphasis from day to day and from community to community will vary, but all aspects are needed in a diverse society. As you will see, we are supporting a comprehensive strategy or approach, not only across the curriculum but across the whole school, reaching out to the community. Multicultural citizenship should be part of the educational culture.

2.2 Human Rights

Multicultural citizenship education by its very nature is concerned with human rights. This multicultural education is not only instrumental in developing awareness and sensitivity; it also teaches human rights in education regarding, for example, ethnicity, race, religion, and national origin. Human rights are related to multiculturalism in at least two other ways. Firstly, human rights places boundaries or limits upon our claims to the exercise of our culture. We cannot claim that our culture provides the right that would infringe another's human rights. This is particularly important in relation to women. All of us come from antecedent cultures where women were not equal; however, the laws of Canada and our human rights codes declare women equal. Secondly, there are some collective rights that affect our individual rights. There are still vague areas in Canadian law and culture.

It is crucial that through their schooling students have the opportunity to learn human rights and how human rights codes perform crucial functions in pluralistic societies and in fact, all societies; it is also important for students to understand that human rights are only as effective as the support people provide for their enforcement. Human rights are basic to mutual respect; they are crucial to cooperation and collaboration.

2.3 Care and Communication

All students should be engaged in a general education that guides them in caring for the self, others, plants, animals, the environment, the human-made world and ideas. Even without a reorganization of the curriculum, it is possible to incorporate such an emphasis within a traditional curriculum. This would include discussing existential questions, including spiritual matters, freely; helping students to treat each other ethically; giving students practice in caring; and helping students to understand how groups and individuals create rivals and enemies (Noddings, 1992).

Teachers also need practice in caring. The difficulty arises when there is a mismatch between forms of caring. True caring occurs when the recipient feels the behaviour as care, not when the giver perceives that caring is being offered. The "need for care may require formal respect, informal interaction, expert advice, just a flicker of recognition, or
sustained affection" (Noddings, 1992, p. 173). The ethic of care and respect should pervade the whole school.

In order for this to happen, it is important to ensure there is constant communication. The forms of communication need to vary because the rules for both verbal and non-verbal communication differ across cultures and among individuals. Sensitivity to various signs of respect (e.g., direct gaze versus eyes lowered), different personal space distances, direct versus indirect requests and rules for interrupting during conversations as well as storytelling, for example, will allow cross-cultural communication to run more smoothly. By allowing for a variety of classroom interaction modes such as pair-share and cooperative small group learning, students can gain confidence in their abilities and in their communicative skills.

### 2.4 Media Education

More and more a greater variety of media such as films, videos, popular music, newspapers, magazines, computer software, the internet and the various forms of advertising therein are among the texts today's students encounter inside and outside the classroom. The role of these media in creating and mediating social knowledge needs to be examined in a historical and social context, since these texts document how knowledge is produced, packaged, disseminated, legitimated and interpreted across human and cultural difference. This is especially important in a context where through desk-top publishing and publishing on the 'worldwide web' controls on what gets published are for all intents and purposes removed.

Since media provide environments that connect between the worlds inside and outside of school and among students, school, community and society at large, teaching about media is now just as, if not more, important than teaching through media. By applying media education concepts, mass media become important pedagogical avenues where students critically engage the curriculum, their lives, and the world as texts to be read and written. Media education enables students to make sense of the world - its past, present and future - and examine their own roles as active participants within that world.

### 2.5 Languages Education for Communicating With Other People

“One of the most important ways in which a country’s language policy manifests itself is in the kind of provision it makes for the linguistic education of children” (The Cambridge Encyclopedia of Language, p. 366). The very nature and centrality of language (“the indispensable vehicle of all human knowledge”) make language and education inseparable; all education is fundamentally discourse. Language education incorporates all disciplines – arts, sciences and technology.
The humanities, an increasingly neglected base of education, are primarily a literary program. Its basic components or subjects – grammar, poetry, rhetoric, history and moral philosophy – weld the communicative skills and arts with knowledge of the past and with human behaviour in all activities. Grammar, the very “first science,” and rhetoric, the art of speaking and writing well, provide technical training along with aesthetic sensitivity (poetry) and objective analysis (literary, historical criticism). The balance of intellectual and emotional participation emphasizes total human perfectibility or human dignity. The language-based humanities provide a unifying focus to the self, to the curriculum and to knowledge.

Similarly, multicultural education is an all-pervasive process and goal for Canada and by extension for humanity since it has the same goals as language education or the humanities: to foster cooperation and a community of understanding out of a complex diversity. Multicultural education as an updated form of humanistic education can help develop and encourage positive attitudes, open-mindedness, and respect toward language in all spheres: in the school, the home, and the community. Such learning will help to ensure a continuous lifelong process of sensitization.

2.6 Multiculturalism Across the Curriculum: Mathematics, Science and Technology

As teachers, we often have no difficulty incorporating multiculturalism across the curriculum in subject areas such as social studies and literature. It has been more difficult for us to incorporate this approach in the areas of mathematics, science and technology. This is partially due to a persistence of the perception that they are acultural endeavours. In reality, one way of helping students from various minority cultures (and the dominant culture, for that matter) in learning in these fields is to acknowledge that they are learning another culture with its own set of values, beliefs and language.

Other approaches include presenting students with examples of mathematics, science and technology as practiced in other cultures and highlighting the significance of their contributions to the now dominant form of these endeavours in western society. While some cultures may not have had a science as we, in the west, define it, every culture has technology. Every culture attempts to understand the world and has to solve similar problems in response to its environment. Different explanations and different solutions have been found, but the needs are fundamentally human.

Biology, taught with a science-technology-society emphasis is especially important to multicultural education as anti-racist education. It is important to point out that race as commonly used is not a biological concept but a social category. However, the scientific community in the 19th century did have a role to play in perpetuating perceptions of both gender and race differences, in racializing the species. An understanding of this process comes from learning about science as well as its products.
2.7 On Community

Engaging difference as a positive civic value calls for recognition and affirmation of community. Democracy draws strength and continual impetus for renewal from the demands of different communities with intersecting needs and expectations. Human rights are the essence of people participating in communities.

Schools serve many communities. Often these overlap with one another: there is the immediate community in which the school is physically located, which may or may not have children who attend the school; there are various ethnic communities who may or may not live nearby and who may hold different expectations of the school. What needs to be strengthened are ties to these communities which guide our vision and reinforce values of mutuality, obligation and justice. Schools need to initiate contact with neighbouring communities of all kinds to build bridges with them.

This does not mean an unconditional endorsement of community without limit. What is also expected of communities is an acceptance of responsibility and commitment to citizenship. It entails a willingness to respect the dignity of those significantly different from themselves. Groups whose practices deny recognition, dignity and equity to others, must be challenged.

The call for recognition of community is therefore not a call to abandon critical judgement and embrace boundless relativism.

In a democratic society, we need to continually reflect on where we have shunned and repressed difference in the past. The challenge is to unlearn previous barriers to unfamiliar ways and to find new ways to engage the differences in our midst.

2.8 Providing Educational Support for Students’ Concerns and Initiatives

Teachers play an increasingly vital role in enabling public schools to become sites of transforming society into a more just form. One way many teachers have begun this process is to engage youth as allies or participants in multicultural and other forms of inclusive education, in voluntary projects of social justice activism. These coalitions are an important part of the efforts of Canadians to affirm the benefit from diversity; they can also effectively begin to address existing inequities within the schools and in the broader society as well.

As numerous teachers have discovered, there is a wealth of creative energy and ideas residing in youth, and it is the challenge of social justice educators to channel these in effective and mutually beneficial ways. This is an opportunity for students to focus their
energy on pressing contemporary issues around which so many of them already hold idealistic notions of fairness and justice. Attending to and involving youth affirms the underlying democratic function of public education, while accounting for current issues surrounding diversity faced by social justice educators and youth alike.

The active engagement of youth in voluntary social justice activism expands their admittedly compulsory role as students in public schools. Such an approach of education as democracy allows students' voices to be heard, even within the current hostile climate of conservative attacks on multicultural education and youth. Students are often perspicacious observers and critics of injustices; by providing them with a safe opportunity to design and conduct meaningful activities (some examples follow), teachers can open them up to multiple perspectives, while providing relevant experiences which embody participatory democratic citizenship.

Incorporating the following traits will help ensure that student social action projects can be viable and sustainable across a variety of school settings:

- include some critical interrogation of systemic biases, curricular content, and everyday practices in schools and communities
- strive to challenge discrimination based on several possible social categories (e.g., ethnicity, skin colour, language, physical appearance, dress, cultural features, weight, height, disability, mental challenge, sexuality, gender, age, source of income, social class, etc.)
- provide youth with agency and a legitimate avenue to address issues
- tap into current concerns in specific school and community contexts
- address issues at a variety of levels, and with a variety of approaches
- set specific goals and organize tasks and activities with outcomes in mind
- operate with an internal fairness – democratic and egalitarian processes
- enjoy the support of at least one committed adult from the community
- provide ongoing opportunities for dialogue, debate, and consensus building
- have a student-centred philosophy and organizational structure
- operate within a supportive social or administrative system
- generate a sense of ownership, community, efficacy, caring, and fun.
2.9 Possible Examples of Activities Within Social Justice

Here are a selection of activities, exercises or experiential educational strategies you could utilize in helping students to learn the knowledge, skills, and attitudes needed to live well with others. They are generic; you, the teacher, must tailor them.

**Awareness:**
- administering surveys, questionnaires
- arranging meetings with parents, school administration, community leaders
- making posters, creating displays in school
- booking guest speakers for individual classes or whole school
- setting up special events, films, concerts, music
- planning experiential events, role plays, cultural celebrations
- producing drama presentations
- targeting Aboriginal issues
- planning Black history and similar programs
- coordinating a Holocaust awareness event
- organizing poster/poetry contests
- booking speaking engagements at schools
- undertaking research projects
- purchasing resource materials, videos, posters, books

**Advocacy/Support:**
- making charitable donations
- sponsoring of local refugees or new immigrants
- sponsoring of international foster child
- supporting international development agencies
- supporting peace movements, human rights, harmony
- serving as watchdog for school climate issues
- organizing benefit concerts and events

**Community Action:**
- volunteering in local initiatives, homeless, newcomers, rights
- writing letters to the editor of local newspapers
- writing features for local newspapers
- producing a newsletter
- writing letters to local agencies
- organizing formal declarations of significant days through mayor’s office
- participating on committees
- organizing and attending conferences and public forums
- responding to local issues of discrimination
Political Action:
- writing letters to or phoning politicians; contacting government agencies
- inviting politicians to public debates
- submitting contributions to government review panels on related issues
- writing letters to international government leaders
- membership in Amnesty International and other groups
- organizing peaceful protests

2.10 Anti-racism and Ethnocultural Equity

In an effort to combine anti-racism with ethnicity the Ontario Ministry of Education used the above phrase in a policy document Anti-racism and Ethnocultural Equity in School Boards: Guidelines for Policy Development and Implementation, 1993.

We will outline below some of the essential features of what they believed schools, teachers, and boards should be doing. We shall quote sections outlined in In Common (Vol.1, Number 5, May/June 1994). Please note the essential similarities between this policy outline and those listed as ‘multicultural’ or ‘intercultural’.

The development and implementation of the policy at the local level is intended to ensure that all students achieve their potential. This goal is made possible, in part, by helping them to acquire knowledge about and confidence in their cultural and racial identities. Anti-racism and ethnocultural equity education enables students to define, detect, and reject all forms of discrimination based on race, gender, faith, language, culture, or disability. It equips all students with the knowledge, skills, attitudes, and behaviours they need to live and work effectively in an increasingly diverse world.

Anti-racism and Ethnocultural Equity in School Boards is organized to address the following major areas of focus:

- board policies, guidelines, and practices
- leadership
- school-community partnerships
- curriculum
- student languages
- student evaluation, assessment, and placement
- guidance and counselling
- racial and ethnocultural harassment
- employment practices
- staff development
For each of these areas of focus, boards are required to develop plans and policies under the following headings:

- a mission statement or statement of guiding principles
- a list of objectives that define the desired outcomes
- a plan of action
- a list of outcomes
- a list of resources
- a set of timelines
- an indication of person(s) responsible for carrying out the plan of action in each area of focus

Implementation of these policies requires boards to ensure that an anti-racist perspective permeates all aspects of the curriculum. Curriculum is defined as “all learning experiences the student will have in school. These include such aspects of school life as the general school environment, interactions among students, staff, and the community, and the values, attitudes, and behaviours conveyed by the school.”

For these broad-based changes to be effective, all those involved in the school system – trustees, superintendents, principals, teachers, support staff, parents, students, and members of the community – must work and act collectively... to ensure that all students:

- acquire a positive self-image through learning about and taking pride in their own heritage;
- learn about and respect cultures, races, faiths, and languages other than their own;
- understand and develop the interpersonal and problem-solving skills needed to work together cooperatively and learn from one another;
- can recognize and acknowledge power relationships in groups, society, and the international community and assess their causes and impact;
- can think analytically in order to recognize past inequities and recognize and redress present inequities, stereotyping, and bias;
- affirm and value their first language;
- understand and appreciate the similarities and differences between their own experiences and those of others and are able to express their own points of view while acknowledging and appreciating those of others.
2.11 Language Education and Diversity: Implementation

In order to implement inclusive education, the place to start is with the existing school or educational system, whatever the province or the school board. The following particular strategies may well be known and variously applied, but they perhaps need to be contextualized, be more closely linked to our changing, complex multicultural reality:

1. The first and most fruitful strategy is threefold:
   a) Teach all children the two official languages of Canada, and they will also have mastery of two world languages.
   b) Teach or at least make all children aware of the diverse languages spoken by the Native Peoples of Canada, and some of them only in Canada.
   c) Encourage children to value the learning of other languages, as many as possible, throughout life.

The benefits of this strategy alone cannot be quantified, but they at least include all those envisaged by the strategies listed below: First, the knowledge of the two official and world languages would modify the attitude toward linguistic duality and even toward national unity; give each Canadian a world view, global vision and competence; heighten intellectual capacity (mastery of two languages creates three memory banks); increase sensitivity toward others; encourage respect, even harmony; in brief, develop into the type of individual envisaged in the humanities and multicultural education: informed, thinking and sensitive.

2. Create situations that make it conducive for children to use and hear other languages by:
   a) developing an open atmosphere in class where usage of other languages is not discouraged;
   b) inviting community people to stimulate interest in the equal richness that other languages have to offer, e.g. stories, myths, legends, philosophies;
   c) showing children foreign films with subtitles.

The early teaching-learning of French or English will have already provided the base to make everyone feel included (hearing another language spoken makes some people feel excluded) or to be more sensitive to verbal and non-verbal communication across cultures (the meaning of gestures).

3. Read, discuss children’s literature – stories, fables, legends of the world, ancient and modern, in good English or French translation. A good starting point would be the stories of the Native People (1b) and/or the stories of the lands of origin of the children’s forebears.
4. Have children perform plays of the world (see no. 1 above).

5. Develop courses in world literature (especially in high school and university), which include the reading and discussion of the ancient epics within the context of the Canadian Multiculturalism Policy and goals, in order to explore the common needs, rights, aspirations in all peoples and the achievements of world cultures and civilizations and rediscover a common heritage, tradition and the bases of the self.

6. Foster understanding and love of all the language arts by encouraging students to read as recreation, and to read critically, to write creatively, to speak correctly and to communicate effectively by public speaking and by integrating the activities with formal and enjoyable grammatical presentations or explanations.

7. Analyze and discuss the language of advertisements and of politicians to point out colloquialisms or the effective manipulation of language and rhetorical figures in order to sell a product or even to control, and relate them to similar devices used in literary works in order to provide both enjoyment and enlightenment.

8. Encourage comparative study of languages (e.g., the Universals of Language) and criticism of texts for a) the joy of language, b) greater awareness (and hopefully elimination) of bias, prejudice and discrimination inherent in all languages, especially in the idiomatic expressions, and c) for refining taste, aesthetics as well as scientific analysis. The process may have already begun with no. 1a.

9. Relate the study of language to the study of the sciences and to technology in order to show their close relation, their equally important role in human progress and the equal respect deserved by the language arts and humanities.

10. Encourage the reading of poetry and the investigation of scholarly studies and research on language to show that both the artistic application of language and the scientific analysis of language point to the centrality of language in human life; language is the most complex system of expressing the totality of our experiences. Each language has its own way of perceiving and organizing reality. Thus, to know another language, not only reinforces our own language, but is to enter the frame of mind of the other, and is thus the beginning of the breakdown of cultural barriers, reducing conflicts, and reaching understanding and cooperation. In brief, language studies offer the possible strategies to goals of multicultural education.
2.12 Ideas for Teaching Human Rights

Focusing on human rights and responsibilities, as a way to teaching diversity, gives teachers an excellent opportunity through the years, to teach ‘locally’ as well as ‘globally’, or to think of rights and responsibilities from the local situation and ‘selfs’, to thinking internationally.

KINDERGARTEN AND ELEMENTARY

Teaching responsibilities and human rights to children at the K-4 levels for example, will focus to a great extent on ‘me’, me and my family, me and my friends and me and my community. Children as early as age three are observing and encountering differences; they see that people are different physically. (Studies have shown that they become aware of race at about age three.) Before age seven (approximately) they interpret differences basically on an emotional affective basis not on a cognitive one. Consequently, they generally like what they are familiar with. They can be taught on the basis of the affective domain. Gradually from Kindergarten through the Primary grades they become more cognitive in their approach.

Probably the best way of approaching human rights at the K-4 level is to:

- Teach children self responsibility and to respect and be responsible regarding others - their friends, classmates, school mates and family and people in the community. One of the best ways of teaching this is through the example the teachers and other adults provide. Experiential learning through how they are treated and through how others are expected to treat them are crucial.

- In particular the teaching of rights where the rules of the classroom, school, and home are particularly important in two ways - the rights that are set forth and the values that are expressed; and the expectations that behaviour will be in line with these rules and values.

- Beyond these basic ideas of teaching rights and responsibilities, the general curriculum the students are encountering provides ample opportunity to learn human rights, for example in stories, in health, in physical exercise, and in language.

- In the school, home and community children will be observing and learning about attitudes and behaviour regarding ethnicity, language, and physical characteristics such as gender and race. It is important that their learning be as non-sexist, anti-racist, non-racial, and generally as non-discriminatory as possible. Positive attitudes regarding the rights of others must be emphasized.

- In addition to the above ideas relating to rights, some important reinforcements of learning with reference to others, are learning: to have self confidence, to exchange ideas, and to be honest, fair, and empathetic.

To provide examples of specific material which will assist teachers and students, the children could be reading: *If You Could Wear My Sneakers* by Sheree Fitch and Darda Labrosse (foreword by Peter Gzowski) in primary school and in junior school *Children Just Like Me*, by Barnabas and Anabel Kindersley. (Available from UNICEF.)
By the time most children have reached Grade 4 they are at the level of development
where teaching rights and responsibilities in a more abstract way can be accomplished;
however, the more concrete and experiential you can be, and the more immediate and
meaningful the learning can be, the better. There are materials available from UNICEF
and The Canadian Human Rights Foundation which are very useful.

The UNICEF curriculum guide called: Children’s Literature, Springboard for
Understanding the Developing World, and Children’s Literature, Towards
Understanding the Caribbean (Grades K-8) and their most recent guide on Aboriginal
children, now being published, will be of great assistance for teaching rights and
responsibilities. The volume: Education For Development- A Teacher’s Resource Guide
For Global Learning by Susan Fountain, also from UNICEF, has suggested activities.

The Canadian Human Rights Foundation has developed and published a program for
Grades 4 to 6: What are Human Rights? Let’s Talk..., Human Rights Education
Programme. The guide provides teachers with information on teaching human rights
including pedagogy and evaluation. Unit One, ‘Fundamental Rights’ is for Grades 4 to 6;
Unit 2 ‘Economic, Social and Cultural Rights’ for Grades 4 and 5; Unit 3 ‘The Right To
Justice’ Grades 5 and 6; Unit 4 ‘The Right to Equality’ for Grade 6; while the final
suggested is Unit 5, ‘The Convention on the Rights of the Child’, suggested level Grade 6

The units provide suggested student hand-outs, materials, and teaching information.

There is also a short Teaching Guide available from UNICEF called ‘In Our Own
Backyard’ regarding the Rights of the Child, intended for Grades 1 through 8. It provides
information and suggestions for the teacher, case studies, and suggested resources.

If you are looking for a club network your elementary students could be part of, in
fighting racism and understanding pluralism, contact the League of Human Rights of
B’Nai Brith at 15 Hove St., Toronto, M3H 4Y8 and inquire about The Little Red Dot
Club. A movie, 35 minutes long, is also available.

The Maritime Provinces Education Foundation has some wonderful material on Human
of Education, PO Box 6000, Fredericton, E3B 5H1; or PEI or NS Departments

SECONDARY SCHOOL--- INTERMEDIATE & SENIOR
The Canadian Civil Liberties Association provides suggestions as to how teachers can
teach human rights and civil liberties. In particular, The Fundamentals of Our
Fundamental Freedoms: A primer on civil liberties and democracy (1997), is an
excellent resource for teachers and senior students. You can also secure materials from
the United Nations Association in Canada and from the UN in New York.

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You will secure a great deal of assistance by contacting the Canadian Human Rights Foundation and their Web site. The provincial Human Rights Commissions and the national Commission usually have educational materials, as does UNICEF.

The UNICEF publication *The Girl Child: An Investment In The Future*, for the intermediate and senior grades has been very popular with teachers. Similarly, *Its Only Right: A Practical Guide to Learning About the Convention on the Rights of the Child*, is very helpful with many activities and ideas for working with students and adults. To mention one VHS video (and activity guide), UNICEF sells one called, *Exploring Images*, which deals with bias, discrimination, and racism.

You will find in the provincial curricula of your province reference to materials, courses, units, concepts, literature or particular content or knowledge which the Education Department is recommending. It is important that you plan your teaching of human rights to coincide with what the province has in mind; while human rights, culture, and civil liberties are not areas of exclusive provincial jurisdiction, schooling is a provincial affair so it is important to make the two compatible. You will find human rights in the literature, geography, history, physical education, science, history or social studies, family studies, and extra curricular areas.

Look for institutions such as regional or local libraries, community centres, ethnocultural centres and others which may be providing programmes or exhibitions.

**In the following, we outline several examples.**

The Ontario Science Center now has a permanent exhibition, *A QUESTION OF TRUTH*, that looks at different ways of understanding. It is an excellent tool to look at rights, diversity, racism, non-racialism, ethnocentrism, discrimination and similar issues. A set of materials may be available. Inquiry: A Question of Truth, Ontario Science Center, 770 Don Mills Rd., Toronto, M3C 1T3. Ph. 416 696 3269; Fax 416 696 3197.

There is THE MUSEUM OF ANTHROPOLOGY in Vancouver at the University of British Columbia. It is an excellent resource to help students learn how to look at culture and what to look for. You will need to plan your visits.

There is a MUSEUM OF TOLERANCE in Washington DC and another in Los Angeles. They are excellent. They utilize highly effective displays, experiential and hands-on learning strategies, media, and personal involvement. If some of your students are travelling, or if you are visiting, plan to spend a day there.
But you can use what other schools are doing, and replicate the activity or programmes in your school. For example the Lindsay Thurber Comprehensive High School in Red Deer, Alberta has developed a wonderful student program (Students, Teachers, Opposing Prejudice—STOP) that is aimed at countering prejudice and discrimination. They are doing it, you can too. For information contact the school. Fax 403 340 1676. There are also multicultural clubs at many schools in the country. Or try joining in the model United Nations movement. Inquire—United Nations Association.

There is also an international program called ‘School Without Racism’ for secondary students that is active in Great Britain, Venezuela, Netherlands, Germany, Canada, Bolivia, Ireland, and other countries. Its internet home page address is: http://home.pi.net/~migrant1/ The email address is: migrant1@pi.net

Part 3 - What You Can Do

We suggest the following simple way of incorporating what you have been reading. It is basically what all teachers already do. Multicultural education is not some exotic, elaborate program but rather a way and means of learning how to live with others; it is part of all curricula. You could:

1. Make an outline of your goals, that is, what you would like your students to learn in terms of being able to live in a diverse society and world.

2. Think through how the students can learn the knowledge, skills and attitudes that have been identified. How can the policies or the rules you, the students and parents develop encourage tolerance and acceptance, diversity and anti-racism? List your objectives and implementation plans for each aspect of schooling or your classroom activity re: administration, curriculum, teaching strategies, student leadership, and community participation or involvement.

3. Use resources available to you or which you and your students can find in your community. Call your Native Friendship Center—arrange a visit.

4. Assess periodically. What is being accomplished? What is not being achieved? What modifications are needed? What is being done elsewhere that I can learn from?
Part 4 - Resources

4.1 Film/Tape Resources and Web Sites

For local resources contact your nearest National Film Board office or your local/provincial educational television office. You can also check the Yellow Pages of your phone book or contact your provincial Ministry of Education or local school media centre.

Here are a some specific suggestions:

1. Write the Resource Committee, Alberta Association for Multicultural Education, 8303 - 134th St. Edmonton T5R 0B4, for a $3.00 Bibliography of Video Resources on Multicultural Education.

2. *Putting It All Together - Ethnic and Race Relations: Creating a Positive Learning Environment.* The video outlines the basis of diversity and for multiculturalism and anti-racism. In the tape we explore some of the strategies that have worked in improving human and group relations: principle testing, contact, and conditioning. We then explore several ways educators go about creating a positive learning environment where students learn to live and work together. Available from : Information Commons, Media Center, University of Toronto, 130 St. George St. Toronto, M5S 3H; Ph. 416 978 2223; Fax 416 978 7059.

3. *Reflections* - a tape where elementary and secondary school teachers share their ideas and model activities in classrooms; they are delivering an inclusive curriculum with an anti-racism focus. The theme of the tape centres on the elimination of racism. Cost of tape and manual: $55.00 plus GST and mailing. Available from The Metropolitan School Board, School Programs and Services, 45 York Mills Rd., Toronto M2P 1B6.

4. Web Sites - The Canadian Human Rights Commission is establishing a web site for the use of secondary school students. Contact them at Fax 514 954 0659 to secure the locator. The web site of the Center for Intercultural Education and International Understanding / Centre d’éducation interculturelle et de compréhension internationale is: http://www.cam.org/~celcl/ In a recent issue of *Kids World* magazine (Vol.5 #2) several Web sites were listed regarding fighting racism and living with diversity: Artists Against Racism key in: http://aar.vrx.net/ ; Sympatico: Stop Racism type in : http://www.sk.sympatico.ca (then) /Features/Stop-Racism/ ; for the Nizkor Project type: http://www.nizkor.org/ Watch for other Web sites or have your computer find sites.

5. The United Nations, New York, has material on human rights available for purchase.

6. There are many versions of Conflict or Dispute Resolution programs around and even more consultants or teachers of the techniques or skills. Check what is available in your area. Some programs have been developed for young people and particularly for schools. Your teachers’ association or federation may have resources that will help you.
4.2 Where To Find Educational and Community Assistance

AMSSA, Affiliation of Multicultural Societies and Service Agencies (of B. C.), 35 South
Burnaby Rd., Vancouver, V5K 4S1. Ph. 604 298 5949.

British Columbia Teachers Fed., 100, 550 West 6th Ave., Vancouver V5Z 4P2
Ph. 604 872 2283; Fax: 604 871 2290.

Alberta Association for Multicultural Education, Resources Committee, 8308 134th St.
Edmonton T5R 0B3.

Alberta Teachers Assn., Multicultural Education, 11010 142 Street, Edmonton, T5N 2R1.

Multicultural Council of Saskatchewan, 369 Park St., Regina, S4N 5B2.
Ph. 306 721 2767; Fax 306 721 3342.

 Saskatchewan Teachers Federation, 2317 Arlington Ave., Saskatoon, S7J 2H8
Ph. 306 373 1660; Fax 306 374 1122

International Centre, 406 Edmonton St. (2nd Floor), Winnipeg, R3B 2M2
Ph. 204 943 9158; Fax 204 956 9548.

Multiculturalism/Anti-racism, Faculty of Education, Univ. of Manitoba, Winnipeg R3T 2N2
Ph. 204 472 9092

Thunder Bay Multicultural Association, 17 North Court St. Thunder Bay, P7A 4T4
Ph. 807 345 0551; Fax 807 345 0173.

Canadian Center for Multicultural Development and Documentation, 909 Howard Ave.,
Windsor, N9A 1S3 Ph. 519 253 9253; Fax 519 253 3280

University of Windsor, Multicultural Studies, Classical and Modern Languages,
Windsor, N9B 3P4 Ph. 519 253 4232, ext. 2884; Fax 519 973 7050

Cross Cultural Communication Centre, 2909 Dundas St. W., Toronto, M6P 1Z1
Ph. 416 760 7855; Fax 416 760 7911.

Ontario Teachers Federation, 1260 Bay St., Suite 700, Toronto, M5R 2B5
Ph. 416 966 3424; Fax 416 966 5450.

Centre d’études ethniques, Université de Montreal, Montreal, H3C 3J7
Ph. 514 343 6111; Fax 514 343 7078.

Centre d’éducation interculturelle et de comprehension internationale/ Center for Intercultural
Ed. and International Understanding, 3925 Villeray, Montreal, H2A 1H1
Ph. 514 721 8122; Fax 514 721 8613; email caic@cam.org

Prof. Zita de Koninck, Dept. de langues et linguistique, Universite Laval, Quebec. G1K 7P4
Ph. 418 656 3062

New Brunswick Human Rights Commission, P.O. Box 6000, Fredericton, E3B 5H1
Ph. 506 453 2301; Fax 506 453 2653.

Multicultural Association of Fredericton, 123 York St. Suite 201, Fredericton E3D 3N6
Ph. 506 454 8292; Fax 506 950 9033.

Nova Scotia Teachers’ Union, 3106 Dutch Village Rd., Halifax, B3L 4L7
Ph. 902 477 5621; Fax 902 477 3517.

Prince Edward Island Teachers’ Fed., P.O. Box 6000, Charlottetown, C1A 8B4
Ph. 902 560 4157; Fax 902 569 3682.

Newfoundland & Labrador Teachers’ Assn., 3 Kenmount Rd., St. John’s, A1B 1W1
Ph. 709 726 3223.
National
Assembly of First Nations, Suite 1002, 1 Nicholas St., Ottawa, K1N 7B7,
Ph. 613 241 6789; Fax 613 241 5808
Canadian Alliance in Solidarity With the Native People, PO Box 574, Stn P, Toronto,
M5S 2T1. Ph. 416 972 1573; Fax 416 972 6232;
WEB Page http://www.pathcom.com/~casnp
Canadian Association of Second Language Teachers, 176 Gloucester St., Ste 310
Ottawa, K2P 0A6. Ph. 613 234 6567; Fax 613 230 5940
Canadian Civil Liberties Assn., 229 Yonge St., Suite 403, Toronto, M5B 1N9
Ph. 416 363 0321; Fax 416 861 1291
Canadian Council for Multicultural and Intercultural Education, 1240 O’Connor St.,
Suite 200, Ottawa, K1P 5M9. Ph. 613 233 4916; Fax 613 233 4735
Canadian Human Rights Commission, 320 Queen St., 13th floor, Place de ville Tower A
Ottawa, K1A 1E1. Ph. 613 995 1151; Fax 613 996 9661
Canadian Teachers’ Federation, 110 Argyle Ave. Ottawa K2P 1B4
Ph. 613 232 1505; Fax 613 232 1886
League of Human Rights of B’nai Brith, 15 Hove St., Toronto, M3H 4Y8
Ph. 416 633 6224; Fax 416 630 2159.
Multiculturalism, Heritage Canada, Parliament Hill, Ottawa, K1A 1A6.
UNICEF Canada, 443 Mount Pleasant Rd., Toronto, M4S 2L9
Ph. 416 482 4444; Fax 415 482 8035.
United Nations Association. In Canada, 130 Slater St., Suite 900, Ottawa, K1P 6E2
Ph. 613 232 5751

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REPORTS/RAPPORTS

Multicultural Education; The State of The Art: A National Study
L'éducation multiculturelle; État de la question
Keith A. McLeod, Director; Zita De Koninck, Assistant Director

Four Reports Are Available:

Report #1 *Multicultural Education: The State of the Art: National Study*
Keith A. McLeod, Ed.,
Cost; $10.00 + $5.00 shipping & handling + GST $1.05 = $16.05

Report #2 *Studies of Canadian Heritage-- Multicultural Studies: The State of the Art*
Keith A. McLeod, Ed.,
$21.00 + $5.00 shipping & handling + GST $1.96 = $29.96

Report #3 *L' éducation multiculturelle: état de la question -L'éducation multiculturelle; école et société.* Redactrice, Zita De Koninck
$23.00 + $5.00 shipping & handling + GST$1.96 = $29.96

Keith A. McLeod, Ed.,
$20.00 + $5.00 shipping & handling + GST $1.75 = $26.75

Complete set of four Reports- $50.00 + $6.00 shipping & handling + GST $3.92
Total- $59.92

The four Reports include a number of studies by teachers, professors and other scholars on the state of multicultural education in Canada. The studies indicate that education which effectively addresses such issues as ethnicity, discrimination, human rights, anti-racism, languages and equity can make a significant difference.

*Write or fax or phone: The Canadian Association of Second Language Teachers,*
*176 Gloucester St., Suite 310, Ottawa, K2P 0A6*
*Ph., 613 234 6567 Fax., 613 230 5940*

*All Language Teachers: you may join CASLT by contacting the above address. ($45/yr)*