

UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

A COMPARATIVE STUDY OF INDIGENOUS CONTENT OF MULTICULTURAL
TEACHER EDUCATION TEXTBOOKS IN CANADA AND THE UNITED STATES

A Dissertation

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

Doctor of Philosophy

By

SHANNON LYNN RIDENOUR-WILDMAN

Norman, OK

2004

UMI Number: 3148891



UMI Microform 3148891

Copyright 2005 by ProQuest Information and Learning Company.
All rights reserved. This microform edition is protected against
unauthorized copying under Title 17, United States Code.

ProQuest Information and Learning Company
300 North Zeeb Road
P.O. Box 1346
Ann Arbor, MI 48106-1346

A COMPARATIVE STUDY OF INDIGENOUS CONTENT OF MULTICULTURAL
TEACHER EDUCATION TEXTBOOKS IN CANADA AND THE UNITED STATES

A DISSERTATION APPROVED FOR
THE DEPARTMENT OF EDUCATIONAL LEADERSHIP AND POLICY STUDIES

BY

Dr. Joan K. Smith

Dr. J. Thomas Owens

Dr. Courtney Vaughn

Dr. Gregg Garn

Dr. Virginia Milhouse

ACKNOWLEDGEMENTS

There are many people who through their generosity and knowledge have made important contributions to this dissertation. It would be impossible to list everyone who contributed, or to adequately list the extent of the contributions for those who are mentioned.

First and foremost, I would like to thank my co-chairs, Dean Joan K. Smith and Dr. Tom Owens as well as Dr. Courtney Vaughn for the outstanding leadership and support they provided over the past several years. They are all truly gifted researchers and writers. Without their insightful guidance, many aspects of this dissertation would not have been possible. I would like to particularly thank my committee members, Dr. Gregg Garn and Dr. Virginia Milhouse for seeing me through this long journey and for offering good advice at critical points along the way.

Last, but far from least, I would like to thank my friends and family, especially my mother and daughter. They have provided endless patience, encouragement, and support through the years. The strength of my family has been a tremendous boost to me. The understanding of my friends has also been invaluable to me from just listening to my grievances to offering sage advice.

Thank you to anyone I have forgotten to mention. Know that any advice or encouragement given to me during the writing of this was greatly appreciated.

TABLE OF CONTENTS

Acknowledgements.....	iv
Abstract.....	viii
Chapter I. Introduction.....	1
Introduction.....	1
Multicultural Teacher Education.....	2
Multicultural Education Textbooks.....	4
Countries Chosen for Comparison.....	5
Multiculturalism in Canada and the United States.....	6
Definitions of Terms.....	11
Research Questions.....	12
Chapter II. Literature Review: Multicultural Education Research in Canada and the United States.....	15
Multicultural Education Research.....	15
Multicultural Teacher Education Research.....	19
Indigenous Content in Teacher Education Programs.....	20
Chapter III. Study Design and Methodology.....	25
Method.....	26
Indigenous World View and Cultural Commonalities as Contexts for the Study.....	30
Sources for the Study.....	34
Chapter IV. The Indigenous Content of Textbooks, the Story of Indigenous People and Their Education.....	38
Introduction.....	38
Canadian Textbooks.....	39
Canadian Textbooks Comparisons.....	61
United States Textbooks.....	65
United States Textbooks Comparisons.....	87
Cross-National Comparisons Summary.....	93

Chapter V. Summary, Conclusions and Recommendations.....	97
Introduction.....	97
Major Findings.....	97
Implications for Professors, Teacher Preparation, and Teachers in the Classroom.....	99
Recommendations for Further Research.....	103
References.....	106

LIST OF TABLES

Table One.....	61
Table Two.....	87
Table Three.....	93

ABSTRACT

To better understand the manner in which teachers are educated in multicultural education, this study examined multicultural textbooks used in multicultural teacher education courses in Canada and the United States. Indigenous content, as one aspect of culture, was the focus to attempt to reflect changing, or unchanging, attitudes towards specific cultural groups present in each country. To address the issues of content, comparison, and implications effectively, this study was guided by the following two research questions: 1) How are teacher education textbooks in Canada and the United States addressing issues of diversity as they pertain to cultural commonalities in indigenous populations? and 2) What, if any, are the variations in content that addresses indigenous groups in textbooks within Canada and the United States?

This study was a qualitative content analysis focusing on multicultural teacher education textbooks from Canada and the United States that have been used in Education courses. The books were either listed on a course syllabus or were confirmed as being in use by a professor. The study examined the themes regarding indigenous world view and cultural commonalities, including education as a cultural institution, present in the textbooks. The study also looked at how these issues were addressed similarly and differently within each country and between the two countries.

The focus of the most currently published Canadian textbooks was on indigenous education and, to a lesser extent indigenous history and culture. The focus of the most currently published United States textbooks was on indigenous

education. Both countries' textbooks focused on education. Canada's, however, focused on indigenous culture as well. Focus on history in the more currently published textbooks was limited to Canada. The education focus in the United States textbooks centered mainly around school-level discussions, such as curriculum and classroom practices. The Canadian education focus, however, was more on theories and personal experiences.

In Canada, the more previously published textbooks were limited mainly to some discussion of history and culture, while very little on education. In the United States, the more previously published textbooks were heavily focused on education.

In both countries, the most currently published textbooks were focused on education. The United States textbooks discussed indigenous education in terms of practice. The Canadian textbooks, however, discussed indigenous education in more theoretical terms.

None of the Canadian textbooks discuss the indigenous worldview specifically, while three United States textbook do (although they are all versions of the same text and discuss only one tribe). In terms of cultural commonalities, both the Canadian and United States textbooks discuss historical, social, cultural, and political issues facing their indigenous populations. Some demographics are discussed in both countries. Indigenous education discussions in both the Canadian and United States textbooks list two main problems: cultural conflict between home and school cultures and education's lack of relevance to indigenous home life.

Implications included: 1) professors and program designers should keep their minds open to using non-traditional textbooks in their classes; 2) teacher educators must be provided with at least the most basic framework for understanding culture and cultural differences; 3) teachers must be aware that indigenous ways of knowing are often different from the mainstream way of knowing; and 4) teachers must also be aware that often conflicts with students can often occur in the form of classroom management.

Recommendations for further research included: 1) examination of other countries; 2) looking at the cultural and educational commonalities of other cultural groups; 3) examination of areas of content other than textbooks of multicultural education courses; and 4) examination of what professors and students think is missing regarding content in multicultural teacher preparation courses.

CHAPTER I

Introduction

As many democratic states struggle to enfranchise people who are members of groups that have been historically marginalized in society, debates as to content and methods used in multicultural classrooms are commonplace within the field of education. In many countries, debates stemming from varying perspectives surrounding multicultural education in academic and public circles include: whether multicultural education is necessary, what it means, what it should include, and how it should be implemented. These varying perspectives are often reflected in multicultural education textbooks where authors are constrained by their own understanding of multicultural education and teacher preparation within their country's context and ideology. Authors write books from this context and ideology to teach their version of multicultural education.

These versions of multicultural education can vary as to what aspects of culture are included or left out (race, gender, etc.) as well as how certain multicultural concepts are portrayed. Although discussion of all aspects of culture will vary in some way, one particular aspect that is important to an understanding of multiculturalism and multicultural education is the indigenous population. When looking at a particular country's cultural background, especially one with a history of European colonization, the inclusion of indigenous culture is necessary. It is the culture that was present before colonialism, as well as a culture that is still part of the country's society. The study of indigenous culture, the way it has been affected by colonization, the way it has affected those who have colonized, and

how indigenous culture affects and is affected by today's society can provide a wealth of information about a country's culture, its beginnings, its changes, and how dominant and minority cultures interact, past and present.

For multicultural education in particular, the study of how we have educated and continue to educate minority populations and how that education affects minority children is important to understanding how to make education appropriate for all children. The teacher, and how their education has prepared them, is vital in this role. As a result of varied perspectives within textbooks, teachers are exposed to many understandings of multiculturalism and multicultural education. Teachers are also exposed to particular aspects of culture and cultural groups. What teachers gain from these understandings shapes the role they play in the classroom regarding multicultural education for the dominant and minority cultures of their students.

Multicultural Teacher Education

Schools are the social institutions through which the majority of our children pass. They reach the greatest amount of culturally diverse children than any other institution. This makes schools integral tools for bringing cultural understanding to the next generations. As classroom leaders in our schools, teachers become one of the main factors that influence what students learn about culture in schools. The teacher as a classroom leader, can often be a link between cultural knowledge and understanding and students. But that link can be weak if teachers' experiences are limited. Sleeter concludes "Regardless of how little experience with racial or cultural diversity teachers have had, they enter the classroom with a considerably

rich body of knowledge about social stratification, social mobility, and human differences based on their life experience" (1992, p. 28).

All these areas are defined by the teacher's cultural values, which are often mainstream values and as Martin has noted:

If a teacher has underlying prejudices which go unrealized, this can create a feeling of unworthiness among some students or can lead to discrimination.

When a teacher bases his/her judgements of a culture by stereotypes that can be so damaging to students. (1997, p. 27)

Nel concurs when she states:

The question arises whether enough attention has been focused on teachers as implementers of preventive programs. Teachers are a pivotal factor in determining the ultimate success or failure of minority students. If this is true, multicultural education must be closely scrutinized for content, methodology, and general effectiveness in preparing future teachers. (1995, p. 60)

Even with this background of experiences, knowledge can be shaped and transformed through what pre-service teacher education students learn about culture in their courses. Examining the amount and type of multicultural content in teacher education programs provides insight into how teachers are being prepared to deal with multicultural issues in their classrooms. One way to examine this shaping or transformation is through a content analysis of textbooks used in teacher education programs. While the content of education courses stems from many sources, and textbooks do not compose the entire body of knowledge

teachers gain from education courses, they can provide some insight into course content.

Multicultural Education Textbooks

Textbooks used in education courses compose a part of a teacher's body of knowledge regarding many aspects of culture including cultural theories and multicultural pedagogy. In multicultural education courses, textbooks compose a body of knowledge regarding theories about multiculturalism, understanding of other cultures and cultural groups, and multicultural pedagogy to expose students to those understandings. Again, the discussions in these books are influenced by the author's particular cultural framework. Each book will espouse an author's particular version of multiculturalism and multicultural education. Due to the importance of what teachers learn in their education courses and the possible variation in content, the textbooks the education professors use could be important components in determining what multicultural content teachers receive from their education courses.

Banks and Banks (1995) suggest multicultural textbooks have become an increasingly important part of teacher education programs. Demand for multicultural education textbooks specifically has increased, and textbooks in other education fields, such as psychology and sociology of education, often devote at least part of the text to multicultural education.

Textbooks are written from the cultural beliefs and values of the author, which are often reflective of the dominant culture. Textbooks may not reflect a country's identity with complete accuracy, however, textbooks are written from the

viewpoint of the author who has been influenced, at least in part, by the social environment of the country in which it was written. They can also reflect the attitudes present towards minority cultures in countries with minority populations. Because textbooks are often integral components in the curriculum of colleges of education, they will frequently be at the center of education reform issues (Banks & Banks, 1995).

Countries Chosen for Comparison

Examining textbooks from more than one country can also be valuable by focusing on multicultural education outside the context of a specific country. When dealing with research on how to teach teachers about cultural and ethnic diversity looking at how other countries are addressing the same issues can add different insights to the same topic. What variations in knowledge about cultural difference are other countries providing teachers within their specific context? Cushner has said:

There is something to be gained by studying the approaches others have taken. Multicultural education courses will benefit from a global comparison of issues. International and comparative education, and teacher education in general will benefit by providing a survey of the ways in which various countries are preparing teachers to work with all children. (1998, p. xi)

Canada and the United States share several things in their context of cultural diversity. Multicultural education as an ideology and a political reform started around the same time frame in Canada and the United States, 1960's. Both countries have a population with a Caucasian majority, that is "composed

primarily of voluntary and involuntary immigrants and their descendants" (Cushner, 1998, p. 2). Both countries have been dealing with a significant immigrant population, and much of the cultural make-up of Canada and the United States' societies is similar. Also, both countries have significant indigenous populations historically marginalized by European colonization from full participation in society. Finally, both countries are currently making efforts to address the needs of their indigenous populations.

These similarities make Canada and the United States good candidates for comparison of multicultural textbooks. Varying perspectives in these textbooks will be examined for similar multicultural contexts and ideologies. This type of study will contribute to a greater understanding of how indigenous groups, their culture, and their education are depicted in textbooks in each country and how textbooks from each country address indigenous concerns similarly or differently. To set a framework for understanding the multicultural context of each country, issues will be addressed through an understanding of each country's concept of multiculturalism.

Multiculturalism in Canada and the United States

In Canada and the United States, multiculturalism has emerged in response to large amounts of immigration and racism (Cushner, 1998; Harvey, 1993; Hickling-Hudson & McMeniman, 1993; Martin, 1997). It has been the preferred term to describe diversity in Australia, the United States, Canada, and Great Britain and "refers to unrelated juxtapositions of knowledge about particular groups without any apparent interconnection between them.

Canada

Racial and ethnocultural diversity in Canada was increased by the migration of people from Africa, Asia, and Central and South America after World War II. Today, diversity has become a fixed factor of Canadian society. Demographic projections show that racial and ethnocultural minorities are growing significantly. This increase of children from diverse backgrounds (such as race, ethnicity, religion, language, political orientation, and social class) is expected to pose a challenge to Canada's school system during the 21st century (Solomon & Levine-Rasky, 1996).

England and the United States have been the two strongest influences on the Canadian concept of multiculturalism that includes issues related to cultural sensitivity and anti-racism. Cultural sensitivity is a term used to describe people who are able to empathize with people from various cultural backgrounds and to celebrate cultural difference. Anti-racist education focuses on people gaining an understanding of the history, practices, and institutions that originated and still support prejudice and racism. While cultural sensitivity sees cultural conflict as a product of individual cultural ignorance, anti-racism sees cultural conflict as stereotypes and prejudice that spring from social and political structures (Ng, Staton, & Scane, 1995). When it comes to anti-racist education the influences of England and the United States have provided two paths:

The first echoes the concerns of the British 'critical revolutionists' and would lead towards a more pluralistic, less dualistic, conception of anti-racism. The second, which reflects the strengthening American influence on the Canadian

anti-racist debate, leans towards Afrocentrism, race essentialism and/or the commercialisation of anti-racist training. (Bonnett & Carrington, 1996, p. 278)

By drawing on these two ideological streams, Canada has developed its own concept of multiculturalism in the form of the Canadian mosaic. The “mosaic” is how Canadian educational administrators and policy makers describe the pluralistic nature of their culture and society (Carrington & Bonnett, 1997; Schroeter, 1978). The Canadian mosaic also allows for many different types of people to be who they are individually and still be Canadian (Carrington & Bonnett, 1997).

I remember thinking, there was no such thing as an 'Un-Canadian' concept, the way there is the concept of being 'Un-American' and that was also tied in my mind with the political oppressiveness in terms of McCarthy era...By being true to their Muslim faith or by being gay or by being communist, someone could be 'Un-American.' Well, you just don't find that parallel in Canada. (Carrington & Bonnett, 1997, p. 422)

Canadian multiculturalism, then, is often intent on developing a concept of multiculturalism that allows for diversity yet keeps Canadian society connected. "In essence, Canadian multiculturalism attempts to blend preservation of diverse cultural heritages with social cohesion on the basis of a common values framework" (Cushner, 1998, p. 309). This framework constitutes the "glue" of Canada's diverse society.

The reconciliation of cultural diversity and social cohesion is a highly complex exercise in Canada, the product of history, demographics, altruism, and economics. In the end, the Canadian "glue," of commitment to the values of a social democratic society, in spite of powerful centripetal forces, seems to cement the mosaic in place. (Cushner, 1998, p. 309)

This sense of a "Canadian" identity no matter what cultural group one belongs to is stronger in Canadian concepts of multiculturalism than it is in the United States.

United States

As was the case in Canada, immigration, in the form of a great wave from 1880-1920, did a great deal to contribute to the diversity of the United States. These were people from many cultures coming to start a new and different life, which brought with them an even greater mix of cultures. The attitude of the United States towards its immigrant population has ranged from exclusion to tolerance. "Asian immigrants were barred by the 1882 Chinese Exclusion Act then welcomed in 1907 by the Gentleman's Agreement with Japan. In 1965, immigrants, mostly Asian, were welcomed into the United States as a result of the Immigration Act" (Martin, 1997, p.8). Of course, tolerance towards immigration leads to a rise in the number of immigrants. Violet (1997) states that legalized aliens and refugees, have augmented the basic immigration system to the point that immigration has almost doubled in the United States since 1981. Foner (1997) found that immigrants in the United States often fuse old and new cultures to create a new kind of family life, which makes understanding of their culture more difficult.

Appleby (1992) maintains that multiculturalism has always existed in the United States; it was just not recognized until it gained usage in the field of education. Broad social reform efforts have brought changes in definitions that range from a melting pot metaphor at the turn of the century to a 1980's tossed salad metaphor, where all cultures blend with each other while maintaining their identity.

Also, throughout United States history, cultural assimilation has to varying degrees been a main concept of multiculturalism. In this concept, members of an ethnic group give up their original culture and become absorbed into the dominant culture of their host society (Bennett, 1999). Many believe it still holds relevance today, especially regarding newer immigrants who often have trouble adapting to the United States culture (Kasinitz, 2000; McDonald, Balgopal, Pallassana, & McDonald, 1998; Portes, 2000).

Prior to the 1950's, culture in America was defined in terms of behavioral patterns and customs. More recent definitions, however, are more focused on "shared knowledge and belief systems, or symbols and meanings, rather than on habits and behavior" (Bennett, 1999, p. 38). Hirsch (1999) adds to this definition by stating that American culture, not only includes a system of common knowledge and root attitudes, but the English language as well. Changes in definitions of culture in the United States have been accompanied by changes in the concept of multiculturalism.

Multiculturalism and multicultural education as concepts have sprung mainly from the politics of the 1950's and 1960's, when the civil rights movement was

strong and the United States Supreme court desegregated schools as a result of the court case of Brown vs. Topeka, Kansas (Cushner, 1998). But integrating schools and passing civil rights legislation has not necessarily lead to cultural harmony in the United States. Cushner has noted that:

The White American had not counted on extending respect to an "other" who would be him- herself, who would be content to think, feel, and behave according to a self-determined collectively held identity, not only an "other" appearance. Self-determination, philosophically speaking, is a precondition for the generation and acknowledgement of a unique ontology, epistemology, axiology, and social knowledge, the whole of socially constructed reality of a group of people. Without the right to "bring along" one's culture, an invitation to be included is hollow: One is invited to join but not to participate. (1998, p. 260)

From this lack of integration and cultural equality sprang the concept of multicultural education in the in the 1970's. Its pioneers studied the concept and how it could attend to the needs of marginalized groups as well as the cultural inexperience of the dominant cultural group (Cushner, 1998).

This more recent theory is cultural pluralism. Bennett defines this as:

A process of compromise characterized by mutual appreciation and respect between two or more cultural groups. "In a culturally pluralistic society, members of different ethnic groups are permitted to retain many of their cultural traditions such as language, religion, and food preferences, so long as

they conform to those practices deemed necessary for social harmony and the survival of society as a whole. (Bennett, 1999, p. 52)

This new theory espouses the need for a cohesive society like the old theory. It also provides for the needs, beliefs, and uniqueness of each culture included in the society. Advocates of this theory believe that cultural pluralism a pluralistic society is in the best interests of all cultural groups, including the dominant culture and the nation (Brito, 1983; Carter, 1988; Hickey & Anthony, 1980; Kubota, 1999).

Advocates of cultural assimilation note that this theory of cultures leads to the disuniting of America by leading to a culturally separatist society (Hasegawa, 1991; Strouse, 1988). However, the theory of cultural pluralism does state the need for these different cultures to be members of a cohesive society while retaining their uniqueness.

Definition of Terms

In addition to the concepts defined, the following terms will be used in this study.

Multiculturalism- an ideology that recognizes the linguistic and cultural diversity within a society. While this study will be focusing mainly on the previous definition, multiculturalism can also be defined as the policy of maintaining a diversity of ethnic cultures within a society together with a commitment to the preservation of the society as a whole (Ghosh, 1996; Hope, 1992).

Multicultural Education- An inclusive teaching/learning process that educates everyone about the multicultural nature of society. Education that should be free

of stereotyping, racism, sexism, prejudice, discrimination, builds on shared values, but at the same time, accepts that there are many different expressions of similar values, and allows full development of the potential and critical abilities of all children regardless of their 'differences' (Ghosh, 1996; Hope, 1992).

Multicultural Teacher Education- Education that provides a background for understanding of multiculturalism in teachers and prepares them to bring multicultural education into their classroom.

Indigenous- Occurring or living naturally in a particular area or environment; native; innate (American Heritage Dictionary, 1985)

Indigenous Education- The education of indigenous people; the education of other cultures about indigenous people.

Research Questions

To better understand the manner in which teachers are educated in multicultural education, this study will examine multicultural textbooks used in multicultural teacher education courses in Canada and the United States.

Indigenous content, as one aspect of culture, will be the focus to attempt to reflect changing, or unchanging, attitudes towards specific cultural groups present in each country. To address the issues of content, comparison, and implications effectively, this study will be guided by the following two research questions:

1. How are teacher education textbooks in Canada and the United States addressing issues of diversity as they pertain to cultural commonalities in indigenous populations?

2. What, if any, are the variations in content that addresses indigenous groups in textbooks within Canada and the United States?

CHAPTER II

Literature Review

Multicultural Education Research in Canada and the United States

Multicultural Education Research

While there has been a proliferation of recent articles in the area of multicultural education, there is some debate among scholars as to the value of that research (Extra, 1989; Grant, 1992; Grant, 1992; Illovsky, 1994; Kasper, 1988). Searching the ERIC database for the term "multicultural education" shows the growth in this area of research. In 1964 there were two articles listed; in 1979, there were 288 articles; in 1994, there were 1048 articles; and in 2000 there were 450 articles. Multicultural education research differs from many areas of scholarly activity in that academics in the field of education are generally very strong advocates. This can often lead to an advocacy tone versus that of an analytical tone.

Grant (1992) lists seven main barriers to multicultural education research. First, higher education faculties do not reflect the cultural demographics of the nation. Ninety-three percent of professors are white, 70 percent are male, and the lowest average age is 42 (Grant, 1992). Most professors have not been exposed to multicultural issues during their academic development. Second, clear, standard definitions and understandings of multicultural education have yet to be established. Third, funds supporting multicultural education research are often

very limited. Fourth, "academic ethnocentrism and elitism act to limit multicultural education research" (Grant, 1992, p. 9). Fifth, at academic conference proceedings white, male academics rarely attend multicultural presentations by people of color, but do attend presentations on people of color by their white peers (Grant, 1992). Sixth, discussions of research methodology and academic expectations often do not involve discussions of multicultural education research. Finally, scholars of color have not achieved "prominent leadership positions in determining research directions" (Grant, 1992, p. 10). Barriers to this research, however, have not kept multicultural education research from becoming more prominent.

The majority of research on multicultural education focuses on the following research questions: Is multicultural education needed and why? (Clinchy, 1995; Kalantzis & Cope, 1988; Kitching, 1991; Mitchell, 1985; Ross-Gordon, 1991); What should multicultural education include? (Banks & Banks, 1995; Ginsberg, 1999; McGinnis, 1995; Peebles, 1996; Piland & Barnard, 1996); How does one fuse multicultural education into the curriculum, including specific subject areas? (Dambekalns, 1994; Garcia, 1997; Sowers-Hoag & Sandau-Beckler, 1996; Walker & Garcia, 1995); How does multicultural education affect specific cultural groups? (Cai, 1994; Grant, 1992; Majors, Gillborn, & Sewell, 1998; Siegel, 1999; Wilhelm, 1994); and How does language and literacy affect and change multicultural education? (Bieger, 1996; Clark, 1996; McCarthy, Dressman, & Smolkin, 2000; Mitchell-Powell, 1995; Read, 1996).

Answers to these research questions have utilized methodologies from ethnography, social history, psychology, linguistics, and anthropology. "Much of the research is based on ethnographic studies which occurred over a period of time and were composed of observation (including videotaping), interviewing teachers and students and, at times, participation by the observer" (Martin, 1997, p. 25). These studies involve looking in the classroom to see how multicultural education is played out in "real world" situations (Deering, 1996; Jacob, 1995; Klinger, 1996; Perez-Stable, 1997; Veblen, 1996). This research concludes that a strong leadership role is the most critical factor in fusing multicultural education into the classroom.

Social history has also been a major focus of multicultural education research. Many of these studies, especially in the United States, have been based on "how U.S. history and the history of education have affected and decided the success or lack of success of immigrant and minority students" (Martin, 1997, p. 26). Often these studies involve a specific minority group and how its culture, within society and its institutions, has been affected by the dominant culture. (Binder, 2000; Carr, 1997; Charles, 2001; Dever, 1997; Majors, Gilborn, & Sewell, 1998; Parry, 1998). This research concludes that social policy has historically marginalized minority people in educational institution and change in policy is still needed for effective multicultural education.

Psychology as a basis for multicultural education research has often been focused on "how cultural mismatches or deficits can affect the interactions and cognitive abilities of the students in a negative way in regards to self-esteem and

learning success” (Martin, 1997, p. 26). This research concludes that the behaviors, learning styles, motivation, and cognitive development of students of different cultures call for the development of special strategies and methods for teaching these students (Graff, 1999; Lightfoot & Gustafson, 2000; Pembroke & Robinson, 1997).

Language minority students have always been an important factor in multicultural education research. Language is often considered one of the main obstacles to equally effective education for all students. "Other research has its basis on sociolinguistics and applied linguistics. All seem to agree that the teacher must recognize the cultural values of the students and modify his/her methods to identify with the students" (Martin, 1997, p. 26). Studies in this area often find that a culturally relevant education must include recognition of a child's native language as well as culture, and that culture is tied to language (Chiang, 2000; Ellinger, 2000; Jonsberg, 2001; Menchaca, 2001; Naserdeen, 2001; Rolstad, 2000).

Research that is based on anthropological factors is another important type of multicultural education research. Anthropologists that study multicultural education often focus on "how sociocultural and sociological factors [negatively] influence the interactions of the language minority students with their cultural group and with other cultural groups. Anthropologists observe cultural groups to discover generalizations about those cultural groups" (Martin, 1997, p. 26). Many studies of this type use anthropology to critique current versions of multicultural education or use it to find paths to more effective multicultural pedagogy and

curriculum (Boyle-Baise, 1999; Lustig, 1997; Osborne, 1996; Singer, 1998; Ulichny, 1996; Wills, 1996).

Soto (1999) suggests five areas of research needed to expand knowledge about multiculturalism and students. They are child development, bilingual/bicultural research, advocacy research and literature, reconceptualizing models, and qualitative interpretive research. In sum, the volume of multicultural education research has expanded and many research traditions have been used. Many research traditions and areas that are not widely seen in the literature are also offered as examples of ways to expand multicultural knowledge.

Almost all research traditions are important in multicultural education research. Grant has said:

I get weary of arguments about quantitative vs. qualitative research because debates about which methodology is best miss the point. The question should not be which is the right approach, but rather which methodology best addresses the research question. Qualitative methods look for universal truths in observable events, for example, while quantitative techniques estimate how often things occur in nature, and both approaches can support claims of causality. (1999, p. 241)

Thus, one can see that many research traditions and areas have been used or offered as being useful in multicultural education.

Multicultural Teacher Education Research

The majority of multicultural teacher education research focuses on the following research questions: How can multicultural teacher education be

improved? (Durodoye, 1998; Fracasso, 1999; Gay, 1997; Lawrence, 1998; Wheeler, Ayers, & Sapon-Shevin & Zollers, 1999;); How many teachers are exposed to multicultural teacher preparation? (Evans, Torrey, & Newton, 1997; Ghosh & Tarrow, 1993; Hickling-Hudson & Mcmenimen, 1993; VanBalkom, 1991); What are teachers' experiences with multicultural education? (Chan & Treacy, Beckerman & Burrell, 1994; Midobuche, 1999; Simoni, Sexton-Radek, & Yescavage, 1999; Young & Graham, 1998); and What content, especially multicultural, is present in higher education courses? (Chan & East, 1998; Foster & Iannaccone, 1994; Le-Doux & Montalvo, 1999; Young & Middleton, 1999; Zechmeister & Reich, 1994;).

For the most part these studies conclude that teachers are not exposed enough to multicultural issues in their education program and courses, that most teachers' cultural experiences come from interaction within the dominant culture, and that much of the content of teacher education courses focuses on ways to add cultural days (and other tokenistic multicultural content) in the classroom setting. In conclusion, as a teacher educator one must be aware not only that future teachers need to be exposed to multicultural content, but how they are exposed to that content, type of content and delivery of content as well, as well. While some of the literature discusses these issues, there is little empirical research to be found. Content analysis of teacher education textbooks is virtually nonexistent.

Indigenous Content in Teacher Education Programs

The literature on indigenous content in teacher education lists two main fundamental problems, one at the teacher level and one at the university level.

Teachers lack adequate knowledge of and experience with indigenous education issues (Craven, 1997; Herbert, 2002; Malezer & Sim, 2002). Stemming from this, is the problem of teachers feeling reluctant to address indigenous issues in their classrooms due to this lack of knowledge (Malezer & Sim, 2002). In his survey, Herbert found that many teachers did not think their teacher training courses provided them with enough information about indigenous issues and indigenous content should be increased (2002).

In fact, very few universities require an indigenous component in their teacher education curriculum. Only a few universities even offer indigenous education components in their programs (Craven, 1997). It is widely noted that secondary teacher education courses are especially lacking in indigenous content (Craven, 1997; Malezer & Sim, 2002). Sociology of education courses were also lacking, rarely specifying indigenous culture as a component of the course curriculum (Craven, 1997). When indigenous content was added, it was not uniform across universities (Herbert, 2002). Most often, indigenous content was added in methodology as part of an effective pedagogy (Herbert, 2002). On a positive note, however, much of the literature shows that governments have stated the need to include indigenous populations in teacher education programs (CDEST, 2000; Craven, 1997; Madak, 2003).

The question does still remain as to what the amount and type of indigenous content should look like. For example, Craven (1997) lists six things indigenous content in teacher education courses should do: 1) demonstrate a College of Education's commitment to a brighter cultural future by initiating this change in

the curriculum; 2) avoid institutional prejudice by leaving out indigenous concerns; 3) teach teachers to understand and teach about indigenous cultures; 4) assure all students are aware of a nation's history and how the indigenous population has historically changed and been changed by the dominant culture; 5) help teachers contribute to greater cultural knowledge and social harmony; and 6) contribute to the bettering of relations between the mainstream and indigenous populations.

Craven cautions that one course, or component, cannot be designed for all universities. Instead, a framework for designing an indigenous education course or component should be provided to universities so they can design their own to fit their students' needs. This framework could include sample effective lecture notes, an indigenous terminology list, videotapes showing effective indigenous teaching strategies, and/or a specific text (although its content is conspicuously absent) (1997).

Malezer and Sim (2002) concur with Craven stating that to successfully acquire knowledge of indigenous issues teacher education students must adhere to the notion of 'differences in difference' and that the student learning process must remain a notion of understanding options of difference rather than the difference. Students only gain understanding if redefining their previous learnt concepts of truth. In other words students need to question and redefine their own thoughts of the experienced world.

This includes an awareness of the knowledge, views, and prejudices they bring with them into the course (Herbert, 2002).

Malezer and Sim go even farther when they recommend that course content must be a composite of indigenous group cultural knowledge and contemporary experience (2002).

When addressing the question of what indigenous content should be included, it is important to realize content is essential, however, indigenous culture and issues cannot be understood by content alone. The content must be challenged and connected to the lives, views, and experiences of teachers as discussed above. Using a student teachers views received from their dominant culture and noting differences within difference discussed earlier (the large amounts of variation between different groups under the indigenous umbrella) and the need for composite knowledge of indigenous culture can lead to a good indigenous component of teacher education courses, that of the indigenous world view.

This world view could be described as “the relationship of priority, importance and responsibility to the human and physical world. The human and physical world being [sic] that which is real and of practical purpose” (Malezer & Sim, 2002). Such a view is common across indigenous groups and is what connects them to each other (Malezer & Sim, 2002). Understanding this view would not only allow the student to connect their personal world view with the indigenous world view and be able to find a common understanding of indigenous culture in general.

The cultural differences between various indigenous groups can make understanding indigenous culture difficult. With an understanding of the cultural

and educational commonalities present among indigenous groups, it is possible to better understand indigenous culture as a whole.

CHAPTER III

Study Design and Methodology

This study aims to analyze the content of multicultural teacher education textbooks that addresses the indigenous population, especially their culture as whole through cultural commonalities. A specific cultural group, indigenous peoples, was utilized as the reference group for studying how the textbooks addressed their minority populations. The indigenous population percentage of the total population is usually lower than that of other minority groups. If the author devotes a fair amount of attention to this group, they will often devote a fair amount of attention to their other cultural groups. If the author addresses cultural commonalities, including the indigenous world view, it would show a good understanding of indigenous culture as a whole.

Canada and the United States were chosen because they share many things in their context of cultural diversity. They have a population with a Caucasian majority, and have been dealing with a significant immigrant population. Much of the cultural make-up of Canada and the United States' societies are similar. They have significant indigenous populations that have been seriously affected by European colonization. These indigenous people have been historically marginalized in schools, assimilation, and in society as a whole. Finally, both countries are currently making efforts to address the needs of their indigenous populations.

This study will be a qualitative content analysis focusing on multicultural teacher education textbooks from Canada and the United States that have been used in Education courses. The books were either listed on a course syllabus or were confirmed as being in use by a professor. The study will examine the themes regarding indigenous world view and cultural commonalities present in the textbooks.

Method

Content analysis is a research method that looks at human communication for the explicit and hidden meanings it holds for those who participate in the communication. Holsti points out:

Content analysis is any technique for making inferences by objectively and systematically identifying specified characteristics of messages. This definition incorporates the following criteria: content analysis must be objective and systematic, and, if it is to be distinguished from information retrieval, indexing, or similar enterprises, it must be undertaken for some theoretical reason. We do not include the stipulation that content analysis must be limited to describing the manifest characteristics of messages. It is true that only the manifest attributes of the text may be coded, but this limitation is already implied by the requirement of objectivity. Inferences about the latent meanings of messages are therefore permitted but, as we shall point out repeatedly, they require corroboration by independent evidence. (1969, p. 14)

There has been much debate centered on defining content analysis. Most schools of thought have their own definitions (Weber, 1985). One of the most inclusive, non-debatable is the following:

Content analysis is a general purpose analytical infrastructure, elaborated for a wide range of uses. It is intended for anyone who wishes to put questions to communications (pictorial and musical, as well as oral and written) to get data that will enable him to reach certain conclusions. Some content analyses are more objective than others. All are more objective than impressionistic assessment of the same question and materials. None are perfectly objective, though some approach this goal remarkably closely. (Weber, 1985, p. 23)

Content analysis as a research method that looks at human communication for the explicit and hidden meanings it holds for those who participate in the communication (Holsti, 1969). This communication can be termed document. Documents can be defined as “any material in which a human being has produced a thought, an idea, or a process and recorded it (Jones, 2003, p. 65). Content analysis is the method by which the researcher examines these documents to see what is being communicated by whom to whom and the context in which it was communicated.

Due to the fact content analysis is almost exclusively a method, it does not seem to have a well-defined ontology or ideology. Content analysis, though, does not belong completely in either the perspective-seeking or truth-seeking philosophies. Perspective is defined as a subjective evaluation of relative significance, a point of view (American Heritage Dictionary, 1985). Content

analysis is concerned with what is really or actually contained in a communication, but it cannot be considered pure truth-seeking due to the fact it can rarely be used to determine the truth of an assertion (Berelson, 1952).

Content Analysis can be divided into two main types; qualitative and quantitative. Qualitative content analysis is usually more concerned with the presence or absence of specified content while quantitative is concerned with relative frequencies. Qualitative analysis often involves small or incomplete samples. Vast amounts of material are given up in order to examine a smaller number more deeply. Qualitative analysis is relatively less concerned with the content than with the content acting as a reflection of deeper phenomena. In quantitative analysis the focus is on the content. Qualitative is more concerned with other events for which the content is only an indicator. Qualitative analysis uses less formalized categorization than quantitative analysis. One reason is qualitative analysis does not usually include formal definitional problems. The other reason is the need in quantitative analysis to categorize clearly and fully so that reliable counting can proceed. Qualitative analysis contains more complex themes than quantitative analysis. Quantitative analysis breaks down complex content so that it can be reliably measured while qualitative analysis takes the complex content as a whole thinking that meaning can be found in the whole impression (Berelson, 1952). This study will use both forms.

The main steps in content analysis are (Beringer, 1978):

1. A working hypothesis or question must be chosen. The working questions in this study are how are teacher education textbooks in Canada and the United

States addressing issues of diversity as they pertain to cultural commonalities in indigenous populations and what, if any, are the variations in content that addresses indigenous groups in textbooks within Canada and the United States?

2. The sources to be studied are selected with the caution that if a hypothesis is very specific to a source no choice may be possible. This study is looking at specific types of textbooks, multicultural, in specific countries, Canada and the United States. These textbooks are confirmed, either through a syllabus or personal communication with a professor, as being used in an education course. This narrowed the sample and allowed for a simple selection process.

3. A procedure for analyzing the content should include the following components:

a) Implications. The implications present in and stemming from the textbooks will be important. Implications such as: 1) how society affects how we educate (determining what content we deem appropriate for students), 2) how this content can change teacher education programs, 3) how professors can use knowledge of this content to shape the oral and written material that comprises their course, and 4) how this knowledge may affect teachers in the classroom.

b) Words. The frequency of words and phrases that pertain to indigenous issues listed in the index will be examined in order to determine amount of content.

c) Contexts to be identified. Context will also be of great importance in this study.

How the broader society conceptualizes multiculturalism and addresses multiculturalism offers insight into why a certain amount and type of content could be present in the textbooks.

4. Conclusions are inferred from the results of the analysis. The conclusions inferred from the results of the analysis will include: 1) what and how much content future teachers have been provided with regarding commonalities in the cultures of the indigenous population once they have finished the book; 2) how this content is similar or different in each country; and 3) what this could mean for teacher education programs.

Indigenous World View and Cultural Commonalities as Contexts for the Study

Indigenous people in many countries have always maintained a diverse culture, even amongst themselves. Partington and McCudden note that:

Even before European settlement, there was great diversity among the Aboriginal population, for it has been estimated that they spoke around 250 to 260 languages in an area about the same size as Europe. No one would consider claiming that the people of Europe are all the same, yet fewer languages are spoken in those countries than by Aborigines in Australia.

(1993, p. 1)

With all of this variation in indigenous culture in many countries, it is often difficult to even define who is an indigenous person (Partington & McCudden, 1993). It could be suggested that an indigenous person can be identified through a combination of racial, identificational, and cultural characteristics. This includes being a descendant of an indigenous group, claiming membership to an indigenous group, and being accepted by other indigenous people. Only when all three criteria are met can a person be truly identified as indigenous. Indigenous culture can include both traditional values as well as middle-class values.

However, various cultural characteristics of indigenous people can often conflict with middle-class values. Living in tribal communities, while often considered sub-standard, has contributed to indigenous people keeping their language, extended families, and culture (Partington & McCudden, 1993).

While there are many differences between indigenous cultures there are four main characteristics usually common to all indigenous groups. The first is that the main social structures of indigenous people are extended families. Second, indigenous economic concerns center around immediate gratification rather than financial stability. Third, indigenous home life structure is often used in a distinctive way to understand information, communicate with others, and deal with the world as a whole that differs from school structure. Fourth, indigenous spirituality is focused on people and land. Material possessions hold little importance (Partington & McCudden, 1993).

The Aboriginal world view varies quite extensively from the Western world view. This is an underlying cause of much cultural conflict. “It is evident that these two different world views will influence the ways in which Aboriginal and Western people interact with the world, to such an extent that mutual understanding would be very difficult to secure” (Partington & McCudden, 1993, p. 24). In the Aboriginal world view, the focus is on cooperating and coexisting with nature, being, while Western focus is on controlling nature, doing. Aborigines see social activity as going beyond death, and continued relationships with ancestors, while Western views see social activity and relationships as limited by life. Aborigines see qualities and relationships as most important while

Western focus is on quantities. Aboriginal knowledge is based on observation rather than theory while Western knowledge is based on building blocks, theories, principles, and processes (Partington & McCudden, 1993).

There are also many commonalities of indigenous ways of learning and educational problems in schools. Indigenous knowledge is inherited and is a right that is not open to just anyone. Children are raised by having their natural curiosity directed and are allowed a large amount of independence. To indigenous people, the group is more important than the individual. Socialization of indigenous children involves self-regulation, self-reliance, social equity between children and adults, and strong family ties. Indigenous family priorities center around personal autonomy, while fulfilling family and group responsibilities. Eckermann believes that children will make the right decisions and are expected to do so (1994).

Cultural conflicts in the classroom stem from indigenous ways of knowing being different from the mainstream way of knowing and often occur in the form of classroom management. As Eckermann points out:

Conflicts, however, appear to develop only in the perceptions of Western educators who expect certain relationships to hold true in all societies because they hold true in ours. Thus our system supports the premise that praise serves as a positive motivator, that independent inquiry should lead to understanding, that innovation is more valuable than conformity, that knowledge is there for all to take. (1994, p. 54)

The above suppositions are not always pertinent to all cultures. For example, many indigenous students are used to knowledge being passed to them, rather than their searching for knowledge.

In schools, indigenous education is often centered around teacher control and direction. In her study Eckermann found through ability streaming, integrated curriculum, and promoting self-esteem the schools' main task was to prepare the children for life beyond their current isolated environments (1994).

Physical environment, routines, and technology that are used to make schools organized and run smoothly are often in conflict with indigenous home life. "These routines, and the associated constraints of movement, expression and behaviour are culturally determined." (Eckermann, 1994, p. 222). Most dominant culture parents are used to these routines, however, indigenous people can find them constraining. This constraint can make school less appealing to indigenous students.

There are several teaching strategies listed as being effected in indigenous education. These include: (a) Using a diagnostic approach to teaching; (b) Relating material to Aboriginal environment and culture; (c) Using indigenous teaching assistants, individualizing learning or using small group interaction; (d) Testing students in a more culturally sensitive way (such as make tasks relevant, use the outdoors, and no time limit; and (e) Using teaching approaches that center on indigenous academic strengths (Partington & McCudden, 1993).

Most problems for indigenous students in the classroom arise out of the conflict between home and school cultures. Indigenous culture focuses on personal

autonomy and children are not frequently questioned by adults. This often causes conflict in schools where questioning occurs often. This autonomy also leads to low attendance rates if the students do not see school as relevant to their life. It is often hoped that indigenous students, over time, could learn to function effectively in both home and school cultures, however, home and teacher expectations are different and will often conflict (Partington & McCudden, 1993).

Sources for the Study

This study will examine the themes regarding indigenous cultural commonalities, especially in the areas of world view and education, present in the textbooks of Canada and the United States and compare them within and across countries.

The multicultural teacher education textbooks that will be used as sources are:

Canadian Textbooks

1. Martin, B.W., & Macdonell, A. J. (1978). *Canadian education: A sociological analysis*. Scarborough, Ontario: Prentice-Hall.
2. Frye, N. (1982). *Divisions on a ground: Essays on Canadian culture*. Toronto: Anansi Press.
3. Porter, J. (1987). *The measure of Canadian society: Education, equality & opportunity*. Ottawa: Carleton University Press.
4. James, C. E., & Shadd, A. (Eds.). (1994). *Talking about difference: Encounters in culture, language and identity*. Toronto, Ontario: Between the Lines.
5. Ng, R., Staton, P., & Scane, J. (Eds.). (1995). *Anti-racism, feminism, and critical approaches to education*. Westport, CN: Bergin & Garvey.

6. Ghosh, R. (1996). *Redefining multicultural education*. (2nd ed.). Toronto, Ontario: Harcourt Brace & Company Canada, Ltd.

7. Ghosh, R. (2001). *Redefining multicultural education*. Ontario: Nelson Thomson Learning.

United States Textbooks

1. Prentice-Baptiste, H., Jr., & Lanier-Baptiste, M. (1979). *Developing the multicultural process in classroom instruction: Competencies for teachers*. Washington, D.C.: University Press of America, Inc.

2. Bennett, C.I. (1986). *Comprehensive Multicultural education: Theory and practice*. (3rd ed.). Boston: Allyn & Bacon, Inc.

3. Bennett, C. I. (1999). *Comprehensive multicultural education: Theory and practice*. (4th ed.). Needham Heights, MA: Allyn & Bacon. 1986.

4. Bennett, C.I. (2001). *Comprehensive Multicultural education: Theory and practice*. (5th ed.). New Jersey: Pearson Education.

5. Delpit, L. (1995). *Other people's children: Cultural conflict in the classroom*. New York: The New Press.

6. Tiedt, P. L., & Tiedt, I. M. (1999). *Multicultural teaching: A handbook of activities, information, and resources*. (5th ed.). Needham Heights, MA. Allyn & Bacon. 1979.

The first analysis done on the textbooks will be a quantitative content analysis of the index. Words and phrases related to indigenous, such as Indigenous, Metis, Innuity, or Native American, will be studied to determine the amount of pages in each textbook that mention these words. This amount will then be compared to all

other textbooks published within the same country. Average amounts of content from each country will then be compared to those of the other country to gauge differences and infer some national implications. The number of pages that address the indigenous population will help determine amount of content, however a qualitative analysis will be used to determine type of content and its implications. The next analysis will be qualitative and will uncover the following themes:

The cultural commonalities among indigenous people

1. Is the Indigenous world view discussed in the textbook? If it is what does the author say about the world view and how much attention is devoted to it? Is it discussed as a commonality among indigenous groups?
2. Are indigenous educational commonalities, such as ways of knowing and cultural conflicts within the classroom, discussed? If so, what is said about them?

Content changes over time

3. How, if at all, has the indigenous content changed in amount and type in the textbooks in each country over more than 20 years?

Implications

4. How can designers of teacher education programs use this analysis of indigenous textbook content to better prepare teachers to enter multicultural classrooms?
5. How can professors of teacher education courses use knowledge of this indigenous content to assure their course curriculum matches what pre-service teachers need to know?

6. Given the knowledge present in these textbooks, what tools regarding indigenous education are teachers taking with them into the classroom?

This study will address what body of knowledge, regarding a specific cultural group within multicultural education, future teachers are gaining through textbooks in their education courses. Also, it will examine what and how teachers are being told about indigenous commonalities regarding culture and education in Canada and the United States and how issues are addressed similarly and differently within each country and between the two countries.

CHAPTER IV

The Indigenous Content of Textbooks, the Story of Indigenous People and Their Education

Introduction

While it is important to examine the varying perspectives about culture and cultural groups students are exposed to through textbooks used in their education courses, examining textbooks from more than one country is valuable in addressing how varying perspectives pertain to specific countries' contexts and ideologies. Due to the importance of indigenous people in a nation's history and culture, this study will examine textbooks in comparative terms for: 1) the authors' treatment of indigenous people and their concerns and 2) how this treatment of indigenous groups through textbooks has changed over the past few decades in each country.

The questions guiding the content analysis will be: 1. How do teacher education textbooks in each country address issues of diversity as they pertain to cultural commonalities in indigenous populations? 2. What, if any, are the content variations in the treatment of these groups in Canadian and United States textbooks? To answer these questions the textbooks are discussed chronologically and their treatment of these issues are described under the following subheads: 1) synopsis; 2) indigenous content; 3) cultural commonalities; and 4) indigenous education. The coverage under each of these subheadings include all references to that particular topic.

Canadian Textbooks

Canadian Textbook #1

Canadian Education: A Sociological Analysis by W. B. Martin and A.J.

Macdonell, 1978.

Synopsis. This book looks at Canadian education from three main sociological perspectives: functionalism, conflict, and symbolic interactionism. The first part of the book looks at how schools are socially organized. The second part of the book looks at how education relates to Canada's other social structures. This includes the relationship of education to the labor market. The final section deals with how changing society affects education and what consequences these changes produce.

Indigenous content. In this book there were seven out of 280 pages (excluding table of contents, preface, appendices, and acknowledgements) listed under any terms related to indigenous groups such as, indigenous, Aboriginal, various tribe names, and native population. These pages totaled 2.5 percent of the book. No chapters and one subheading were listed in the table of contents as being devoted to indigenous concerns specifically.

Cultural commonalities of the indigenous people. The authors do not discuss indigenous worldview or cultural commonalities amongst the indigenous population outside the arena of education. When discussing culture as a whole, the authors mention that Canada's indigenous population consists of Inuit, Indian, and Metis. This book provides the most substantial discussion of education issues,

especially concerning the indigenous population, of any of the Canadian textbooks.

Indigenous education. School is what has left Canada's indigenous population stranded between two cultures. Education for indigenous students usually falls way behind that of groups in other parts of the country. In 1944, 90 percent of indigenous people were receiving no formal education. Schools were mainly mission schools whose primary goal was to spread Christianity then work on academics. The federal government then came in and set up boarding schools for wide geographic areas. Government schools for indigenous students went from 11 in 1952 to 63 in 1964. Indigenous participation went from 15 percent in 1953 to 95 percent in 1968. Indigenous student enrollment in high school was 600 in 1948 and jumped to 4,700 in 1969. There were 71,000 indigenous students in elementary and secondary schools in 1972.

Dropout and educational achievement rates are disproportionately high for indigenous students. Only 20 percent of indigenous students enrolled in the first grade in 1958-1963 were also enrolled in the fifth grade between 1964 and 1967. Thirty percent of indigenous students age 14 or over dropped out in 1966-67. One half of all indigenous students drop out by the sixth grade and only three percent graduate from high school.

Education has deprived indigenous students of the right to retain their cultural heritage. All the way to 1975 teachers "anticipated doing away with Indian culture" (p. 203). Even now, indigenous students cannot use their language or customs in schools. Schools, even in communities with a large indigenous

population, do not reach out to the community, have a community-oriented curriculum, or encourage parental involvement in education. The language of instruction and materials, as well as the school environment in general, is foreign to many indigenous students.

The authors note things are changing for the better in the late seventies. They discuss three promising programs. These include hiring indigenous people to be classroom assistants, placement of indigenous high school graduates into an intensive teacher training course and then into the classroom as teachers, and making the first three years of formal education in the student's native language so they would be free to choose English or French. They conclude that the curriculum of Canada's schools is changing not only to involve indigenous students in their own culture, but to bring that culture to mainstream Canadians as well.

Unique characteristics. The book was unique in addressing indigenous student enrollment in school numbers and dropout rates. This pointed out the rise in the numbers of indigenous students attending schools and the "losing" of indigenous students after elementary school.

Canadian Textbook #2

Divisions on a Ground: Essays on Canadian Culture by N. Frye, 1982.

Synopsis. This book consists of a collection of essays, half of which were designed as public speeches, written by a Canadian literary critic, compiled by an editor. The purpose of this collection is to provide the reader with insight as to how literature, schools, and social issues contribute to Canadian identity and

culture and where these things may take Canada in the future. The essays are divided into three sections. The first looks at literature in Canada and how writers answer questions about individual and national identity. The second section looks at Canadian universities and the great importance of the humanities within university curriculum. The last section focuses on speculation on social and metaphysical issues. These include Canadian history, the speed and future of social change, tradition, and the meaning of life itself. The author is pleased with the current vision of 1980s Canada and, while there are flaws in schools and social institutions, if society continues to pay close attention to its divisions social cohesion will prevail.

Indigenous content. Of the 190 pages there were no terms related to indigenous groups such as, indigenous, Aboriginal, various tribe names, and native population.

Cultural commonalities of the indigenous people. The author looks at indigenous as a whole in the context of mainly current social issues and cultural concerns regarding Canada's indigenous population rather than discussing an indigenous worldview. This is the only Canadian textbook that does not address education in any way.

Frye says that Canada most likely does not feel as much guilt towards its indigenous population as the United States because French settlers were often kinder to indigenous populations than were English or Spanish settlers. He says, however, there is still little of which to be proud. "The primary principle of White settlement in this country, in practice if not always in theory, was that the

indigenous cultures should be destroyed, not preserved or continued or even set apart” (p. 169). Most of Canada’s guilt regarding its indigenous population stems from the appropriation of indigenous-claimed lands by the dominant culture.

Writing in the early 1980s Frye states that Canadian interest in indigenous art and culture is growing. People see native culture as part of their own and “nativeness” and nature are considered chic.

However, literature and the arts took a while to take full root in Canada. White settlers were often preoccupied with communication (railways, etc.) and “primitive” societies such as Eskimos had food and shelter as primary concerns. With the advent of television indigenous culture has become more prolific. Stereotypes are present on television, but even for indigenous peoples, Canadian film has always contained a relatively sensitive documentary feeling about cultural life. The author uses a story to illustrate indigenous concerns with television. At a public hearing of the Canadian Radio and Television Commission indigenous leaders were protesting the destruction of indigenous culture by mass media. These indigenous people live in far northern Canada. “One of them said that the overwhelming impression made on them by the media was that life in the south was ‘soft, violent, and sick’” (p. 41). The author notes that at the time, it was doubtful that the uniqueness of the indigenous of the North would survive the inundation of the more populous communities of the dominant culture.

Unique characteristics. This is the only book in the study that does not mention indigenous education. The book does have a focus on higher education,

however indigenous concerns are not addressed within this context. This is also the only text to identify indigenous issues within the media, film and literature.

Canadian Textbook #3

The Measure of Canadian Society: Education, Equality, and Opportunity by J. Porter, 1987.

Synopsis. This book is meant to diverge from empirical research and focus on a macrosociological study. This type of study looks at explanation and evaluation of social issues. The researcher looks at how society works as a whole, how it reached its present position, and whether or not society is moving toward the most humane goals. The book is a compilation of papers looking at equality in Canada and includes topics concerning society in general, political concerns, and education.

Indigenous content. There were three out of 280 pages (excluding table of contents, foreword, appendix, and bibliography) listed under any terms related to indigenous groups such as, indigenous, Aboriginal, various tribe names, and native population. These pages totaled 1.1 percent of the book. No chapter or subheading was listed in the table of contents as being devoted to indigenous concerns specifically.

Cultural commonalities of the indigenous people. The author does not devote a large amount of discussion to indigenous issues as a whole, especially indigenous worldview. However, he does provide the most comprehensive demographic discussion of all the Canadian textbooks and discusses some problematic issues that affect Canada's indigenous population as a whole. For example, he says that

in 1971, Canada's indigenous population was 295,215 Indians and 17,550 Eskimos, making up about 2 percent of the total population. Three-quarters of the indigenous people in Canada lived on reservations run by the federal government. Laws in the early 1900s required that for the benefits of the reservations one must have indigenous paternity, because white paternity makes one Metis, or mulatto. This group is estimated to contain as much as 250,000 people. The Metis is probably the most distressed of all the cultural groups in Canada. They live on edges of reserves, but not on them, and are often rejected by the White community. Indigenous welfare and education benefits are denied to them.

Porter points out that indigenous people in Canada have been at the very lowest end of the occupational ladder. In 1961, almost half were in low-level primary and unskilled occupations. In 1951, on the Blishen scale, 85 percent of Canada's indigenous population was in the lowest two classes. In the 1971 census, indigenous was the largest group that did not list an occupation, 25 percent in this category as opposed to 10 percent of the total labor force. The primary occupations listed for indigenous people were service, construction, fishing, and forestry.

From the time of treaties in 1800s to the 1980s, indigenous people have lived mainly on reserves. Eskimos, however, have come into much more contact with Whites and are moving from nomadic hunters to wage-earners. Eskimos are citizens of Canada but have no treaties with the government. The author says "Obviously many of the Eskimos do not prefer it. Given time the Eskimos could be integrated into Canadian life, while the reserve system could prevent the Indian

from ever becoming so integrated” (p. 54). There is some debate as to whether this helps or hinders the indigenous population.

Unique characteristics. This is the only book to address the Metis as a significant part of the population. This book is also unique in discussing indigenous employment rates and occupational status.

Canadian Textbook #4

Talking about Difference: Encounters in Culture, Language and Identity by C.E. James and A. Shadd, 1994.

Synopsis. This book consists of a compilation of personal stories written by Aboriginal, African, Jewish, East European, and Asian authors. These stories are used to address the questions of what it means to be Canadian, what conflicts belonging to more than one culture produces, and how to deal with stereotyping and racism. The personal stories focus on the author’s view of what it is like to grow up and work in or immigrate to Canada.

Indigenous content. In this book there were nine out of 235 pages (excluding table of contents and bibliography) listed under any terms related to indigenous groups such as, indigenous, Aboriginal, various tribe names, and native population. These pages totaled 3.8 percent of the book. Three out of 28 chapters (10.7 percent) were listed in the table of contents as being devoted to indigenous concerns specifically. However, these were among the shortest chapters.

Cultural commonalities of the indigenous people. The editors of this book have arranged it in such a way that cultural commonalities as such are not described. Rather, stories as pieces of a puzzle are discussed to give the reader an idea of

what the larger picture may be. This book is the only Canadian textbook to use stories of personal experiences as the main framework for discussion of indigenous issues. Two chapters of this book are written by authors with indigenous backgrounds who discuss their experiences as indigenous peoples. One chapter consists of a poem that is written by an immigrant who discusses meeting an indigenous person.

In the first story, the author describes her culture in terms of the anger it has stirred in her.

The cocoon that encased my mother was woven by inside thoughts that constricted her more strongly than anything tangible in the human world. Inside thoughts reacting to outside action generated towards our family's Nativeness. Blatant racist remarks and statements by women who did not care to know us. Each word, each comment diminished her capacity to speak- she moved slower and slower. (p. 35)

Seeing this and experiencing racist comments and situations herself led the author to ignore the dominant culture then to become angry. First, the author was angry at her mother for not doing more to combat this racism. Her early childhood was spent with extended family and those like her. Through schooling and other social situations, the author experienced continual racism as she grew. She began to direct her anger and hatred at the dominant culture for judging her solely on her ethnicity. She says

My anger is still in me. It is mine I earned it. I share it. It belongs to all of us collectively. The forces of religion, education, society, the judiciary, the

media, make it a real, everyday occurrence. At times I do not realize there is a difference between being happy, being angry and being alive. I have had to make friends with anger. (p. 40)

This author also writes more specifically about her educational experiences, which will be discussed in the following section.

The author of the second story describes the history of the Eskimos. The first inhabitants of her land were Eskimos who roamed free, depended on nature to meet their needs, and were self-sufficient. They lived in small groups that were large enough to hunt and small enough to feed when there was not a lot of food. “This was the pattern up to and even after Europeans came and ‘discovered’ our country” (p. 119). These Europeans considered Eskimos savages and beneath them, which is still the attitude of some members of the dominant culture today. However, while holding much prejudice against the native population, most of the early Europeans would not have survived without the assistance of the indigenous population. The author states “As a result of the prejudices of the intruders to our land, most people of mixed blood were ashamed of their native roots, even though it was plainly obvious by appearances alone that they had Aboriginal blood” (p. 120). More people today are proud of their indigenous roots and set up associations to celebrate their culture. The author notes that many people still wonder why she claims her indigenous heritage if she does not have to and wonders when people will see differences as something to be appreciated.

The third story consists of a poem that describes a Canadian immigrant meeting an indigenous woman in an elevator. They look at each other, and are

cordial. It is obvious they would like to talk, but are afraid because they feel unsure what to say. The immigrant is wondering what the indigenous woman would like to say, but is wondering if she sees the immigrant as someone else who has taken her country. They end up leaving without speaking. Through cultural misunderstanding they lost the opportunity to learn about each other. Lack of cultural knowledge can often come from missed opportunities to learn.

Indigenous education. The author of the first story believes that her real education took place outside the classroom. There she learned life lessons about who she was and how her culture was treated. Older indigenous children are expected to help the younger children with schoolwork so that outsiders would not think they were academically inferior. At parent-teacher meetings as a child she saw how prejudiced teachers were and how ignorant they thought her people were, including her mother and siblings. Even now when she goes to parent-teacher meetings for her daughter she is afraid because of what happened to her mother and does not take her daughter to the meetings. She is faced with the condescending tone of the teacher and is asked by the teacher why her daughter cannot be like the other kids, she is not special. The teacher makes no acknowledgements of the cultural differences.

When the author was a student she wanted to drop out of school, but she wanted a good job that would give her money and purchasing power, and would allow her to leave the small town that she hated and had oppressed her. “We were all working class kids in a working class high school. All subject to the rules, but for a few of us, there were more rules with unrealistic demands” (p. 37).

Schooling prepared the students to enter the towns only industry, the mine. Rules were set up in the schools to accomplish this. The author hated those rules and the other kids who followed them blindly. They should want to be free to explore other places, people, and occupations. It was a trap.

She went on to study education at college to become a teacher. Her thoughts that minority cultures concerns were not effectively recognized in schools were reinforced, but she was angry about not knowing what to do with this knowledge. Did she really think she could be a teacher? Along with learning to control her anger she would also have to control her self-doubt that had been reinforced by the racism she had experienced.

Unique characteristics. Unique to this book is the use of an indigenous author describing what it is like to be an indigenous person. This varies from many other stories by an author from a non-indigenous culture where they tell the reader about indigenous people's experiences.

Canadian Textbook #5

Anti-racism, Feminism, and Critical Approaches to Education by R. Ng, P. Staton, and J. Scane, 1995.

Synopsis. This book is a compilation of essays regarding various experiences and examples related to multiculturalism written by authors from various ethnic, religious, and gender backgrounds. The essays are divided into two parts. The first part focuses on multicultural and anti-racist policies and approaches. The second part focuses on a reflection of the student as an actor on the stage of educational process. The issues addressed are race, Aboriginality, religion, and

feminist and critical pedagogical theory. The editors' goal is to help increase the lacking dialogue between the different critical approaches to education.

Indigenous content. In this book, there were 19 out of 152 pages (excluding introduction, table of contents, and references) listed under any terms related to indigenous groups such as, indigenous, Aboriginal, various tribe names, and native population. These pages totaled 12.3 percent of the book. One chapter out of seven was listed in the table of contents as being devoted to indigenous concerns specifically.

Cultural commonalities of the indigenous people. The authors stress the school environment and pedagogy in general more than the rest of the Canadian textbooks. They do not discuss a common indigenous worldview. However they do discuss aboriginal notions of a "warrior" and provide a background for issues that bring the indigenous people of Canada together.

Next, a history of indigenous relations with the dominant culture is presented and characterized by the systemic racism that has been perpetuated by the state, schools, and churches. Their intellectual and moral leadership controls indigenous culture by including only the aspects that fit the dominant culture. Economic and political powers still use these structures to keep the indigenous population in an underclass position and keep them compliant. The indigenous population, however, has not remained compliant and continues to voice its concerns. Ng, Stanton, and Scane point out

Canadian aboriginal opposition to systemic racism is grounded in economic claims to one half of Canada's land mass, to timber, mineral, and fishing

rights and the right to regulate their economies, including high-stakes bingo and importing cigarettes, and in political claims to sovereignty and cultural self-determination. These claims have carried them into direct conflict with ruling economic and political interests. (Ng, Staton, & Scane, 1995, p. 75)

Historically, however, indigenous people had been kept away from dominant political structures by the “pass system,” which prevented them from leaving the reservation without permission. The “permit” system regulated indigenous economic success by requiring indigenous people to obtain permission from Indian Agents to sell goods. These political and economic quelled any indigenous power. The author suggests that if indigenous people do not act as warriors and take power, they will continue to be dominated.

Indigenous Education. The authors suggest a warrior pedagogy to make indigenous education more effective at changing existing political, social, and economic structures. In this pedagogy, the warrior is not like a soldier, but rather a defender. “The aboriginal notion of warrior is associated with resistance and defense of land and culture. Contrary to the soldier image of aggression, domination, and genocide in its relation to aboriginal peoples, the aboriginal warrior symbolizes survival, hope, and possibility” (Ng, Staton, & Scane, 1995, p. 74). The warrior is in defense of his culture, not necessarily in offense to the dominant culture.

The authors use a description of a recent indigenous political activity to describe why this pedagogy would be effective. (The activity will be discussed in this section, while the specific pedagogy will be discussed in the next section.)

The activity was the stalling of the passage of the Meech Lake Accord in 1990 in the Manitoba legislature by Chief Elija Harper. This Accord would have recognized Quebec as a separate society within Canada in the Canadian constitution. The indigenous people of Canada opposed the Accord because it did not address their concerns. Indigenous members of government were not consulted about this change in the constitution. This Accord would have pushed aside the subject of indigenous rights for 20 years.

First, the passage of the Accord was delayed by hundreds of indigenous people addressing the legislature during its debate. In the end, the Accord could not be approved because of the sole “no” vote of government member Chief Harper. Harper not only showed that the Accord did not include or recognize indigenous concerns, but that by active participation in political and social structures indigenous people could have their voice heard. “The standoff brought aboriginal grievances directly to public attention unmediated by the federal government, disturbing the complacent view that the ‘Indian problem’ was being handled” (Ng, Staton, & Scane, 1995, p. 77). The author summarized several other past political activities by indigenous and non-indigenous people to address indigenous concerns. However, they did not have the effectiveness or the impact on Canadian society that the Harper actions did. After these actions Aboriginal peoples across Canada demonstrated the support through public rallies, vigils, protests, the toppling of electrical power towers, and blockades of railways and roads. The civil disobedience paralleled the black civil rights

movement in the United States in the 1960". Support by the Canadian public for aboriginal land claims was unprecedented. (Ng, Staton, & Scane, 1995, p. 78)

This public outcry and distrust of the Canadian government led the government to act and establish an agenda designed to address indigenous concerns. Indigenous people are still politically active, however, and recent activism has been committed to uniting indigenous communities and transforming racist structures and ideologies with the assistance of indigenous and non-indigenous people.

Ng, Staton, and Scane note that schools are seldom places where indigenous students feel comfortable, or are places for beneficial transformative changes for indigenous culture.

Classrooms are rarely chronicled as sites of aboriginal liberation from the cultural domination, political dependency, chronic unemployment and underemployment, hunger, and incarceration of Canada's racial and class structure. Classrooms have seldom been heralded for confronting the weight of Canadian history that hedges against transformative change. (Ng, Staton, & Scane, 1995, p. 71)

To combat this, the authors suggest an indigenous anti-racist pedagogy that involves the image of a warrior. Traditional education must be changed because it has not been liberating for indigenous people. The warrior opposes assimilation, resignation, and domestication. The warrior challenges traditional institutions, including schools, which is the first step to liberation. Harper defined this image by inciting people to challenge the actions of their government. In a way he was educating them for change.

In the school of the streets, students grieved the historic tragedy of punishment and discipline meted out on the aboriginal body politic, resisted the educational genocide of complacency and manufactured satisfaction, and called upon the Canadian public and government to transform its relations with aboriginal peoples. (Ng, Staton, & Scane, 1995, p. 85)

The authors state that this education should be based on the following presuppositions; (a) Aboriginal people have the right to political self-determination; (b) Recognition of aboriginal rights to land and economic development; (c) Aboriginal culture must be preserved, yet still functional in contemporary society; (d) Recognition of aboriginal class structures in relation to Canada's class structures; and (e) Recognition of the specific aboriginal relationships to Canada's state structures. Most importantly, the fact that aboriginal people have had a unique history of oppression by the dominant culture as compared to other groups needs to be recognized in their education.

An emancipatory aboriginal pedagogy needs to bridge the dualism between structure and agency advanced in theories of social and cultural reproduction that view schools as sites of domination. The pedagogy must establish conditions for aboriginal students to reclaim their own voices to engage in critical discourse that leads to social action. (Ng, Staton, & Scane, 1995, p. 80)

In this way, the pedagogy of "warrior" is one that teaches students to not just think about problems, but to take action to solve them as well. Educating indigenous students to take action is one way that real social change for the

indigenous population can take place. Social action is, at the very least, a step towards social change.

Unique characteristics. This is one of only two books in the study that discuss a specific pedagogy designed to overcome oppression. The authors use a “warrior” pedagogy where the student become a defender of indigenous rights through challenging existing political, social, and economic structures.

Canadian Textbook #6

Redefining Multicultural Education by R. Ghosh (1st Ed.), 1996.

Synopsis. The goal of this book is to determine how recent theoretical development changes that challenge more traditional social science theories in Canada affect multicultural education. The author begins with a general discussion of multicultural education including its history, pedagogy, and a framework for redefining it. She concludes with a discussion of: 1) the school environment that is present in Canada currently and how it affects students; 2) how teacher education and classroom interactions must be changed to improve this environment; 3) and what specific teaching strategies can be effective in multicultural education.

Indigenous content. In this book, there were 7 out of 125 pages (excluding preface, table of contents, and index) related to indigenous groups such as, indigenous, Aboriginal, various tribe names, and native population. These pages totaled 5.6 percent of the book. No chapters were listed in the table of contents as being devoted to indigenous concerns specifically. However, one chapter did list the indigenous population as a sub-topic.

Cultural commonalities of the indigenous people. Ghosh does not talk about an indigenous world view specifically. While there is some discussion of what problems the indigenous population have faced, past and present, instead she describes how historically, Canada's indigenous population has been subjected to intolerance, discrimination, racism, and an unacceptable formal education system by the dominant culture that has led to untold destruction of indigenous people and their culture. "The history of First Nations people clearly demonstrates that changing them to fit society through assimilation did not work and has destroyed their distinctiveness . . . the aboriginal peoples of Canada do not want to be part of 'ethnic Canada' because they are not immigrants; nor do they consider themselves to be visible minorities, although they experience high degrees of racism" (Ghosh, 1996, p. 31, 14). While the Canadian government is working to address their concerns it is often hard to lump them into policies aimed at addressing Canada's minority populations. The author concerned about where the indigenous population fits into the Canadian 'mosaic', or what piece it is in Canada's cultural puzzle.

In 1995, there were over 550 indigenous groups in Canada. The author notes that in the past there were many more. While the decline in numbers has made the indigenous population less visible, their voice is still heard.

Indigenous education. According to Ghosh, education was the tool used by the dominant culture to assimilate indigenous children into the values and beliefs of the dominant culture's social structure. This assimilation did not lead to the integration of indigenous people into the dominant culture, but kept them in an

underclass position. For decades, indigenous education was neglected due to lack of administrative jurisdiction and responsibility.

After 1867, the Department of Indian Affairs and religious groups set up residential schools for indigenous children. The schools were far away from indigenous homes and culture. “Rudimentary academic subjects were taught, but the emphasis was on trade skills for boys and domestic science for girls” (Ghosh, 1996, p. 36). These schools were riddled with problems and, while parents tried to accept them at first, the indigenous people wanted schools on reservations. Lack of teachers and curriculum in the reservation schools, however, made them rather ineffective. After World War II, a new policy on indigenous education sent indigenous children to public schools where they were integrated into mainstream classrooms. The focus was still on assimilation and caused a clash of cultural values for indigenous students and a loss of part of their culture.

Ghosh points out that while historically education has been detrimental to the indigenous population, education is also the vehicle through which future indigenous people can achieve equality in society. To do this it would be necessary to respect and sustain indigenous culture to provide indigenous people with a more positive self-concept, a feeling of hope for the future, and equal access to and participation in education. Indigenous education today involves a struggle to maintain indigenous culture, cooperation with other cultural groups, overcoming stereotypes, and finding an indigenous voice within the curriculum.

Ghosh concludes that indigenous people in Canada have demanded control over their education, and the federal government has instituted policies giving indigenous people greater control of schools.

The policy involves greater community control in administration and curriculum content and pedagogy, more parental involvement, increases in the numbers of First Nations teachers, and training in Native culture for non-Native teachers through pre-service and in-service courses. (Ghosh, 1996, p. 26)

Indigenous involvement in education is necessary to increase self-concept, self-esteem, and relations with the dominant culture in the indigenous population. Issues must still be addressed, however, to further the effectiveness of indigenous education.

The development of band-controlled schools in the reserves is not without challenges, such as lack of qualified First Nations teachers and suitable curriculum material. As far as the public schools (in which about 50 percent of Native children are enrolled) are concerned, power sharing at the board level and increased Native culture and history in the regular curriculum seem to be immediate possibilities for developing respect and co-operation in the multicultural milieu of urban schools. (Ghosh, 1996, p. 26)

In sum, the best way to increase the effectiveness of indigenous education is to involve indigenous people in their education, make it part of their daily life, where they can see its use for them and see themselves within its curriculum.

Unique characteristics. One of the most unique issues this book addresses is what schools were really like for indigenous people historically. The author not only talks about the assimilationist and oppressive ideologies of schools in the late 1800s and early 1900s, but mentions what subjects were taught and what things made them ineffective.

Canadian Textbook #7

Redefining Multicultural Education by R. Ghosh (2nd Ed.), 2001.

Indigenous content. In this book, there were 7 out of 125 pages (excluding preface, table of contents, and index) related to indigenous groups such as, indigenous, Aboriginal, various tribe names, and native population. These pages totaled 5.6 percent of the book. No chapters were listed in the table of contents as being devoted to indigenous concerns specifically. However, one chapter did list the indigenous population as a sub-topic.

Cultural commonalities and indigenous education. The discussion in this book is practically identical to the earlier version. The main difference is the addition of an appendix and useful websites on multicultural education. Thirteen of these websites were devoted specifically to indigenous concerns.

Canadian Textbooks Comparisons

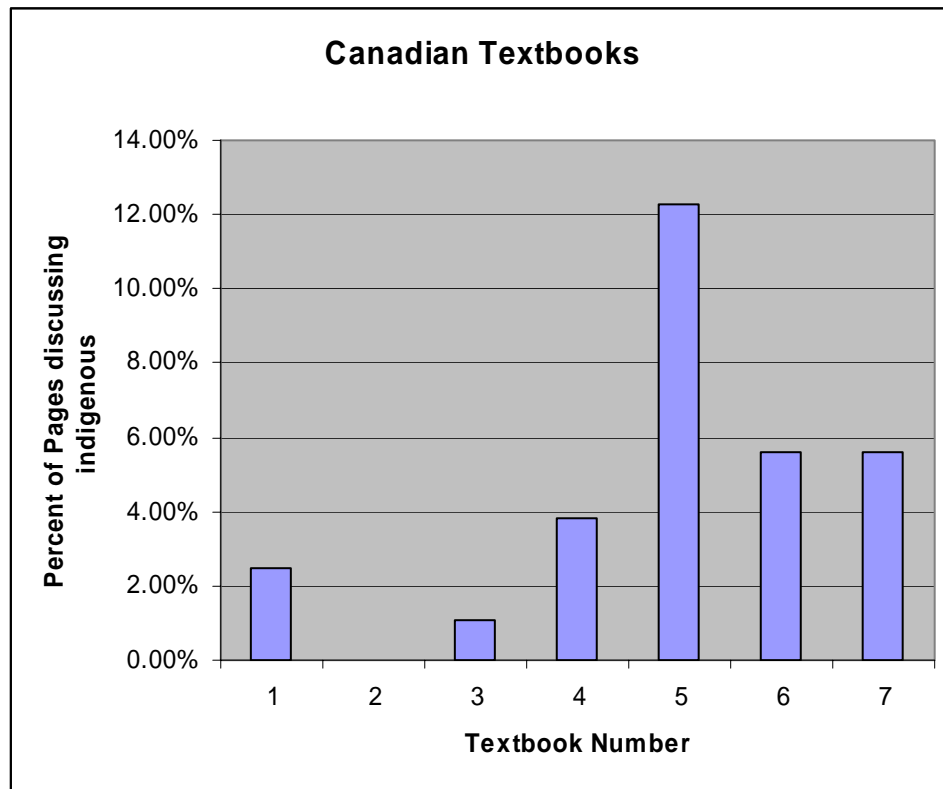


Table 1

The average number of pages that discuss indigenous issues in the Canadian multicultural education textbooks ranged from 3 percent in the oldest textbook, published in 1978, to 6 percent in the newest textbook, published in 2001. Table 1 shows the distribution of textbook content over the years 2001 to 1978. The range is not nearly as dramatic as that in Australia. The two books published in the 1980's contained 0 percent and 1 percent. There was a significant jump, however, in the textbooks published in the mid-90's, 1994 and 1995, which listed 11 percent and 12 percent, respectively, of their pages in the index as addressing the indigenous population. The numbers declined significantly in later published textbooks. The textbooks published in 1996 and 2001 contained 3 percent and 6

percent. These last two books, however, were two editions of the same book and the jump from the first edition to the second was substantial. The first book was written in 1970's when multiculturalism became an issue for Canadian government and was placed strategically in the public eye with the 1971 multicultural policy, the formation of the Canadian Consultative Council of Multiculturalism in 1973, and the passing of the Canadian Human Rights Act of 1977. There were very few multicultural initiatives during the 1980's until the passing of the Canadian Multiculturalism Act in 1988, which set up the Department of Multiculturalism. The two books published after this time were substantially higher in page numbers than the previous three. Multicultural initiatives faded some in the late 1990's, which may be a cause for a decrease in listing specific cultural groups' concerns.

The actual content of the books was studied mainly for discussion of issues regarding indigenous history, culture, and education. Martin and Macdonell (1978) discuss indigenous history only in terms of education and does not focus at all on indigenous culture. The indigenous education discussion centers on its history, what it was like, what it involved, historical and current statistics regarding indigenous education, and the future of indigenous education (including three promising new programs). Frye (1982) mentions a little about the history of indigenous language and art and leaves out discussion of indigenous education. Most of the focus is on indigenous culture, especially how television has affected and is affecting indigenous culture. Porter (1987) focuses on past and present indigenous population demographics, very little on indigenous history and

culture, and none on indigenous education. James and Shadd (1994) provide a collection of stories by authors describing their personal experiences with cultural conflict. Out of three stories, two focused on culture and one focused on culture and education. This book, however, was heavily centered on culture. Ng, Saton, and Scane (1995) focus on indigenous education, especially theories. There is a fairly in-depth discussion of history, including indigenous relations with the dominant culture, how indigenous people have been kept out of many social and political structures, and historical indigenous political activities. Cultural commonalities among indigenous group in more current terms, however, is lacking. The indigenous education discussion in this book mainly includes a description of an anti-racist pedagogy for indigenous students that involves the image of the warrior. There is also some mention of why indigenous students often do not find school relevant to their lives. Ghosh (1996) focused mainly on indigenous history and education, with very little discussion of indigenous culture in general. When discussing indigenous history she mentions what indigenous culture has had to endure regarding interaction with the dominant culture, why indigenous culture is in danger of disappearing, and colonization issues. The education focus of this book is also mentioned mainly in a historical context. This includes the assimilationist history of indigenous education, why indigenous education has not been effective in the past, and some about the current issues in indigenous education (such as indigenous control of and involvement in their own education). Ghosh (2001) discusses in a later edition almost identical issues. The

main difference is the addition of websites as tools for learning more about the indigenous population.

The focus of the most currently published Canadian textbooks was on some history and culture, but mainly education. The focus of the more previously published books was also on some history and culture, but mainly one perspective of indigenous education. If a professor were to choose from all the Canadian textbooks there would be a limited discussion of indigenous history and culture, but a quite thorough discussion of indigenous education. The next two sections focus specifically on cultural commonalities and education comparisons.

Cultural commonalities. None of the Canadian textbooks discuss the indigenous worldview specifically. In terms of cultural commonalities, the books discuss historical, social, cultural, and political issues facing the indigenous populations. Some demographics are discussed, a good background is provided for understanding issues facing Canada's indigenous population as a whole, and a historical framework is provided for understanding the shape of Canada's indigenous population today.

Educational Commonalities. The first two Canadian textbooks discuss that indigenous involvement in education can lessen cultural conflicts in the classroom and can make indigenous education more relevant to indigenous students. The third Canadian textbook notes that indigenous students do not feel comfortable in school and a "warrior" pedagogy can make indigenous education more relevant and can lead to power for social change for indigenous people. In the fourth Canadian textbook, it is discussed that school does not relate to the lives of

indigenous students, and real education happens in the home environment. The last Canadian textbook lists the main conflict as being between home and school cultures, and the main need as making indigenous education more relevant. In sum, indigenous education discussion in Canadian textbooks lists two main problems: cultural conflict between home and school and education's lack of relevance to indigenous home life. Education can be made more relevant and conflict can be lessened if indigenous people are more involved in their education and teachers can more relevant materials and strategies.

United States Textbooks

United States Textbook #1

Developing the Multicultural Process in Classroom Instruction: Competencies for Teachers by H. P. Baptiste, Jr. and M.L. Baptiste, 1979.

Synopsis. This book is written for teachers already in the classroom. It outlines different theories of multiculturalism, pluralism, and multicultural education. Practical issues are then addressed in the form of competencies. The reader is provided with a goal and practical experiences working toward proficiency in each competency. The competencies are portioned into three phases. The first focuses on understanding a culturally pluralistic society, by looking at the various backgrounds of people that compose American society. The second looks at the process of multicultural education through the lenses of curriculum, classroom management issues, environment, and materials. The final phase allows the readers to develop their own conceptualization and model of multicultural education.

Indigenous content. The book has no index in which to find terms related to indigenous groups such as, indigenous, various tribe names, native and Native American, and Indian. Consequently, each page was examined to determine if there were discussions of indigenous issues. There were four out of 252 pages counted (about 1.6 percent) excluding Table of Contents, Preface, and Appendixes.

Cultural commonalities of the indigenous people. The authors discuss what makes an individual Native American and they describe some general characteristics as a group rather than an indigenous worldview.

This book was written to provide the in-service educator with theory and application experiences that will help them develop competencies in running a multicultural classroom. These competencies are divided into three phases: 1) focus on our culturally diverse society; 2) focus on the process of multicultural education; and 3) enabling activities to develop cultural sensitivity.

This book addresses mainly Blacks and language groups such as Mexican and Asian that are present in the United States. There is some discussion, however of America's indigenous population. The definition of Native American given in the glossary is an individual whose ancestors were native inhabitants of the territory known as the United States-the original occupants of America. The authors say that the personal side of culture, individual not group, is what makes one Native American. A poem is also provided on what is white, black, brown, and red. The authors also note that Native Americans are a group that have attained significant

amounts of power, although they must share that power with other minority groups, as of late with little violence or bloodshed.

Indigenous education. Baptiste and Baptiste point out that Native Americans have historically wanted control over the education of their youth. This could be due to the fact that education for indigenous people in America has been historically substandard. Thus, they advocate a shared model approach for curriculum development. “In translating the Shared Power Model into curriculum goals and strategies, our attention would focus primarily on the victims of oppression, such as Blacks, Native Americans, Chicanos, Asian-Americans, and Puerto Rican Americans” (Prentice-Baptiste & Lanier-Baptiste, 1979, p. 68). Teaching about the brutality of Indian reservations, however, will not necessarily make the dominant culture more sympathetic to indigenous issues or willing to share more power with them.

The authors note that one must be careful when attempting to add indigenous issues into the curriculum. It cannot be done in small spurts or in a few grades. It must be infused within the entire curriculum. A unit on Native Americans in the second grade is not thorough or sustained enough. When looking at curriculum it could be advisable to ask oneself if indigenous issues are only presented around Thanksgiving, for example. Another problem is that indigenous people are often discussed as problems. They were ‘discovered’ by Columbus and were a ‘problem’ during expansion.

Unique characteristics. This is the second book of the study that mentions a specific pedagogy for overcoming oppression. This consists of the Shared Power

Model. In this method curriculum would focus on victims of oppression. The authors note this curriculum must be infused in all classes and grades, not scattered here and there.

United States Textbook #2

Comprehensive Multicultural Education: Theory and Practice by C. I. Bennett (3rd Ed.), 1986.

Synopsis. This book attempts to look at multicultural education comprehensively, from what it involves to how to implement it. The author begins by addressing the need for multicultural education and what multicultural education and multicultural schools are and what they involve. The author discusses the concept of culture in general and moves more specifically to prejudice involving race and cultural assimilation and pluralism. Specific cultural group including European, Jewish, African Americans, Native Americans, Hispanics, Asians, Muslims, and Arabs are discussed within the above contexts. The author then discusses learning styles and differences and multiple intelligences as affected by culture. The author concludes with putting the above knowledge into practice through curriculum development, lesson plans, and teaching strategies.

Indigenous content. In this book, there were 17 out of 319 pages (excluding table of contents, preface, and bibliography) listed under any terms related to indigenous groups such as, indigenous, various tribe names, native and Native American, and Indian. These pages totaled 5.3 percent of the book. No chapters were listed in the table of contents as being devoted to indigenous concerns

specifically, however, two out of eight chapters (25 percent) listed indigenous issues as a subheading.

Cultural commonalities of the indigenous people. This is the first textbook in this study that discusses indigenous world view specifically. Bennett starts by saying the indigenous population in the United States at the time of European invasion was between 500,000 and 1,150,000 (but more recent estimates are as much as 10 million). There were hundreds of different indigenous societies, over 200 different languages, and different political, social, and economic systems, yet even with this diversity, Bennett points out that they still have a unifying world view. The first 250 years of European/indigenous interaction was characterized by conflict and accommodation. Because of this conflict indigenous people were considered savages. In 1924, indigenous people became United States citizens and in the 1930's, Indian nations became autonomous. The Indian Reorganization Act of 1934 established many of the current indigenous policies.

The author states that as of the mid-1980s lands illegally seized by the United States government had not been returned to the indigenous population, treaties have not been enforced and reservations were still under the rule of the federal government. Also, indigenous leaders openly criticized European core culture and its religion, and the indigenous population has continued to be plagued by poverty.

Bennett discusses indigenous culture by describing the world view of one indigenous group, the Navajos. She gives 12 components of this world view: (a) The universe is orderly; (b) There is a basic quest for harmony; (c) The universe,

though personalized, is full of dangers; (d) Evil and good are complementary and are present in all things, so human nature is neither good or evil; (e) Everything exists in two parts, male and female, which belong together and complete each other; (f) The future is uncertain because nature, which is more powerful than people, can change anything; (g) This life is what counts and is not preparation for another existence; (h) Time and place are symbols of recapitulation; (i) Events, not people or their effects, are most important; (j) Time is a chain that cannot be broken; (k) Life is a whole, there are no social, economic, and political distinctions; and (l) Like produces like, all pieces are representative of the whole. She also briefly discusses the five great values of the Lakota Sioux, generosity and sharing, respect for old ones, getting along with nature, individual freedom, and bravery. Finally, she notes that the Sioux's primary cultural symbol is the circle. All nature is a circle, the tipi is a circle, and all of the above values are interrelated.

Indigenous education. Bennett uses the stories of several people from diverse backgrounds to make a case for the need for multicultural education. One story involves an indigenous man who, although possessing a doctorate in nuclear physics, says he is still often treated as a 'dumb Indian' by White America. Growing up in poverty and intensely curious about the natural world he stayed in school to attain greater knowledge and be in a better place economically. He did this despite the fact that "the daily insults and arrogance Fred experienced in school built up feelings of resentment and hostility, and he sometimes ran off from school and returned to his family" (Bennett, 1986, p. 3). The author uses his

story to illustrate how the teacher connection with ethnic and language minority students is often unrealized even if teachers intend to make the connection. She states

First American students customarily acquire the various skills of their culture (i.e. hunting, tanning, beadwork) in a sequence of three steps. First, the child over a period of time watches and listens to a competent adult who is performing the skill. Secondly, the child takes over small portions of the task and completes them in cooperation with and under the supervision of the adult, in this way gradually learning all of the component skills involved. Finally, the child goes off and privately tests himself or herself to see whether the skill has been fully learned: a failure is not seen by others and causes no embarrassment, but a success is brought back and exhibited to the teacher and others. The use of speech in this three step process is minimal. (Bennett, 1986, p. 96)

This way of learning can cause indigenous children problems at school, however. When these same children go to school they find themselves in a situation where the high value placed on verbal performance is only the first of their cross-cultural hurdles...Acquisition and demonstration of knowledge are no longer separate steps, but are expected to occur simultaneously. Furthermore, this single-step process takes place via public recitations, the assumption apparently being that one learns best by making verbal mistakes in front of one's peers and teachers. Finally, the children have little opportunity to observe skilled performers carrying out these tasks, for the other children who perform are as ignorant and unskilled

as they. Under these circumstances, it is small wonder that these First American students demonstrate a propensity for silence. (Bennett, 1986, p. 96)

Bennett says these White ways of teaching are not going to be easy to change, but one step towards improving indigenous education would be to make education relevant for indigenous students. One of the first steps towards designing a relevant indigenous education would be to revise school curriculum to include the indigenous historical perspective. This perspective should include: (a) Theories about the origins of the indigenous population; (b) “The first 20,000 years of American history must be discussed prior to any discussion of European, African, or Asian migrations to the Americas;” (Bennett, 1986, p. 257) (c) The ongoing changes of indigenous groups; (d) Looking critically at European expansion, (e) use of accurate indigenous groups’ names; (f) Discussion of heroes in indigenous culture; and (g) The inclusion of the indigenous world view. In this way indigenous students can find themselves within the curriculum and might be more likely to participate in the school and the classroom.

Unique characteristics. This is the only book in the study that mentions indigenous world view specifically. The author is also the only one to mention cultural values of specific indigenous groups.

United States Textbook #3

Comprehensive Multicultural Education: Theory and Practice by C. I. Bennett
(4th Ed.), 1999.

Synopsis. This book is the next edition of Book #2.

Indigenous content. In this book, there were 30 out of 430 pages (excluding table of contents and preface) listed under any terms related to indigenous groups such as, indigenous, various tribe names, native and Native American, and Indian. These pages totaled 7.0 percent of the book instead of 5.3 percent in the third edition. One chapter listed the indigenous population as a sub-topic, and one mentioned the indigenous population in the title.

Cultural commonalities of the indigenous people. A few things were added to this edition of the textbook in this section. First, Bennett says during the early stages of European settlement, indigenous groups still held the balance of power in the United States. Indigenous people were needed to assist in military conflicts, and produced and supplied colonists with goods. The indigenous population also contributed to the foundation of the new United States government. Bennett notes

Native peoples, particularly those who lived in the northeastern part of the continent, provided the models for some aspects of American democracy that differed from what was known in Europe: a federal system of government, the separation of civil from military authorities, the concept of impeachment, admission of new territories as states (partners rather than colonies), political debate that allowed one person to speak at a time, group authority (councils) rather than individual authority, the caucus, an egalitarianism that disallowed

slavery (compared with Greek democracy that was based on massive slavery), and a political voice for women. (Bennett, 1999, p. 104)

This led to American government attempts to work fairly with indigenous land considerations. Expansion of settlements, however, led to a shift in the balance of power and indigenous concerns were pushed aside. “American Indians were declared citizens of the United States in 1924, and since the 1930’s native nations have been recognized as legally autonomous self-governing territories; separate from any state” (Bennett, 1999, p. 135). Political power has eluded the indigenous population. The black civil rights movement in the United States, gradually including the fight for recognition for all ethnic-minority groups, including the indigenous population, is where the largest steps towards addressing indigenous concerns in the twentieth century took place. Population estimates for the indigenous population in the United States for 2000 was 2, 475, 956 or 0.9 percent of the total population. As this percentage is lower than many other minority groups it can lead to the devaluing of indigenous political issues.

Second, in 1980, the amount of indigenous people in the United States below poverty level was 27.5 percent, and in 1991, it increased to 31.2 percent. The amount of White people below poverty level in the United States in 1980 was 9.4 percent and increased to only 11.3 percent in 1991. The indigenous poverty rate is almost three times as high as the White poverty level and is increasing disproportionately to the White percentage. Poverty and land concerns are still a big part of indigenous issues in the United States.

Third, the indigenous world view is taken from one particular indigenous group, and indigenous groups in the United States, including language and physical appearance, vary greatly. The author uses ten geographic areas to differentiate between different indigenous groups. These are arctic, sub arctic, northwest coast, plateau, plains, northeast, southeast, southwest, Great Basin, and California. Regardless of their location, indigenous groups in the United States have lost a part of their culture to the influence of the dominant culture. All indigenous groups are attempting to expose their youth to ‘traditional’ spiritual practices to preserve the next generation of indigenous culture. While, historically, the indigenous population has been forced to assimilate into the dominant culture and its religion, Christianity, indigenous peoples in the United States now openly criticize both.

Finally, the section describing the Lakota Sioux from the earlier version is left out.

Indigenous education. One major discussion was added to this edition of the textbook in this section as well. Bennett provides suggestions for a more relevant indigenous education the author uses a story present in the textbook that is used for a later United States Textbook by Delpit. This story provides an example of culturally-relevant education for indigenous students using a teacher from a small, rural village. This teacher

builds upon her students’ knowledge of their own language and culture to help them understand the language of power in our society; her goal is intercultural competence, not assimilation through eradication of the village

culture. For example, she analyzes their writing for examples of ‘Village English’ and writes them on the blackboard under the heading ‘Our Heritage Language’. Opposite each example she writes an equivalent statement under the heading ‘Formal English’. (Bennett, 1999, p. 369)

This teacher uses this activity to help remove the language obstacle to educational achievement for indigenous students. The author suggests that another explanation for the low educational achievement rate of indigenous students might be a conflict between learning and teaching styles. Indigenous students are mainly visual learners, while teachers mainly instruct verbally.

United States Textbook #4

Comprehensive Multicultural Education: Theory and Practice by C. I. Bennett (5th Ed.), 2001.

Synopsis. This is the next edition of the above textbook and an earlier edition of textbook #1.

Indigenous content. In this book, there were 32 out of 422 pages (excluding table of contents, preface, and index) listed under any terms related to indigenous groups such as, indigenous, various tribe names, native and Native American, and Indian. These pages totaled 7.5 percent of the book. No chapters were listed in the table of contents as being devoted to indigenous concerns specifically, however, one chapter did list the indigenous population as a sub-topic, and that same chapter mentioned the indigenous population in the title.

Cultural commonalities of the indigenous people. This version leaves out some of the statistics of the above version and adds a description of who is a Native

American, yet it is almost identical. Bennett asks who is a Native American? One general rule, in tribes, is that a person with one quarter tribal heritage is a Native American. The U.S. Census lists anyone who claims to be Native American as Native American. The United States government recognizes 690 tribes, at least four of which have populations over 100,000. Currently, Native Americans hold 94 million acres of land, as opposed to the two billion acres they used in 1492.

United States Textbook #5

Other People's Children: Cultural Conflict in the Classroom by L. Delpit, 1995.

Synopsis. This book consists of essays that describe the ways the author increased her cultural self-awareness as a member of the dominant culture and understanding the power role her culture plays in education institutions in the United States. The book is divided into three parts. The first part concentrate on controversies regarding language issues in the classroom and how literacy is required for a person to have the power necessary for success in society. The second part looks at the author's experiences and research in order to discover the origins of the above controversies. The author concludes with the third part by looking at possible solutions to the above problems and promising directions for multicultural educators.

Indigenous content. In this book, there were 62 out of 183 pages (excluding table of contents, introduction, and notes) listed under any terms related to indigenous groups such as, indigenous, various tribe names, native and Native American, and Indian. These pages totaled 33.9 percent of the book. No chapters

were listed in the table of contents as being devoted to indigenous concerns specifically.

Cultural commonalities of the indigenous people. When addressing the indigenous population, this book is devoted entirely to indigenous education. Cultural commonalities, worldview, and other issues are not discussed outside of the context of education. Due to this the next section will be the focus of discussion regarding this book.

Indigenous education. The author states that teachers should be aware of the cultural and language baggage indigenous students bring with them into the classroom. Educational differences should not be blamed on the student, but on aspects of their background such as poor teaching and institutional racism. This understanding should not be used, however, to stereotype students or to keep teachers from being responsible for encouraging full educational achievement from all students.

Delpit was the first to use the story of one teacher's experience to outline an effective teaching strategy for indigenous students. (Bennett also uses this and cites Delpit as her source). This story provides an example of culturally-relevant education for indigenous students using a teacher from a small, rural village. This teacher uses the heritage language of her indigenous students to help them understand the standard English language. The teacher analyzes the students' writing for examples of heritage language use and writes them on the blackboard under the heading 'Our Heritage Language'. Next to each example she writes how

to state the thought in 'Formal English'. This teacher uses this activity to help remove the language obstacle to educational achievement for indigenous students.

The author suggests that language is the main obstacle to indigenous students' achievement in the classroom. She cites studies that found that "in grades 1-3, the children's English most approximated the standard dialect of their teachers. But surprisingly, by fourth grade, when one might assume growing competence in standard forms, their language moved significantly toward the local dialect" (Delpit, 1995, p. 52). This could be due to an attempt by Native American children to affirm their Native group identity regarding their culture by the dominant culture. This difference between language competence and language performance can cause difficulties for teachers and students. Linguistic strengths of Native American students, such as storytelling, should be emphasized by teachers. "Book" language, academic language, and language in print are often foreign concepts in Native culture. Native American children must learn standard English, however, because it is the language of social and economic success. "Literacy can be a tool of liberation, but, equally, it can be a means of control" (Delpit, 1995, p. 94). Emphasis on native language as well as English could help to combat this control.

Delpit points out that learning from books is not always considered important in Native American communities. Family is always close and learning from them is often more practical and meaningful than learning from books. This learning from family also makes context more important than content for Native American children. What is said is not as important as how and by whom it is said. Teachers

must be aware of how material is presented as well as the content of the material. For example, to make literacy learning more appropriate for Native American children a teacher could make it a group project, and could use it to contribute to the surrounding community. Use of computers in schools can also be a deterrent to effective Native American education. White students often prefer learning from books and computers, while Native American students often prefer human contact in learning.

Delpit asserts that lack of Native American parental involvement in schools is another obstacle to effective indigenous education. Children are highly valued in Native culture as future adults. It is expected that they can think and act for themselves. If a Native American student does not want to go to school the parents often believe the student has a valid reason. “When children who have been brought up to trust their own observations enter school, they confront teachers, who, in their estimation, act as unbelievable tyrants. From the children’s perspective, their teachers attempt to coerce behavior” (Delpit, 1995, p. 101). Children who are used to thinking for themselves can have more trouble in a controlled setting, such as a school.

Finally, the author notes that Native American students in higher education also experience conflicts. They often do not like speaking aloud when they do not feel in a status position, and speaking out is often valued at the higher education level. Self-assessment, which is often involved in higher education, is also often difficult for Native American students because they often think positive evaluations should be made by someone else. Native American university

students are often reluctant to write down all of their attributes on applications in order to not seem arrogant, and often write opinions of others' works rather than summaries in order to not take someone else's credit.

Teacher preparation in Native American education is a concern at all levels of education. Interviews with Native American students in teacher education programs showed that many Native American future teachers were not exposed to Native concerns at all or were exposed to stereotypes about their culture. They also often experienced a lack of communication with other teacher education students and instructors from the dominant culture. Their experiences were not included in courses and they often faced bias and negative attitudes. Once teachers they faced negative attitudes, questioning of their authority, and discrimination. Native American teachers also commented that their ideas of good teaching contrasted with the ideas of White teachers. Disciplinary ideas also contrasted sharply with the dominant culture's ideas. There were also communication and cultural barriers between Native American teachers and White teachers and students. "In schools in which the students are Native American and the majority of teachers and administrators are Anglo, Native teachers are often berated for 'lacking a professional attitude'" (Delpit, 1995, p. 142). Difficulties can arise from differing educational perspectives, especially when those perspectives are influenced by culture.

Unique characteristics. This book includes the most in-depth discussion of indigenous higher education issues in the study. The author includes a continuum

from being an indigenous teacher education student in a university to actually becoming a teacher, and the discrimination issues faced throughout.

United States Textbook #6

Multicultural Teaching: A Handbook of Activities, Information, and Resources by P. Tiedt and I.M. Tiedt, 1999.

Synopsis. This book is divided into three main parts that focus on two goals, providing the reader a knowledge base about different aspects of multiculturalism and showing teachers how to use this knowledge in the classroom. The first part looks at multiculturalism in the United States and the need to promote unity within its students. How to infuse these concepts of multiculturalism across the curriculum is provided in the areas of art, language, math, music, science, social studies, and physical education. The second part focuses on the reader learning about themselves. This involves expanding multicultural perspectives and building a community of diversity in the classroom. The final part discusses problems, issues, theories, and promising practices regarding multicultural education in general.

Indigenous content. In this book, there were 37 out of 369 pages (excluding table of contents, preface, and appendix) listed under any terms related to indigenous groups such as, indigenous, various tribe names, native and Native American, and Indian. These pages totaled 10.0 percent of the book. No chapters were listed in the table of contents as being devoted to indigenous concerns specifically, however, one chapter did list the indigenous population as a sub-topic.

Cultural commonalities of the indigenous people. The authors discuss indigenous cultural commonalities in terms of stereotypes and terminology, rather than indigenous worldview. For instance,

the terms ‘Indian’ and ‘Native American’ are both used. The problem with using ‘Native American’ is that it is nonspecific, including Indian tribes as well as Eskimo and Aleut. If possible, designate a specific group, such as Hopi or Lakota. Some people object to ‘Native American’ because they are natives of this country, too, and all our ancestors came from somewhere else. (Tiedt & Tiedt, 1999, p. 15)

They continue to note that regardless of terminology, however, stereotypes about the indigenous population in the United States have existed from the earliest settlement. First, the indigenous population was stereotyped as ‘simple primitives’. Later, they were stereotyped as ‘noble savages’ from a lost culture. These stereotypes keep indigenous culture in the past and make it hard to fit their culture into contemporary culture.

Native Americans haven’t been absent from the school curriculum as much as they have been reduced to cardboard figures, all wearing headdresses and saying “How”. Life outside the reservation brings economic opportunities but cultural starvation. Teachers can help support young Native Americans in their search for identity and a place in the world. Teachers can also make sure that all students learn more about Native American life, historical and modern. (Tiedt & Tiedt, 1999, p. 189)

Tiedt and Tiedt expand greatly on what teachers can do when discussing indigenous education specifically, which is what indigenous discussion in this book mainly addresses.

Indigenous education. The book gives many suggestions for how to make education more relevant for indigenous students. Suggestions include lesson plans, how to add indigenous perspectives in many areas of the curriculum, activities for certain days of the year, and a list of relevant literature. The authors suggest that before starting a study of indigenous culture with students the teacher should first assess the knowledge and attitudes about indigenous people have (this could be through drawings, listing tribes, or just writing facts). These activities should be repeated after study to see how they compare.

The authors suggest including indigenous culture in the classroom is to have students come up with a list that includes what they know about indigenous culture. Then, write it on the board and discuss it.

Students are surrounded by negative and inaccurate images of Native Americans or Indians. Many materials used in schools reinforce these and are demeaning. Talk about the ideas students have about Native Americans.

Brainstorm a list on the board or on a chart of all the information students can think of. They will probably reflect the common stereotypes of Native Americans as savages, fighters, or primitives. (Tiedt & Tiedt, 1999, p. 172)

The teacher can then use this list to investigate with students real Native American culture. This could lead to a discussion of the stereotypes and see if the students still believe they are accurate.

Other activities include: (a) Listing and locating tribes on a map; (b) Looking at how many states have reservations and the size of their indigenous population; (c) Examining English words that have been taken from indigenous languages; (d) Studying gifts (corn, chocolate, etc.) from indigenous people; (e) Studying the names of places (states, rivers, etc.) in the United States that came from indigenous people; (f) Studying the indigenous world before and after the arrival of Columbus; (g) Using books and other accounts to describe contemporary indigenous life; (h) Using indigenous folklore and poetry to examine indigenous culture more closely; (i) Making indigenous food, masks, and a mural of indigenous life; and (j) Planning a school assembly that shares with the school the results of the students' indigenous study.

Teachers could also add Native American dance and music in class, as well as folk stories, written by Native Americans, not about them. The second type can often be racist and reinforce stereotypes. Teachers could also discuss foods with students and examine food slogans and how they affect different cultural groups. When looking at milk advertisements, the teacher could note that some groups, such as Native Americans, are often allergic to dairy and eat soy as a replacement. These ideas can be used in any class, but the authors give more detailed descriptions of activities for specific subject areas and important dates.

One example given of an indigenous, multicultural lesson plan in an art class includes reading a book about Plains Indians, looking at the art done by these tribes, and having students make a container for dried buffalo meat. The teacher should read the book aloud to the class, look at the art, and discuss the indigenous

people's relationship to the buffalo and how the meat container is used, and have students make one of their own. In this way, students get to experience indigenous culture physically rather than just hearing a story about indigenous people.

To add a Native American perspective to physical education, it could be useful to have students play games invented and played in Native American culture. Games from the past and the present could be used to show students a history of indigenous culture and how it has changed and remained the same.

To mark important dates pertaining to the indigenous population the teacher could, on Columbus Day, the teacher could add an discussion of the indigenous perspective on Columbus and on the subsequent colonization of the Americas to add another side of Columbus' 'discovery' of the New World. The teacher could also note that November is Native American Heritage Month, August 13th was the date of the conquering of the Aztecs by Cortez, and could use the Aztec calendar in class to promote discussion.

Who were the Aztecs and how did the Spanish conquer them? Pose such questions to the students and have them search for the answers. The Aztec civilization is particularly interesting because it was so advanced, and yet we know very little about it because the Spanish destroyed most of the records. (Tiedt & Tiedt, 1999, p. 332)

The authors give an extensive list of general books, periodicals, project and committee reports, fiction and non-fiction books for students, folklore, and poetry written about and by indigenous people. The authors also give a list of sources of

information for teaching about the indigenous population, past and present, in the United States.

Unique characteristics. The authors of this book devote the most amount of attention to lesson plans and curriculum activities addressing the indigenous population. These include adding lessons in certain subjects areas, such as art and physical education as well as activities that can be done in any classroom.

United States Textbooks Comparisons

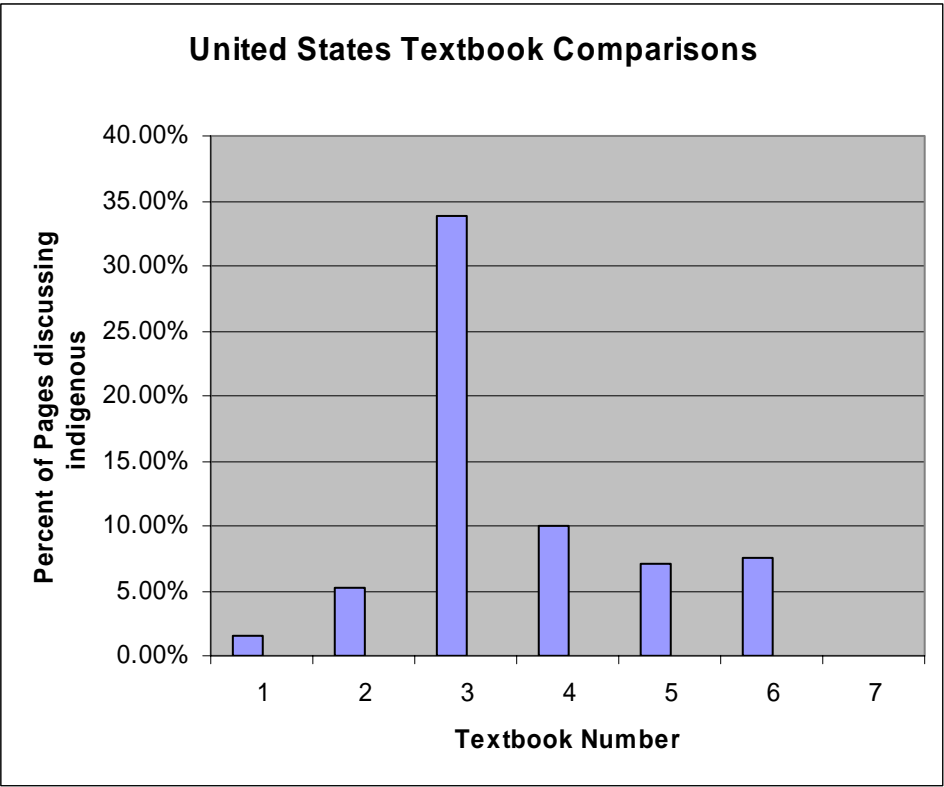


Table 2

The average number of pages that discuss indigenous issues in the United States multicultural education textbooks ranged from 0 percent in the oldest textbook, published in 1979, to 8% in the newest textbook, published in 2001. Table 2 shows the distribution of textbook content over the years 2001 to 1979.

All of the textbooks, except the oldest one, had an index and that book did mention a little about the indigenous population within the actual text. The book published in the 1980's contained 5 percent. There was a significant jump in the textbooks published in the mid to late 90's, 1995 and 1999, that listed 34 percent, 10 percent, and 7 percent, respectively, of their pages in the index as addressing the indigenous population. The United States textbooks also mirrored the Canadian textbooks in that the numbers declined significantly in later published textbooks. The textbook published in 2001 contained 8 percent. Bennett (2001), however, was a later edition of the lower numbered textbook published in 1999 and an even later edition of her book published in the 1986. This book raised its percentage from 5 percent in 1986, to 7 percent in 1999, to 8 percent in 2001. Again, mirroring the Canadian experience, public attention was drawn to multicultural issues in the late 1980's and has tapered off in more recent years. The significant jump in the amount of pages devoted to indigenous issues in the books published in the 1990's as opposed to the 1980's could be due to this fact.

The content of the books was studied for mainly discussion of issues regarding indigenous history, culture, and education. Baptiste and Baptiste (1979) devote attention specifically to multicultural education issues and is written for the classroom teacher so the focus of this book is on indigenous education. There is no discussion of indigenous history and discussion centers mainly on other cultural groups, African-Americans, language groups, etc. Indigenous culture is mentioned briefly and includes defining what an indigenous person is, what is like to be indigenous, and a little about the indigenous population as a group. The

indigenous education discussion is also brief, though more comprehensive than the discussion of culture, and includes why indigenous people want control over their education, how indigenous people fit into the Shared Power Model of education, and warning against being tokenistic when adding indigenous issues and concerns into the curriculum. Bennett (1986) discusses indigenous history and culture, but her focus is heavily on education. When looking at indigenous history she includes historical facts about the indigenous population, interactions between settlers and indigenous groups, and a couple of historical United States government indigenous policies. When looking at indigenous culture she includes the world view of an indigenous group and five basic values of another indigenous group. The discussion of indigenous education is much more detailed and includes the story of an indigenous person's educational experiences, lack of teacher/indigenous student interaction, indigenous ways of learning and how they conflict with White ways of teaching, and how to include indigenous perspectives in curriculum. This book is quite similar to the later editions discussed next.

Bennett (1999) under United States textbooks contains a good balance between discussion of indigenous history, culture, and education, but focus leans a little more heavy on education. She mentions indigenous history in terms of indigenous contributions and Native American/United States government interactions. Discussion of culture centers around indigenous world view and cultural differences within indigenous groups. The discussion of indigenous education includes a story of an indigenous person's experiences with education, why current indigenous education is not relevant for students, and how to make it more

relevant, including teaching strategies and curriculum changes. Bennett (2001) mirrors this discussion with the exception of some missing population estimations. Tiedt and Tiedt (1999) focus heavily on the education aspect of indigenous life. A little history is mentioned regarding how the indigenous population was seen during European settlement. The discussion of culture is also brief and includes some terminology, stereotypes, and why indigenous culture often has trouble fitting into contemporary dominant culture ideals. The education discussion is significantly more thorough and includes practical activities such as assessing students' pre-knowledge of indigenous culture, various activities and lesson plans that can be used in several academic subjects, and resources such as book, periodicals, etc. are discussed. Delpit (1995) does not mention indigenous history or culture outside the context of education. The discussion of indigenous education includes what preconceived notions about indigenous groups teachers should be aware of before entering the classroom, how to make indigenous education relevant, language as being the main obstacle to effective indigenous education and what to do about it, computer use and lack of parental involvement as being obstacles to effective indigenous education, and higher education concerns such as teacher preparation for indigenous students.

The focus of the United States textbooks was on education. The more currently published textbooks had a little more discussion on culture than the previously published textbooks, while the previously published textbooks had a little more discussion on history than the more currently published textbooks. In summation, choosing books from the historical and the current textbooks lists would

supplement well a professor's discussion of indigenous history, culture, and education. The next two sections focus specifically on cultural commonalities and education comparisons.

Cultural commonalities. Three United States textbooks discuss indigenous worldview specifically. However, all three books are varying editions of the same book. Also, the indigenous worldview is discussed in terms of one tribe and does not necessarily generalize to the indigenous population as a whole. Cultural commonalities discussed include: what makes one Native American, some characteristics and geographical distribution of the indigenous population, Native American stereotypes and terminology, and some historical, political, and current social issues facing the indigenous population of the United States.

Educational commonalities. The first two United States textbooks list what things a relevant indigenous education would include: inclusion of real indigenous history and indigenous terms, heroes and worldview. Conflict in the classroom centers mainly around the fact that indigenous students learn mainly visually while teachers teach mainly verbally. The third United States textbook looks at ways to infuse activities and lesson plans into the classroom to make indigenous education more relevant. The fourth United States textbook lists the main causes of cultural conflict in classroom as language, learning from books, not people, use of computers, and (in higher education) the pressure for indigenous students to speak aloud and self-assessment. The two main problems to solve in indigenous education are involving the indigenous people in their education and better teacher preparation. The sixth United States textbook looks at the same ways of

making indigenous education relevant as the first two textbooks and adds that the main conflict in the classroom is the difference between indigenous and white ways of knowing. The last United States textbook uses the Shared Power Model of education that looks at oppressed groups and, through this, can make indigenous education more relevant. In sum, the indigenous education discussion in the United States textbooks focuses most heavily on the need to and how to make indigenous education more relevant for indigenous students. Cultural conflicts in the classroom is the other focus and includes: differences in ways of learning/knowing, technology, and home expectations (for example, not speaking out).

Cross-National Comparisons Summary

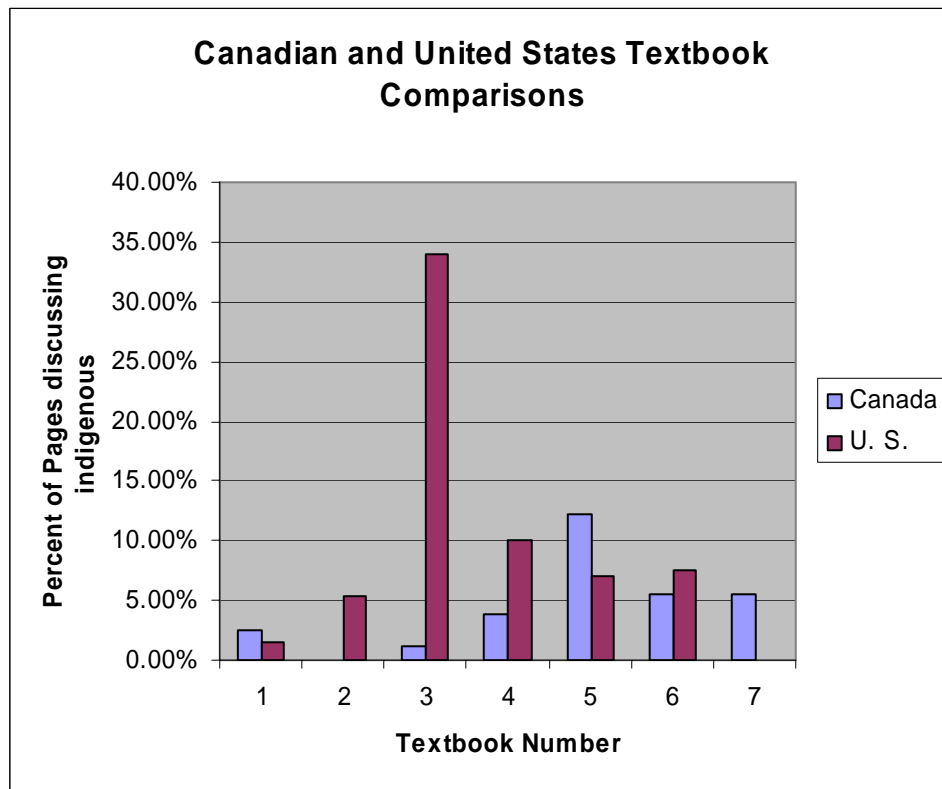


Table 3

Table 3 is a comparison of page percentages between both Canadian and United States textbooks. The total average number of pages that discuss indigenous issues in all seven Canadian textbooks was 4.1 percent. The total average number of pages that discuss indigenous issues in all six United States textbooks was 9.6 percent. Canada's textbook content was less than half that of the United States textbooks. One thing to note, however, is while Canadian textbooks remained at a relatively close percentage throughout the books, the United States had a couple of textbooks with much higher percentages (one quarter to one third).

The average number of pages that discuss indigenous issues in the Canadian multicultural education textbooks ranged from 3 percent in the oldest textbook, published in 1978, to 6 percent in the newest textbook, published in 2001. The average number of pages that discuss indigenous issues in the United States multicultural education textbooks ranged from 0 percent in the oldest textbook, published in 1979, to 8 percent in the newest textbook, published in 2001.

There was a significant jump in Canadian textbooks published in 1994 and 1995, which listed 11 percent and 12 percent, respectively, of their pages in the index as addressing the indigenous population. As was the case in Canada, there was a significant jump in United States textbooks published in the mid to late 90's, 1995 and 1999, which listed 34 percent, 10 percent, and 7 percent, respectively, of their pages in the index as addressing the indigenous population. The United States textbooks also mirrored the Canadian textbooks in that the numbers declined significantly in later published textbooks.

The reason for the jump in content in 1990's might be similar in both countries. The Canadian government led very few multicultural initiatives during the 1980's until the passing of the Canadian Multiculturalism Act in 1988. The two books published after this time, however, were substantially higher in page numbers than the previous three. The significant jump in the amount of pages devoted to indigenous issues in the books published in the 1990's as opposed to the 1980's in the United States could be due to the same possible reason as discussed above: multicultural education in general is more prominent in the eye

of the general public in more recent years and authors may want to address more cultural groups and show that they have by listing them in the index.

The focus of the most currently published Canadian textbooks was on indigenous education and, to a lesser extent indigenous history and culture. The focus of the most currently published United States textbooks was on indigenous education. Both countries' textbooks focused on education. Canada's, however, focused on indigenous culture as well. Focus on history in the more currently published textbooks was limited to Canada. The education focus in the United States textbooks centered mainly around school-level discussions, such as curriculum and classroom practices. The Canadian education focus, however, was more on theories and personal experiences.

In Canada, the more previously published textbooks were limited mainly to some discussion of history and culture, while very little on education. In the United States, the more previously published textbooks were heavily focused on education.

In both countries, the most currently published textbooks were focused on education. The United States textbooks discussed indigenous education in terms of practice. The Canadian textbooks, however, discussed indigenous education in more theoretical terms.

Cultural commonalities. None of the Canadian textbooks discuss the indigenous worldview specifically, while three United States textbook do (although they are all versions of the same text and discuss only one tribe). In terms of cultural commonalities, both the Canadian and United States textbooks discuss historical,

social, cultural, and political issues facing their indigenous populations. Some demographics are discussed in both countries. As discussed earlier, the more theoretical Canadian textbooks provide a background is provided for understanding issues facing Canada's indigenous population as a whole, and a historical framework is provided for understanding the shape of Canada's indigenous population today. In the more practical textbooks from the United States cultural commonalities are discuss in terms of what makes one Native American, some characteristics and geographical distribution of the indigenous population, and Native American stereotypes and terminology.

Educational Commonalities. Indigenous education discussions in both the Canadian and United States textbooks list two main problems: cultural conflict between home and school cultures and education's lack of relevance to indigenous home life. The cultural conflicts in the classroom are a heavier focus in the Canadian textbooks and the relevance of indigenous education are the heavier focus of the United States textbooks. As was the case with cultural commonalities in general, Canadian textbooks looked at education through more theoretical terms of changing education's relevance, while textbooks from the United States focused on practical ways, teaching strategies and lesson plans, of making indigenous education more relevant.

CHAPTER V

Summary, Conclusions and Recommendations

Introduction

This chapter will review major findings, describe implications for teacher preparation, and provide recommendations for further research.

Major Findings

The research questions guiding this study were: 1) how are teacher education textbooks in Canada and the United States addressing issues of diversity as they pertain to cultural commonalities in indigenous populations? And 2) what, if any, are the variations in content that addresses indigenous groups in textbooks within Canada and the United States?

Question 1

None of the Canadian textbooks discuss the indigenous worldview specifically, while three United States textbook do (although they are all versions of the same text and discuss only one tribe). In terms of cultural commonalities, both the Canadian and United States textbooks discuss historical, social, cultural, and political issues facing their indigenous populations. Some demographics are discussed in both countries. Indigenous education discussions in both the Canadian and United States textbooks list two main problems: cultural conflict between home and school cultures and education's lack of relevance to indigenous home life.

Malezer and Sim (2002) recommended that indigenous course content be a composite of indigenous group cultural knowledge and contemporary experience. The results show, that when taken as a whole, the textbooks did provide a description of indigenous cultural knowledge as a whole, especially in the area of education. However, many of the books did not note the presence and type of differences among individual indigenous groups.

Question 2

In terms of broad cultural commonalities, the more theoretical Canadian textbooks provide a background is provided for understanding issues facing Canada's indigenous population as a whole, and a historical framework is provided for understanding the shape of Canada's indigenous population today. In the more practical textbooks from the United States cultural commonalities are discuss in terms of what makes one Native American, some characteristics and geographical distribution of the indigenous population, and Native American stereotypes and terminology. In terms of Indigenous education commonalities, the cultural conflicts in the classroom are a heavier focus in the Canadian textbooks and the relevance of indigenous education are the heavier focus of the United States textbooks. As was the case with cultural commonalities in general, Canadian textbooks looked at education through more theoretical terms of changing education's relevance, while textbooks from the United States focused on practical ways, teaching strategies and lesson plans, of making indigenous education more relevant.

Two of the research approaches discussed in the literature review apply to the findings of this study: ethnographical and anthropological. First, the results from the United States textbooks analysis contribute to ethnographic study. The textbooks focused most heavily on what indigenous education in the classroom should be. Ethnographic studies involve looking in the classroom to see how multicultural education is played out in "real world" situations. The United States textbooks looked at teaching strategies and lesson plans successful in real classroom situations.

The results from the Canadian textbook analysis contribute to anthropological study. Studies that are based on anthropological factors often focus on how sociological factors negatively influence the interactions of minority students with their cultural group and with other cultural groups. The Canadian textbooks focused on sociological theories and personal stories to show how indigenous people have been affected negatively in their interactions with the dominant culture, and between themselves sometimes as well.

Implications for Professors, Teacher Preparation, and Teachers in the Classroom

The question now remains what implications do the study's findings have for teacher education programs and for teachers and students in the classroom in Canada and the United States? This section will discuss four implications of the study for professors and designers of teacher education courses and programs and two major implications for classroom teachers.

Implications for professors and designers of teacher education courses and programs. One of the major findings of this study was both countries varied in

amount and type of content, past and present. In this case, professors could use both older and newer textbooks to create a more complete picture of aspects of multiculturalism. For example, in indigenous discussions older and newer books together could go beyond a discussion of mainly education to include discussion of indigenous culture and history as well.

Another major finding of this study was in each country textbooks varied in amount of content. In this case, professors could be sure to use more than one textbook or pay special attention when choosing a text to see not only what type of content it includes but the amount it includes as well. For example, if the book addresses different cultural groups it should devote fairly equal amounts of attention to each group, and should address many different cultural groups.

Another major finding of this study was when looking at earlier and later editions of textbooks in Canada and the United States, the content remained relatively the same in amount and type. It could be beneficial for professors to examine textbooks from other authors before deciding on a newer version of the textbook they are currently using. The world is constantly changing and the content of textbooks should often change with this. It is possible that newer versions of textbooks lead the author to not think about each subject in as fresh a way as an author who is beginning a new book.

The last major implication for professors would be to add, at least as a supplement text, textbooks from other countries to their course's reading list. This study found that type of content varied fairly significantly across both countries. Using textbooks from other countries could add a focus to class that had been

missing previously. For example, the difference in the more practical discussion of education in the United States textbooks as opposed to the more theoretical discussion of education in the Canadian textbooks.

In sum, professors and program designers should keep their minds open to using non-traditional textbooks in their classes. Older textbooks, textbooks from other countries, and newly written textbooks rather than newer versions can all contribute to a reading list that could provide students with a greater breadth of understanding of multiculturalism and how it is used in the classroom.

Implications for classroom teachers. Indigenous people in many countries have always maintained a diverse culture, even amongst themselves. With all of this variation in indigenous culture in many countries, it is often difficult to understand indigenous culture as a whole. Looking at cultural commonalties including social, historical, and political issues facing the indigenous population can be a valuable tool for understanding the whole culture. Looking at the indigenous world view and how it varies from the Western world view is an integral part of this.

One major finding of this study was that there was a reasonably good discussion of cultural commonalties in terms of social, historical, and political issues facing the indigenous population in both countries. However, the discussion of indigenous worldview was nonexistent in Canadian textbooks and only found in one United States textbook in varying editions. Worldview is the basic way a culture sees their world. What this means for classroom teachers is a serious lack of a basic framework for understanding why their indigenous

students see the world and do things differently from the way they do. Teacher educators must strive to provide the most basic framework for understanding culture and cultural difference such as this.

Most problems for indigenous students in the classroom arise out of the conflict between home and school cultures. Cultural conflicts in the classroom for indigenous students stem from indigenous ways of knowing being different from the mainstream way of knowing. Often conflicts can occur in the form of classroom management. Children are raised by having their natural curiosity directed and are allowed a large amount of independence. In schools, indigenous education is often centered around teacher control and direction. This is an underlying cause of much cultural conflict. There are several teaching strategies listed as being effected in indigenous education. These include: (a) Using a diagnostic approach to teaching; (b) Relating material to Aboriginal environment and culture; (c) Using indigenous teaching assistants, individualizing learning or using small group interaction; (d) Testing students in a more culturally sensitive way (such as make tasks relevant, use the outdoors, and no time limit; and (e) Using teaching approaches that center on indigenous academic strengths (Partington & McCudden, 1993).

This study found that indigenous education discussions in both the Canadian and United States textbooks list two main problems: cultural conflict between home and school cultures and education's lack of relevance to indigenous home life. The cultural conflicts in the classroom arise from different ways of knowing, learning, and behaving at home and at school. Many strategies that mirror those

discussed above were offered to make indigenous education more relevant. Due to the fact Canadian textbooks looked at education through more theoretical terms of changing education's relevance, while textbooks from the United States focused on practical ways, teaching strategies and lesson plans, of making indigenous education more relevant teachers need to be exposed to both countries discussions. Implementing changes to make education more relevant is important, however, understanding why one is making those changes is of equal importance.

Recommendations for Further Research

This study examined the content of multicultural teacher education textbooks used in teacher education courses in Canada and the United States. Variations within each country's books and between both countries' books were examined in terms of their content regarding a specific cultural group. Textbooks over a period of approximately 20 years in each country were used. Content varied in amount and type over time in each country, and varied some in amount and type across countries especially in Canada as compared to the United States.

Further research should be conducted to examine other countries. This study focused on only two countries. The knowledge presented in multicultural textbooks varied in amount and type in each of the countries. Further research could provide more information on how varied multicultural teacher knowledge presented in teacher education classrooms is, or is not, around the world. If more studies of this nature are conducted in different countries, it could be possible to gain a more global perspective of multicultural teacher knowledge and multicultural content in teacher education courses. Comparisons could then be

made about innovative content and presentation present in different multicultural textbooks and those innovations can be spread.

Further research should also look at the cultural and educational commonalities of other cultural groups. For example, a United States textbook may devote more attention to the commonalities present in the African American culture because their population comprises a larger percentage of the population than indigenous groups.

Other research should be conducted to examine different aspects of the content of multicultural education courses. Studies interviewing professors to discuss what information they provide to their students about specific cultural groups in lecture, supplemental reading, and through other mediums, could provide deeper insight into what students are provided during multicultural teacher preparation. Interviewing the students about what they have learned in their course once it has been completed could provide the similar results. Content is gained throughout many aspects of a course. Examination of each of these would provide a more complete picture of how teachers are trained to deal with diversity in their classrooms.

Further research should also examine what professors and students think is missing regarding content in multicultural teacher preparation courses. These are the two main groups involved in teacher preparation. What they feel is good about the course content and presentation, what is detrimental, what content is missing, and what should be added would be a valuable tool for taking a look at how to make multicultural teacher preparation more effective. Out of many suggestions

and ideas, there would likely be a few that would benefit the professor and the future teacher in getting the most out of a multicultural education course.

References

- American heritage dictionary* (2nd College Ed.). (1985). Boston: Houghton Mifflin Company.
- Appleby, J. (1992). Recovering America's historic diversity: Beyond exceptionalism. *Journal of American History*, 79, 419-431.
- Banks, J. A. (2001). Citizenship education and diversity: Implications for teacher education. *Journal of Teacher Education*, 52 (1), 5-16.
- Banks, J. A. & Banks, C. A. McGee. (Eds.). (1995). *Handbook of research on multicultural education*. New York: Macmillan.
- Banks, J. A. & Banks, C. A. McGee. (1989). Teaching for multicultural literacy. *Louisiana Social Studies Journal*, 16 (1), 5-9.
- Banks, J. A., & Lynch, J. (Eds.). (1986). *Multicultural education in western societies*. New York: Praeger.
- Beckerman, A. & Burrell, L. (1994). A rock and a hard place: Trying to provide culturally sensitive field experiences in rural, homogeneous communities. *Journal of Multicultural Social Work*, 3 (1), 91-99.
- Bennett, C. (2001). *Comprehensive multicultural education: Theory and practice*. (5th ed.). New Jersey: Allyn and Bacon.
- Bennett, C. (1999). *Comprehensive multicultural education: Theory and practice*. (4th ed.). Needham Heights, MA: Allyn and Bacon.
- Bennett, C.I. (1986). *Comprehensive Multicultural education: Theory and practice*. (3rd ed.). Boston: Allyn & Bacon, Inc.
- Berelson, B. (1952). *Content analysis in communication research*. New York: Hafner.
- Beringer, R. (1978). *Historical analysis: Contemporary approaches to Clio's craft*. Malabar, FL: R. E. Krieger.
- Bieger, E. M. (1996). Promoting multicultural education through a literature-based approach. *Reading Teacher*, 49, 308-312.
- Binder, A. J. (2000). Why do some curricular challenges work while others do not? The case of three Afrocentric challenges. *Sociology of Education*, 73 (2), 69-91.

- Bonnett, A. & Carrington, B. (1996). Constructions of anti-racist education in Britain and Canada. *Comparative Education*, 32, 271-288.
- Boyle-Baise, M. (1999). Meanings of culture in multicultural education: A response to anthropological critiques. *Journal of Educational Thought*, 33 (1), 9-29.
- Brito, S. J. (1983). American Indian political participation: From melting pot to cultural pluralism. *American Indian Culture and Research Journal*, 7 (4), 51-68.
- Carrington, B. & Bonnett, A. (1997). The other Canadian 'mosaic'-'race' equity education in Ontario and British Columbia. *Comparative Education*, 33, 411-431.
- Carter, M. (1988). Honoring diversity: Problems and possibilities for staff and organization. *Child Care Information Exchange*, 59, 43-47.
- Chan, C. S. & Treacy, M. J. (1996). Resistance in multicultural courses: Student, Faculty, and classroom dynamics. *American Behavioral Scientist*, 40, 212-221.
- Chan, S. & East, P. (1998). Teacher education and race equality: A focus on an induction course for primary BEd students. *Multicultural Teaching*, 16 (2), 43-46.
- Charles, J. (2001). Contemporary American Indian life in "The Owl's Song" and "Smoke Signals." *English Journal*, 90 (3), 54-59.
- Chiang, L. H. (2000). Teaching Asian American students. *Teacher Educator*, 36 (1), 58-69.
- Clark, E. R. (1996). Language and culture: Critical components of multicultural teacher education. *Urban Review*, 28 (2), 185-197.
- Clinchy, E. (1993). Needed: A Clinton crusade for quality and equality. *Phi Delta Kappan*, 74, 605-608, 610-612.
- Craven, R. (1997). Teaching the teachers indigenous Australian studies: A national Priority. <http://www.aare.edu.au/97pap/crawr164.htm>. Retrieved May 5, 2004.
- Cushner, K. (Ed.). (1998). *International perspectives on intercultural education*. Lawrence Erlbaum Associates: New Jersey.

- Dambekalns, L. (1994). Challenging notions of curriculum development: Questions of multicultural context and content in how we encourage students to learn. *Visual Arts Research*, 20 (1), 84-90.
- Deering, P.I D. (1996). An ethnographic study of norms of inclusion and cooperation in a multiethnic middle school. *Urban Review*, 28 (1), 21-39.
- Delpit, L. (1995). *Other people's children: Cultural Conflict in the Classroom*. New York: The New Press.
- Dever, M. T. & Barta, J. J. (1997). Giving thanks: Observing Thanksgiving, Kwanzaa, and Day of the Dead. *Social Studies and the Young Learner*, 10 (2), 6-9.
- Dressman, M. (2000). Theory "into" practice?: Reading against the grain of good practice narratives. *Language Arts*, 78 (1), 50-61.
- Duffy-Hutcheon, P. Multiculturalism in Canada.
<http://patduffyhutcheon.com/Papers%20and%20Presentations/Multiculturalism%20in%20.htm>. Retrieved October 13, 2003.
- Durodoye, B. A. (1998). Fostering multicultural awareness among teachers: A tripartite model. *Professional School Counseling*, 1 (5), 9-13.
- Eckermann, A. K. (1994). *One classroom, many cultures*. St Leonards NSW: Allen and Unwin.
- Ellinger, B. (2000). The relationship between ethnolinguistic identity and English language achievement for native Russian speakers and native Hebrew speakers in Israel. *Journal of Multilingual and Multicultural Development*, 21, 292-307.
- Evans, E., Torrey, C. C., and Newton, S. (1997) Multicultural education requirements in teacher certification: A national survey. *Multicultural Education*, 4, 9-11.
- Extra, G. (1989). Ethnic minority languages versus Frisian in Dutch primary schools. *Journal of Multilingual and Multicultural Development*, 10 (1), 59-72.
- Foner, N. (1997). The immigrant family: Cultural legacies and cultural changes. *International Migration Review*, 31, 961-974.
- Foster, H. L. & Iannaccone, C. J. (1994). Multicultural content in special education introductory textbooks. *Journal of Special Education*, 28 (1), 77-92.

- Frye, N. (1982). *Divisions on a ground: Essays on Canadian culture*. Toronto: Anansi Press.
- Garcia, L. (1997). Drama, theater, and the infusion of multiethnic content: An exploratory study. *Youth Theatre Journal*, 11, 88-102.
- Gay, G. (1997). Multicultural infusion in teacher education: Foundations and applications. *Peabody Journal of Education*, 72 (1), 150-177.
- Ghosh, R. & Tarrow, N. (1993). Multiculturalism and teacher educators: Views from Canada and the USA. *Comparative Education*, 29 (1), 81-92.
- Ghosh, R. (1995). New perspectives on multiculturalism in education. *McGill Journal of Education*, 30. 231-238.
- Ghosh, R. (2001). *Redefining multicultural education*. (2nd ed.). Ontario: Nelson Thomson Publishing.
- Ghosh, R. (1996). *Redefining multicultural education*. Toronto, Ontario: Harcourt Brace & Company Canada, Ltd.
- Ginsberg, R. W. (1999). In the triangle/ out of the circle: Gay and lesbian students facing the heterosexual paradigm. *Educational Forum*, 64 (1), 46-56.
- Graff, G. (1999). The academic language gap. *Clearing House*, 72 (3), 140-142.
- Grant, C. A. (Ed.). (1992). *Research and multicultural education: From the margins to the mainstream*. Bristol, PA: Falmer Press.
- Grant, C.A. (Ed.). (1999). *Multicultural research: A reflective engagement with race, class, gender, and sexual orientation*. Philadelphia, PA: Falmer Press.
- Grant, M. L. (1992). Minority education: A struggle for access and a quest for inclusion. *Negro Educational Review*, 43 (3-4), 31-35.
- Grant, N. (1992). "Scientific" racism: What price objectivity? *Scottish Educational Review*, 24 (1), 24-31.
- Harvey, J. (1993). Multicultural education as undertheorized romanticism: an Australian perspective. *Multicultural Teaching to Combat Racism in School and Community*, 11 (3), 5-7.
- Hasegawa, M. (1991). Separation, separatism, and diversity. *Liberal Education*, 77 (1), 16-17.

- Herbert, J. (2002). Teacher education.
<http://www.aare.edu.au/02pap/pri02475.htm>. Retrieved May 5, 2004.
- Hickey, R. S. & Anthony, N. R. (1980). Multicultural education: A new goal for teacher educators. *Kappa Delta Pi Record*, 17 (2), 44-45.
- Hickling-Hudson, A., & McMeniman, M. (1993). Curricular responses to multiculturalism: An overview of teacher education courses in Australia. *Teacher and Teacher Education*, 9, 243-252.
- Hirsch, E. D., Jr. (1999). Americanization and the schools. *Clearing House*, 72 (3), 136-139.
- Holsti, O. R. (1969). *Content analysis for the social sciences and the humanities*. Reading, Mass: Addison-Wesley.
- Hope, C. (1992). *Ideas for multicultural education*. South Melbourne: Thomas Nelson.
- Illovsy, M. E. (1994) Defining samples in multicultural psychological research. *Journal of Multicultural Counseling and Development*, 22, 253-256.
- Jacob, B. A. (1995). Defining culture in a multicultural environment: An ethnography of Heritage High School. *American Journal of Education*, 103, 339-376.
- James, C. E. & Shadd, A. (Eds.). (1994). *Talking about difference: Encounters in culture, language and identity*. Toronto, Ontario: Between the Lines.
- Jones, B. A. (2003). *Masculinity in pulitzer prize-winning plays 1982-2002: A content analysis stud*. Unpublished doctoral dissertation, University of Oklahoma, Norman, OK.
- Jonsberg, S. D. (2001). What's a (White) teacher to do about Black English? *English Journal*, 90 (4), 51-53.
- Kalantzis, M. & Cope, B. (1988). Why we need multicultural education: A review of the 'ethnic disadvantage' debate. *Journal of Intercultural Studies*, 9 (1), 39-57.
- Kasinitz, P. (2000). Beyond the melting pot: The contemporary relevance of a classic? *International Migration Review*, 34, 248-255.
- Kasper, G. (1988). Bilingual education and bilingualism in education: a comment. *Journal of Multilingual and Multicultural Development*, 9 (1-2), 37-42.

- Kitching, K. W. (1991). A case for a multicultural approach to education. *Education Canada*, 31 (1), 34-38.
- Klinger, R. (1996). From Glockenspiel to Moira: An ethnography of multicultural practice in music education. *Bulletin of the Council for Research in Music Education*, 129, 29-36.
- Kubota, R. (1999). Japanese culture constructed by discourses: Implications for applied linguistics research and ELT. *TESOL Quarterly*, 33 (1), 9-35.
- Lawrence, S. M. (1998). Research, writing, and racial identity: Cross-disciplinary connections for multicultural education. *Teacher Educator*, 34 (1), 41-53.
- Le-Doux, C. & Montalvo, F. (1999). Multicultural content in social work graduate programs: A national survey. *Journal of Multicultural Social Work*, 7 (1-2), 37-55.
- Leal, D., Glascock, C., Mitchell, D., & Wasserman, D. (2000). Reading character in children's literature: A character trait study of Newberry Medal Books. *Ohio Reading Teacher*, 34 (1), 8-17.
- Lightfoot, D. & Gustafson, R. (2000). The language of disability diagnoses: Writing and talking back in multicultural settings. *Multicultural Education*, 7 (4), 25-32.
- Lustig, D. (1997). Of Kwanzaa, Cinco de Mayo, and Whispering: The need for intercultural education. *Anthropology & Education Quarterly*, 28, 574-592.
- Madak, P. R. (2003). Indigenous cultures and the development of a new teacher education program. http://www.hiceducation.org/Edu_Proceedings/Paul%20R%20Madak.pdf. Retrieved April 30, 2004.
- Majors, R., Gillborn, D., & Sewell, T. (1998). The exclusion of Black children: Implications for a racialised perspective. *Multicultural Teaching*, 16 (3), 35-37.
- Malezer, B. & Sim, C. (2002). Issues for teacher preparation in indigenous Australian studies: Benefits of teaching indigenous Australian studies in a cross-cultural context. <http://www.aare.edu.au/02pap/Sim02621.htm>. Retrieved May 5, 2004.
- Martin, B. (1997, March). Culturally responsive teaching. A review of research and literature. (ERIC Document Reproduction Service No. ED 408 387).

- Martin, B.W., & Macdonell, A. J. (1978). *Canadian education: A sociological analysis*. Scarborough, Ontario: Prentice-Hall.
- McCarthy, S. J., Dressman, M., & Smolkin, L. (2000). How will diversity affect literacy in the next millennium? *Reading Research Quarterly*, 35, 548-552.
- McDonald, H. G., Balgopal, P. R., & McDonald, H. G. (1998). Conflict of American immigrants: Assimilate or retain ethnic identity. *Migration World Magazine*, 26 (4), 14-22.
- McGinnis, J. R. (1995). Preparing to teach middle-level science in the 1990s: Embedding science instruction in an awareness of diversity. *Journal of Science Teacher Education*, 6 (2), 108-111.
- Menchaca, V. D. (2001). Providing a culturally relevant curriculum for Hispanic children. *Multicultural Education*, 8 (3), 18-20.
- Midobuche, E. (1999). Respect in the classroom: Reflections of a Mexican-American educator. *Educational Leadership*, 56 (7), 80-82.
- Mitchell, B. M. (1985). Multicultural education: A viable component of American education? *Educational Research Quarterly*, 9 (3), 7-11.
- Mitchell-Powell, B. (1995). Standards and practices: Children's literature and curricula reform for the twenty-first century. *Social Studies and the Young Learner*, 8 (1), 19-21.
- Naserdeen, D. (2001). Second language study in elementary schools. *Multicultural Education*, 8 (3), 21-23.
- Nel, J. (1995). From theory to practice: Ogbu and Erickson in the multicultural education curriculum." *Action in Teacher Education*, 17, 60-69.
- Ng, R., Staton, P., & Scane, J. (Eds.). (1995). *Anti-racism, feminism, and critical approaches to education*. Westport, CN: Bergin & Garvey.
- Osborne, A. B. (1996). Practice into theory into practice: Culturally relevant pedagogy for students we have marginalized and normalized. *Anthropology & Education Quarterly*, 27, 285-314.
- Parry, L. J. (1998). Immigration and multiculturalism: Issues in Australian society and schools. *Social Education*, 62, 449-453.
- Partington, G. & McCudden, V. (1993). *Ethnicity and education*. Wentworth Falls, NSW: Social Science Press. 1992.

- Peebles, L. (1996). Validating students: A collaborative model. Elementary school review. *Social Studies Review*, 34 (3), 44-49.
- Pembroke, R. G. & Robinson, C. R. (1997). The effect of mode of instruction and instrument authenticity on children's attitudes, information recall, and performance skill for music from Ghana. *Bulletin of the Council for Research in Music Education*, 133, 115-120.
- Perez-Stable, M. (1997). Keys to exploring Latino cultures: Folktales for children. *Social Studies*, 88 (1), 29-34.
- Piland, W. E. & Barnard, B. (1996). Multicultural education in the classroom. *Community College Journal of Research and Practice*, 20 (1), 49-63.
- Porter, J. (1987). *The measure of Canadian society: Education, equality & opportunity*. Ottawa: Carleton University Press.
- Portes, A. (2000). An enduring vision: The melting pot that did happen. *International Migration Review*, 34, 243-248.
- Prentice-Baptiste, H., Jr. & Lanier-Baptiste, M. (1979). *Developing the multicultural process in classroom instruction: Competencies for teachers*. Washington, D.C.: University Press of America, Inc.
- Rolstad, K. (2000). "The politics of multiculturalism and bilingual education: Students and teachers caught in the crossfire," by C.J. Ovando and P. McLaren (2000). Book review. *Bilingual Research Journal*, 24 (1-2), 199-206.
- Ross-Gordon, J. M. (1991). Needed: A multicultural perspective for adult education research. *Adult Education Quarterly*, 42 (1), 1-16.
- Sapon-Shevin, M. & Zollers, N. J. (1999). Multicultural and disability agendas in teacher education: Preparing teachers for diversity. *International Journal of Leadership in Education*, 2 (3), 165-190.
- Schroeter, G. (1978). In search of ethnicity: Multiculturalism in Canada. *Journal of Ethnic Studies*, 6 (1), 98-107.
- Siegel, J. (1999). Creoles and minority dialects in education: An overview. *Journal of Multilingual and Multicultural Development*, 20, 508-531.
- Simoni, J. M., Sexton-Radek, K., & Yescavage, K. (1999). Teaching diversity: Experiences and recommendations of American Psychological Association Division 2 members. *Teaching of Psychology*, 26 (2), 89-95.

- Singer, E. (1998). Ceremonial access. *Anthropology & Education Quarterly*, 29, 481-486.
- Sleeter, C. E. (1992). Resisting racial awareness: How teachers understand the social order from their racial, gender and social class locations. *Educational Foundations*, 6 (2), 7-32.
- Solomon, R. P. & Levine-Rasky, C. (1996). When principal meets practice: Teacher's contradictory responses to antiracist education. *The Alberta Journal of Educational Research*, 42, 19-33.
- Soto, L. D. (1999). The multicultural worlds of childhood in postmodern America. (ERIC Document Reproduction Service No. ED 436 260).
- Sowers-Hoag, K. M. & Sandau-Beckler, P. (1996). Educating for cultural competence in the generalist curriculum. *Journal of Multicultural Social Work*, 4 (3), 37-56.
- Strouse, J. (1988). Immigration and education policy in the United States. NABE: *The Journal for the National Association for Bilingual Education*, 12 (2), 113-132.
- Tiedt, P. L. & Tiedt, I. M. (1999). *Multicultural teaching: A handbook of activities, information, and resources*. (5th ed.). Needham Heights, MA. Allyn & Bacon. 1979.
- Ulichny, P. (1996). Cultures in conflict. *Anthropology & Education Quarterly*, 27, 331-364.
- VanBalkom, W. D. (1991). Multicultural education in Alberta's teacher training institutions. *Education Canada*, 31 (3), 46-48,45.
- Veblen, K. (1996). Truth, perceptions, and cultural constructs in ethnographic research: Music teaching and learning in Ireland. *Bulletin of the Council for Research in Music Education*, 129, 37-52.
- Vialet, J. C. (1997). Immigration: Reasons for growth, 1981-1995. *Migration World Magazine*, 25 (5), 14-17.
- Weber, R. P. (1985). *Basic content analysis*. Beverly Hills: Sage.
- Wheeler, E. A., Ayers, J. F., & Fracasso, M. P. (1999). Approaches to modeling diversity in the college classroom: Challenges and strategies. *Journal on Excellence in College Teaching*, 10 (2), 79-93.

- Wilhelm, R. (1994). Exploring the practice-rhetoric gap: Current curriculum for African-American history month in some Texas elementary schools. *Journal of Curriculum and Supervision*, 9, 217-233.
- Wills, J. S. (1996). Who needs multicultural education? White students, U.S. history, and the construction of a usable past. *Anthropology & Education Quarterly*, 27, 365-389.
- Young, J. & Graham, R. (1998). Curriculum, identity, and experience in multicultural teacher education. *Alberta Journal of Educational Research*, 44, 397-407.
- Young, A. J. & Middleton, M. J. (1999, April). It never occurred to me that I might have a gay student in my k-12 classroom: An investigation of the treatment of sexual orientation issues in teacher education programming. Paper presented at the annual meeting of the American Educational Research Association, Montreal, Quebec, Canada. (ERIC Document Reproduction Service No. ED 432 559).
- Zechmeister, E. B. & Reich, J. N. (1994). Teaching undergraduates about teaching undergraduates: A capstone course. *Teaching of Psychology*, 21 (1), 24-28.