Silenced Narratives: Secondary Social Studies Teachers’ Efforts to Integrate Chinese Canadian History and Experiences in the Classroom

By

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Abstract

The purpose of this research study was to explore how Ontario Grade 10 Social Studies teachers are reportedly teaching about the Chinese Canadian experience. To inform this study, an extensive literature review was conducted on teacher perceptions of multicultural education, how effective teachers are at integrating multicultural curriculum content according to James Banks’ four-part framework, how Social Studies textbooks depict minorities, and the importance of these findings to the curricular integration and representation of Chinese Canadians. Data was collected from three semi-structured qualitative interviews with high school teachers currently teaching in the Greater Toronto Area who incorporate Chinese Canadian history and experience extensively in their classrooms. Three themes emerged from the interview data: (1) How teachers develop their knowledge of Chinese Canadian history and how external and internal factors determine their level of integration; (2) Educators are capable of integrating Chinese Canadian history and experience into the curriculum in a way that creates a learning environment that is transformative; and (3) Teachers look for or create resources in order to compensate for the lack of readily available and reliable resources on Chinese Canadians. Overall, these educators integrate Chinese Canadian history and experience in a way that can be deemed Transformative according to Banks’ Integration of Multicultural Content scale. Further research needs to be conducted to examine those lessons in practice, how Chinese Canadians are addressed in recent government certified texts, and how other Canadian provinces integrate the history and experience of Chinese Canadians.

Key words: Chinese Canadians, multicultural education, social studies, secondary education
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1.0 Research Context and Problem

In Ontario, the Course Overview section for Grade 10 Canadian History and Civics in the curriculum document, The Ontario Curriculum, Grades 9 and 10: Canadian and World Studies (2013), states that students will examine and explore: the inequalities of Canadian society and how those inequalities have been challenged; cooperative and conflictual interactions between different communities; and how events, individuals, and cultural, social, and political organizations have impacted overall Canadian citizenship, identity, and culture (Ontario Ministry of Education, 2013). However, while this curriculum document states that Social Studies courses will address these sociocultural issues within Canadian history, the actual space given to these issues in dominant classroom sources of information – i.e., in textbooks (Arnold et al., 2000; Bain et al., 2000; Bogle, D’Orazio, & Quinlan, 2006; Bolotta, Hawkes, Jarman, & Keirstead, 2000; Brune, 2003; Cruxton & Wilson, 2000; Hundey & Magarrey, 2000) – is minimal, particularly when addressing minority groups in Canada and their experiences. One Canadian minority community that is greatly overlooked in Canadian history studies due to the focus on the mainstream curriculum are Chinese Canadians. Vital to the development of Canada as a nation, Chinese Canadians are underrepresented in Ontario government – approved educational textbooks on the Trillium List and, likely by extension, in Grade 10 Social Studies classrooms.

Chinese migrants to Canada and, later, Chinese Canadians have a long and rich history. In the 1950s, the gold rush fever reached Canada when gold was found in British Columbia’s Fraser Valley (Con, Con, Johnson, Wickberg, & Willmott, 1982). Thousands of men made British Columbia their home during the gold rush; among them were Canada’s first Chinese migrants (Li, 2008). Many Chinese that travelled to Western Canada for the gold rush created
companies based in Victoria that had branches throughout all the mining towns in British Columbia (Con et al., 1982). These companies, in the long term, played a vital role in the development of the province. In 1991, the Chinese community in British Columbia once again contributed to the province’s future. The railroad to join Eastern Canada with Western Canada that was promised by the Canadian government in 1871 when British Columbia joined Confederation was finally in the process of construction. Between 1880 and 1885, over 17,000 Chinese men worked on the British Columbian stretch of the railroad. Recruited from both the United States and Hong Kong by the Chinese company Lian Chang, the Chinese workers laboured on nearly 300 kilometres of the most treacherous sections of the rail line. As a result, accidents and deaths were frequent, with more Chinese workers falling victim to the dangers of their employment than any other rail workers. A total of at least 600 Chinese men died constructing the Canadian Pacific Railway. Once the Railway was completed in 1885, their sacrifice to unite Canada went unacknowledged. Instead, their hard work was met with racism as an act was passed in 1885 that placed a head tax on nearly all Chinese entering Canada; exemptions were made for students, diplomats, and merchants (Con et. al., 1982; Li 2008). Starting at $50 in the first year, the head tax eventually rose to $500 by 1903 (Li, 2008). After World War One, the hostilities continued to increase, partially due to frustration that the head tax had done little to halt Chinese immigration. Demonstrations and campaigns were held, particularly in British Columbia, to encourage the government to change Chinese immigration policies (Con et. al., 1982). Discussions began in Parliament to create a bill that would terminate immigration from China altogether. When news of this reached Chinese communities, they began to form committees in hopes of defeating or amending the proposed bill. Their efforts were in vain, however, as on July 1, 1923, the Chinese Immigration Act came into effect. It
abolished the previous head tax and stated that only those individuals coming to Canada for educational or professional purposes were allowed temporary entry into the country. Among Chinese Canadians, this day became known as “Humiliation Day” and for years Chinese Canadians did not take part in Canada Day celebrations, instead choosing to mourn the passing of the Act that demographically, culturally, and socially altered their communities.

When Canada entered World War Two in 1939, the Canadian Chinese community had the opportunity to support the nation that humiliated them approximately 20 years earlier. After the bombing of Pearl Harbor in 1941, the Western Allies became involved in the Sino-Japanese War that was raging in the Pacific since 1937 (Con et. al., 1982). As a result, Canada and China became allies with Japan as their mutual threat. Chinese Canadians eagerly joined in the war effort. It was this solidarity with the larger Canadian community that led to gradual changes in attitude towards Chinese Canadians. The new positive opinion on Chinese Canadians was important to the formation of a committee in 1946 that wanted to repeal the Act of 1923. The Act was repealed in 1947, however Chinese immigration policy remained separate from other immigration criteria until a universal point system of assessment was implemented in 1967. As well, the Chinese Canadian National Council spent over ten years trying to receive a formal apology and acknowledgement of the racial injustices experienced by Chinese Canadians due to the head tax and 1932 Immigration Act from the Canadian government (Li, 2008). After an offer from the Minister of Multiculturalism in the 1990s to commemorate the contributions of ethnic groups to Canada’s history, provide individual redress to survivors, and present those survivors with a medal was declined, it would take nearly another ten years before a public redress was issued. Prime Minister Stephen Harper apologized to the Chinese Canadian community for both the implementation of the head tax and the 1923 Chinese Immigration Act on June 22, 2006. The
Canadian government also provided financial compensation to survivors that had to pay the head
tax or to their spouse if the survivors was deceased. Long overdue, the redress acknowledged the
effects that the discrimination had on Chinese Canadians and the injustices they faced as a result.

The history outlined briefly describes the hardships and experiences of the Chinese
Canadian community. In the Ontario curriculum, discussing select sections of this history is
suggested, but nothing is deemed mandatory. For example, in the specific expectations for Grade
10, Academic Canadian History, a question on the 1923 Immigration Act is provided exclusively
as a prompt, but does not need to be addressed by the teacher (Ontario Ministry of Education,
2013, p. 110). According to Banks (2010), mainstream curricula tend to embody white,
Eurocentric perspectives prevalent in society and tend to perpetuate societal narratives of racism
and ethnocentrism in the classroom. The impact this has on students is twofold; mainstream
students – Banks does not specify who mainstream students are, but it can be inferred that the
term refers to white students of European descent – are continually exposed to discourses that
reinforce misleading depictions of white, European relationships to different ethnic groups, and
are deprived of the opportunity to study and examine various cultures and their histories so they
can view issues and events from the perspective of the minorities. For students of colour,
mainstream curricula tend to marginalize their histories and cultures by examining all events and
issues through one Eurocentric lens.

1.0.1 Representation of Chinese Canadians in Ministry approved textbooks

To examine how multicultural a curriculum is, Banks (2010) created a system of
identifying multicultural content. Known as the Four Levels of Integration of Multicultural
Content, the scale begins at the Contributions Approach. The first level, it is the starting point of
multicultural content integration as ethnic content is included where it fits with mainstream
figures in history. The next level, known as the Additive Approach, is when an additional resource, lesson, or unit is added to the curriculum, but no substantial changes are made and the curriculum is still viewed from the dominant perspective. The Transformation Approach is the third stage when the curriculum begins to be altered so various events, issues, and themes are viewed from multiple perspectives rather than the one mainstream view. Finally, the Social Action Approach is the ideal goal of multicultural curriculum development. It aims to give students the skills and knowledge required to make decisions and take action for social change.

Despite Canada being portrayed as a country of inclusivity and diversity in Ontario’s Grade 10 Social Studies curriculum, the dominant narratives of white, Western, and Eurocentric culture and history arguably remain embedded. This may prevent minority groups such as Chinese Canadians from having their voices heard and their experiences in Canada told to future generations. As Banks’ states: “A mainstream-centric curriculum is one major way in which racism and ethnocentrism are reinforced and perpetuated in the schools . . . and in society at large (2010, p. 242). To develop a better understanding of just how well Chinese Canadians are represented in curriculum resources and to determine which stage of multicultural content integration Ontario’s curriculum resources are at, I examined seven Social Studies textbooks (Arnold et al., 2000; Bain et al., 2000; Bogle, D’Orazio, & Quinlan, 2006; Bolotta, Hawkes, Jarman, & Keirstead, 2000; Brune, 2003; Cruxton & Wilson, 2000; Hundey & Magarrey, 2000) cleared for use in Grade 8 and Grade 10 Canadian Social Studies courses.

Out of the seven, three of the texts make very little, if any, reference to Chinese Canadians. Instead, they are discussed with all other immigrant groups as a whole, generalizing each minority and immigrant groups’ experiences (Bogle, D’Orazio, & Quinlan, 2006; Bolotta, Hawkes, Jarman, & Keirstead, 2000; Hundey & Magarrey, 2000). This discovery solidifies the
fact that “history textbooks stress . . . common experience over diversity.” (Foster, 1999, p. 275)
The other four textbooks (Arnold et al., 2000; Bain et al., 2000; Brune, 2003; Cruxton & Wilson, 2000), provide more descriptive information about Chinese Canadians, addressing their experiences of discrimination, immigration, and role in Canada’s history. However, the information provided is vague, predominantly based off statistical information, and the significance of events such the Chinese Head Tax, 1923 Chinese Immigration Act, and the role of Chinese Canadians in World War Two to the Chinese Canadian community is not explained. Furthermore, in these texts, the Chinese Canadian experience is contributive (Banks, 2010) in that it is discussed almost always in relation to the experience of the white European majority (Arnold et al., 2000; Bain et al., 2000; Brune, 2003; Cruxton & Wilson, 2000).

One text, *Spotlight Canada* (Cruxton & Wilson, 2000), has the most references to Chinese Canadians. Efforts are clearly made to include socio-cultural information on the community as well as some Chinese Canadian figures. Yet while this text appears to be more aware of Canada’s diversity, the master narrative is still told from the mainstream perspective as emphasis continues to be placed on telling Canadian history for the Eurocentric perspective while peppering the narrative with a generalization of the contributions and experiences of minorities. My most surprising finding was in the Grade 8 textbook *Canada Revisited 8* (Arnold et al., 2000). When discussing discrimination against minority groups, the text states that the Canadian government apologized officially “to Chinese-Canadians for the head tax” (p. 336). An apology for the head tax was not given to Chinese Canadians until Stephen Harper gave a public redress in 2006, six years after the publication of the textbook. Not only is this text perpetuating the same mainstream perspective of the other textbooks and only including information on Chinese Canadians through what Banks (2010) would consider a contributive approach, it also
provides misleading information about the Chinese Canadian experience.

The representation of Chinese Canadians in Ontario’s Grade 10 Social Studies curricula and subsequent implementation in the classroom are a pressing matter. Not only is it being taught from a Eurocentric lens, but some textbooks are potentially altering the history and, therefore, produce an ideal mainstream narrative of Canadian history. In a society that is continually becoming more multicultural and ethnically diverse, it is paramount that minorities are equally represented and that all perspectives are incorporated into the Social Studies curriculum so students can become socially aware of issues and concerns in Canada’s past, present, and how it impacts students’ lives. However, this is very little research on how Canadian – let alone Ontarian – Social Studies teachers are actually teaching about Chinese Canadian history and experiences.

1.1 Purpose of Study

The purpose of this study is to explore how Ontario Grade 10 Social Studies teachers are reportedly teaching about the Chinese Canadian experience. Minority groups in Canada have contributed greatly to the development of the country as a nation. As above, however, textbooks generally do not sufficiently represent minorities (Gordy & Pritchard, 1995). They depict a “sanitized view of the history” (p. 213) as minority contributions are overlooked and often only discussed when in relation to white, European accomplishments or events.

To explore this topic, I interviewed a sample of these teachers about their views on their knowledge of Chinese Canadian history, their reports on what aspects of Chinese Canadian experience they address in the classroom and how they accomplish that, and their opinion and commentary on the available supports and resources. Using Bank’s Four Levels of Integration of Multicultural Content as a foundation, a further purpose of this research is to discern reported
best practices for implementing a Transformative or Social Action Approach when teaching about Chinese Canadian experiences in history. If teachers are implementing a Contribution or Additive Approach, I hope to learn about any struggles they may report with addressing Chinese Canadian experiences in a more critical and multicultural way. It is my hope that this study and these findings will make educators more aware of the narrow focus and mainstream perspective of Ontario’s Grade 10 curriculum and encourage them to structure their courses to better integrate and represent multicultural perspectives, particularly the perspective of Chinese Canadians and their experiences in Canada.

1.2 Research Questions

The central question driving this study is: how are Ontario Grade 10 Social Studies teachers reportedly teaching about the Chinese Canadian experience. Sub-questions to further guide this inquiry include:

- How do teachers develop their knowledge on Chinese Canadian history?
- How do teachers incorporate multicultural education into their lessons?
- Are there resources on Chinese Canadians available that teachers can integrate into their classrooms?

1.3 Background of the Researcher

At a young age, I experienced marginalization in the classroom. I was bullied for physically looking different from other students in class as I was short and overweight throughout elementary school. I experienced ethnic bullying as well. The majority of the students in my school were Italian or Portuguese. I am a Slovenian and Croatian Canadian. I was teased for the food I ate, the way I said certain words with a Slavic accent, and for my cultural practices. As well, I experienced isolation within my own ethnic groups. While Slovenia and Croatia
border one another, their cultures, food, and even some aspects of the language are very different. Since I was mixed, I felt I never fit in well with either group. When I would attempt to be friends with other Croatian students, they would avoid interacting with me, especially after they discovered I did not participate in Croatian folk dance or attend a Croatian church. In terms of the Slovenian youth I grew up with, I was raised in the Slovenian community and felt a stronger connection with my Slovenian heritage; however, I still experienced isolation in Saturday heritage language classes. Aside from myself, I also witnessed other individuals be bullied for being ethnically or racially different. As a result of these experiences, I developed a strong interest in social justice, especially for those ethnic groups in Canadian society who were – and in some cases still are – treated unjustly by Canadian governmental institutions.

My interest in how textbooks represent minority groups stems from another experience in elementary school. When I was a student in Grade 8, the Social Studies textbook used in class was *Canada Revisited 8* (Arnold et al., 2000). I recall turning the book over and seeing a man and woman in top center dressed in traditional Slovenian attire. The Slovenian population in Canada is very small. Demographically, we are a minority group. I had never seen Slovenians or Croatians mentioned once in a Social Studies textbook. Excitedly, I flipped through the textbook and meticulously scanned every page for a mention of my culture only to discover that it was not represented in the text. I felt cheated, lied to, and upset that the image was used, but with no mention of the ethnic group portrayed.

Reflecting on the experience, I thought of other ethnic minority groups in Canada and how they are represented and integrated into Ontario’s Social Studies curriculum. I particularly chose Chinese Canadians because of how vital they were in building and unifying Canada and I was interested to see how their contributions are addressed by teachers. It is important to me to
explore what steps are being taken to rewrite the dominant narrative in order to have a more inclusive and multicultural curriculum.

1.4 Conclusion

This research project is organized into five chapters. To answer the research questions, I conducted a semi-structured qualitative research study by interviewing teachers who reportedly incorporate Chinese Canadian history and experience extensively in their classrooms. In Chapter 2, the literature on how Bank’s Multicultural Content Integration scale has been applied in research studies is examined to determine how integrated minority experiences are in the curriculum and classroom by teachers. Literature on minorities in Social Studies textbooks is also reviewed to determine how they are represented in government certified textbooks. In Chapter 3, I provided information on the data collection and limitations. In Chapter 4, I reported on my findings and discussed their significance in relation to the existing research. Finally, in Chapter 5, I discussed the impact of the research findings on my identity and practice as a teacher as well as for the larger educational community. I also articulated questions that arose from my research findings and outlined areas for future examination. References and appendices are located at the end of the research paper.
Chapter 2: Literature Review

2.0. Introduction

In this chapter, I reviewed literature on the use of multicultural education in the classroom. I looked at the ways in which teachers present multicultural material, as well as their own perceptions of multicultural education. I also reviewed findings on teachers’ experiences with implementing multicultural education in the classroom as well as examine how effective teachers are at integrating Banks’ Integration of Multicultural Content into their lessons. Next, I reviewed the literature that analyses Social Studies textbooks and their depiction of minorities and Asian minority groups in particular. Finally, I discussed the importance of these findings to the curricular integration and representation of Chinese Canadians.

2.1. Teacher Perceptions of Multicultural Education

In order to establish multicultural education in the curriculum and eventually the classroom, educators need to be willing to embrace its social, cultural and political foundations. Below I focused on some of these areas by examining how teachers perceive multicultural education’s impact on students, how teachers perceive multicultural education themselves, why educators may not incorporate it into their practice, and how it is implemented in the classroom.

In some studies that examined how teachers perceive multicultural education (Edwards, 2004; Fedynich & Garza, 2015; Jimenez, Guzman & Maxwell, 2014; Reiss, 1998), it was found that teachers view multicultural education as beneficial to students and have stated that multicultural teaching is a rewarding experience. Many note that an education that embraces cultural diversity is important to educate students about multiculturalism as it allows them “to become aware of . . . [their] . . . culture and the culture of others” (Jimenez, Guzman & Maxwell, 2014, p. 6), thus hopefully dispelling ignorance and educating youth about the variety
of cultures, values, and beliefs in their community, country, and globally. Multicultural education also gives students the opportunity to embrace their own culture by helping them further understand their identity and assist them with retaining their culture (Jimenez, Guzman & Maxwell, 2014). Teachers have also identified the importance of a multicultural education to minority students’ motivation (Edwards, 2004; Reiss, 1998.) If a student’s ethnicity is discussed and embraced in a classroom where multicultural education is implemented, then that student’s desire to participate in school can improve.

There are teachers, however, who do not perceive multicultural education in a favourable way. In two studies (Chandler, 2007; Ramanathan, 2006), it was determined that multicultural education has been either disregarded or feared by teachers. Two teachers interviewed by Chandler (2007) saw their duties as educators to be teaching content about history rather than developing potentially meaningful multicultural lessons about citizenship and race. Racism was only addressed in their classrooms via student led discussions when the matter appeared connected to a larger event or issue within the formal content lessons. While it is excellent that the teachers in Chandler’s study do not avoid the matter altogether, having students lead the discussions with little or no teacher intervention can help perpetuate the narrative of superiority and provide misleading truths about racial and ethnic minorities. Overall, these teachers failed to show the perspectives of ethnically and racially diverse peoples as well as their connections to white societies.

With particular relevance for the present study, minority ethnic teachers may be less likely than non-Asian teachers to incorporate multicultural education in their classrooms as well (Ramanathan, 2006). Several teachers interviewed by Ramanathan (2006) displayed a reluctance to embrace and establish culturally responsive and multicultural education. These teachers also
showed little interest in being a part of efforts to re-design curriculums to create school environments that are diverse and free of racial discrimination. When provided with an opportunity to incorporate Asian culture, four participants integrated activities that reflected their cultural identity, but they did not indicate the purpose behind this or the learning they wanted their students to achieve. The cautious behaviour of these Asian-American teachers does not necessarily mean they do not wish to implement multicultural education; the concern lies in their positions within the schools. Only one of the schools in Ramanathan’s study employed three Asian-American teachers; the respondents from all the other schools are the only ones in their workplace who are of Asian descent. One participant stated her position in committees and other school decision-making bodies as “skeptical and cautious” because of the possibility of becoming “tokenized or less than appreciated because the teachers may have little understanding of non-mainstream experiences.” (p. 32) This sentiment was possibly reflected in another participant that wanted to provide input in decisions, but believed his opinions would not be supported. Thus, their hesitation to break the status quo lies possibly in the fact that they are minorities within educational institutions that are constructed around dominant white European culture and values, and, therefore, may be afraid to challenge the narrative because of its history of oppressing the voices of minorities.

2.2 Implementing Multicultural Education

With respect to how multicultural education is implemented in the classroom and curriculum, it is found that teachers’ self-awareness of who they are both racially and culturally, as well as an awareness for their students’ culture, can play a vital part in how they integrate multicultural practices (Edwards, 2004; Klopfer, 1987; Milner, 2005). With this heightened understanding and awareness, some educators are able to incorporate a plethora of multicultural
teaching strategies and materials that contribute to improving students’ overall learning (Edwards, 2004) which brings their racial and ethnic histories into the curriculum as voices with a purpose and not just extensions of the dominant narrative. Implementing multicultural education provides educators with the opportunity and ability to review the structure of the curriculum for their courses and restructure it to represent more multicultural content (Klopfer, 1987). Curriculum documents, especially the course expectations in Ontario’s current curriculum documents, can be very broad, which can allow teachers to formulate a multicultural curriculum for their classroom. Multicultural education has also been found to provide teachers with the opportunity to have students think about their place within the school and society in comparison with others (Milner, 2005; Klopfer, 1987). Place-based learning gives teachers the opportunity to create multicultural classrooms and engage their students directly with the community, thus exposing them to the multitude of cultures in their community and, ideally, expanding their “habits of mind” (Sloan, 2013, p. 37). In Milner’s study (2005), an African-American teacher in a suburban, white classroom had her students think about their social and political positions in society in comparison to minority groups. In Klopfer’s study (1987), she provides a model that is similar to one developed by Banks, where events throughout American history are provided with multiple perspectives so students develop a well-rounded understanding of how different groups in American society have experience the same events, painting “the most realistic picture” (p. 274) of American society. When well implemented into the curriculum, multicultural education can have positive long term effects on students’ cultural behaviours and attitudes towards other racial and ethnic groups (Hester, 2002).

Multicultural education is beneficial to students as it allows students to embrace cultural diversity, including their own culture. Developing this awareness through forms of in-class
activities, such as literature circles that can be used to expose students to multicultural literature and create discussions around appreciating and understanding all cultures (Wiesendange & Tarpley, 2010), teaches them about multiculturalism, and improves motivation amongst minority students. On the other hand, many teachers do not integrate multicultural education because they value content over initiating multicultural discussions in the class. Others, such as Asian educators, avoid the matter because there are sentiments that their minority identity makes their opinions less valued in schools, resulting in many of them to avoid deconstructing the dominant white European culture and values that are prevalent in the education system. The next section examines where teachers’ multicultural education incorporation lies within Banks’ scale of multicultural curriculum integration.

2.3 The Use of Banks’ Integration of Multicultural Curriculum Integration Scale

Four studies (Agirdag, Merry & Van Houtte, 2016; Edwards, 2004; Milner, 2005; Suriel & Atwater, 2012) have used Banks’ (2010) multicultural curriculum integration scale to analyze data on teacher practices, while one study (Mujawamariya & Hamdan, 2013) analyzed curriculum documents for multicultural integration. When examining the levels in which teachers have integrated Banks’ multicultural scale, the divide is approximately even. Some of these studies found that teachers were either at the Contribution Approach or Additive Approach stages (Agirdag, Merry & Van Houtte, 2016; Chandler, 2007), while in others, teachers were at the Transformative Approach with some pushing to achieve the Social Action Approach (Milner, 2005; Suriel & Atwater, 2012). In some instances, the studies determined that the level that their participants were at varied significantly (Edwards, 2004; Suriel & Atwater, 2012).

To reiterate, the Social Action Approach educates students to be aware of social injustices and teaches them skills that will help them make socially conscious decisions and act
upon them (Banks, 2010). Teachers who reach these stages have been found to have a heightened sense of their own cultural identity as well as their students’ diversity (Edwards, 2004; Milner, 2005).

In Edwards’ study (2004), teachers implemented Banks’ model based on their level of comfort with multicultural education. As a result, there was a great variation in how much multicultural education was being taught to students. One way to resolve this matter, as suggested by Edwards, is to introduce re-occurring multicultural education to educators during professional development activities. Teachers will then have the opportunity to become educated on the importance of a multicultural curriculum and how it can create a more inclusive environment in the classroom. This exposure would then allow for a more seamless transition towards implementing a multicultural curriculum throughout the entire school.

2.4 Research on the Representation of Minorities in Social Studies Textbooks

The experience of minority groups has been found to be mainly absent in government-approved Social Studies textbooks (Arnold et al., 2000; Bain et al., 2000; Bogle, D’Orazio, & Quinlan, 2006; Bolotta, Hawkes, Jarman, & Keirstead, 2000; Brune, 2003; Cruxton & Wilson, 2000; Hundey & Magarrey, 2000). Six studies that examine Social Studies textbooks (Ali, Salem, Queslati, McAndrew & Quirke, 2011; Banks, 1971; Gordy & Pritchard, 1995; Gordy, Hogan, & Pritchard, 2004; Journell, 2009; Stanton, 2015; Woodson, 2015) found that narratives of immigration and minorities are nearly always told without addressing the discrimination and violence that these people experienced. Even in instances when discrimination is discussed, it is not given the proper attention and the violence is often neglected (Banks, 1971). This finding is supported by the short textbook analysis I completed in Chapter 1. If controversial content is avoided in textbooks, then the history that remains is heavily sanitized (Gordy & Pritchard,
1995). As a result, the history becomes distorted as the mainstream perspective remains the only one taught to students (Treizse, 1971).

### 2.4.1 Curricular and Pedagogical Representation of Asian Minority Groups

Only a few studies (Chia, 2013; Takeda, 2015; Tupper, 2002) have explored the curricular and pedagogical representation of Asian minority groups. The overall result of their findings is that the coverage Asian minority groups receive in Social Studies textbooks tends to be very minimal. Takeda’s quantitative study (2015) examined the extent in which Asian Pacific Americans are covered in a selection of twenty-eight textbooks approved for use in the United States (Barbour & Wright, 2012; Berman & Murphy, 2013; Bond & Smith, 2012; Coleman, Goldstein & Howell, 2011; Dye, 2011; Dye, Zeigler & Schubert, 2012; Edwards, Wattenberg & Lineberry, 2011; Fiorina, Peterson, Johnson & Mayer, 2011; Ginsberg, Lowi & Weir, 2011; Greenberg & Page, 2011; Harrison, Harris & Deardorff, 2011; Janda, Berry & Goldman, 2012; Katznelson, Kesselman & Draper, 2011; Kernell, Jacobson & Kousser, 2012; Losco & Baker, 2011; Lowi, Ginsberg, Shepsle & Ansolabehere, 2011; Magleby, Light & Nemacheck, 2011; Miroff, Seidelman, Swanstrom & DeLuca, 2010; O’Connor, Sabato & Yanus, 2011; Patterson, 2011; Schmidt, Shelley, Bardes & Ford, 2012; Shea, Green & Smith, 2011; Sidlow & Henschen, 2012; Tannahill, 2012; Volkomer, 2013; Welch, Gruhl, Rigdon & Thomas, 2012; Wilson, Dilulio & Bose, 2013). The study, which looked at a number of criterion to determine how well represented Asian Pacific Americans are, came to the ultimate conclusion from their exhaustive examination that Asian Pacific Americans are greatly marginalized in the textbooks. Overall, a percent of 0.19% of textbooks cover their history and experiences, indicating that they their voices are silenced in the greater narrative of American history.

Tupper’s research (2002) focused solely on Japanese Canadians and their representation
in three Social Studies textbooks used in Alberta (Cruxton & Wilson, 1996; Eaton & Newman, 1994; Scully, Smith, & McDevitt, 1988). In the three texts studied, a combined total of 10.5 pages out of 1,291 pages is dedicated to Japanese Canadians, which could possibly be the most coverage in a textbook for a Canadian Asian minority group. However, representation of the discrimination and treatment Japanese Canadians faced is miniscule in the texts in comparison to the mainstream Eurocentric perspective which dominates the narrative. As well, the racism they experienced is not contextualized, so students learn about the Japanese Internment without understanding the repercussions of it on the Japanese Canadian community. Overall, Tupper’s findings determined that the hardships and experiences Japanese Canadians faced are marginal in the overarching Eurocentric narrative that provides the framework for the textbooks.

In Chia’s study (2013), the focus was on examining how China and “Chineseness” (p. 199) was perceived in Ontario high school curriculums from the mid-to-late twentieth century. After examining an exhaustive list of textbooks (Coulthard, 1964; Cruickshank, 1963; Cruickshank 1965; Fishwick 1963; Hardy, 1965; Lavender, 1962; Mitchell, 1977; New & Trotter, 1946; New & Trotter 1953; Reid, 1963; Ricker, 1960; Spencer, 1966; Thomas, 1981; Trueman 1979; Trueman, 1982; Wong, 1971) Chia concluded that textbooks used during this period taught and displayed China as backwards, focusing on how powerful a nation China was in the past and how isolating itself from the West resulted in its stagnant state. This “tradition-modernity” (p. 208) view is further exemplified in the texts when they state that Western society impacted modern Chinese history by bringing the country into modernity; without the West, China would still be a backwards nation. From Chia’s textbook analysis, it is evident that these texts had a Eurocentric and Western perspective of Chinese history where the failures and successes in China hinged on whether or not the Western world was involved.
I located no studies on how Chinese Canadian experiences are represented in Social Studies textbooks; however, Chia (2013) examined the portrayal of Chinese history in Ontario high school pedagogy (not in curriculum resources, such as textbooks). The research concluded that Chinese history is taught from a Western perspective and perpetuates Chinese stereotypes. These findings do not differ significantly from the treatment of minority groups in Canadian textbooks since their stories are also told through the lens of Western and Eurocentric experiences.

2.5 Conclusion

In this literature review I examined the findings of research that address multicultural education in the classroom as well as the portrayal of minority groups in Social Studies textbooks. Teachers have been found to incorporate multicultural education into their classrooms only if they are comfortable with the material. Therefore, it can be inferred that some teachers operate at the Contributive or Additive stages of Banks’ model while a handful of teachers have classrooms that fit the Transformative and Social Action stages. In terms of research on Social Studies textbooks, it is visible in the literature that the experiences of minority groups tend to commonly be misrepresented and their perspectives on history overshadowed by the dominant Eurocentric perspective. Of these minority groups, Chinese Canadians, their history in Canada, and their experiences seem to be absent from the literature. Thus, the research raises questions about whether multicultural education is being integrated in Ontario schools at least at the Transformative stage and if Chinese Canadians are discussed in the classroom at these levels.

Through the use of semi-structured interviews, the present study explored Ontario Grade 10 Social Studies teachers’ reported implementation and representation of Chinese Canadians. By focusing on the representation and implementation of Chinese Canadians in the Social
Studies curriculum, I hoped to raise awareness of the trials, tribulations, and accomplishments of a minority group in Canadian society whose contributions have long been overlooked in the curriculum. I also aimed to bring awareness to the mainstream Eurocentric perspective which is continually vocalized in the curriculum, as well as create a further understanding of teachers that are using multicultural strategies to create a classroom that dismantles the dominant narratives within the curriculum and allows them to provide their students with a more balance perspective on Canada’s often troubled history.
Chapter 3: Research Methodology

3.0 Introduction

In this chapter I described the research methodology used, identifying its significance to my research on Grade 10 Social Studies teachers who teach Chinese Canadian history in their classrooms beyond what is addressed in textbooks. I began by reviewing and discussing the general approach and procedures. I then discussed the data collection instrument used before elaborating on participant involvement and the sampling procedure and criteria. Following this, I explained the data analysis procedures and review the ethical considerations that are pertinent to my study along with identifying methodological limitations and strengths. Finally, I concluded the chapter with a brief summary of key methodological decisions and my rationale for these decisions given the research purpose and questions.

3.1 Research Approach and Procedures

This research study was conducted using a qualitative research approach involving an in-depth review of literature relevant to the research purpose and questions. The study also involved semi-structured interviews with a purposeful sample of two to three educators. Historically, qualitative research has been seen as a method of research that produces “‘soft’ data” (Carr, 1994, p. 717) gathered through empirical methods such as conducting observations, interviews and case studies (Denzin & Lincoln, 2011). These are then interpreted to come to a further understanding of a topic (Denzin & Lincoln, 2011). This form of data has been viewed as inferior to quantitative data, or “‘hard’ data” (Car, 1994, p. 717) as quantitative researchers conduct research through numerically and mathematically – grounded methods (Yilmaz, 2013). However, it is difficult to state that one method is inferior to the other. Quantitative approaches to research tend to be objective while qualitative research personalizes experience, making the
research subjective (Jean Lee, 1992). Therefore, they both serve different purposes to research and cannot be compared – only contrasted (Jean Lee, 1992).

It is expected that qualitative researchers develop a relationship with their participants in order to gather the richest data on how social interactions and experiences are constructed (Yilmaz, 2013). Qualitative researchers also immerse themselves in the research, studying a large variety of materials – artifacts, interactions and a variety of texts – and then interpreting them to better understand their participants (Denzin & Lincoln, 2011). According to Creswell (2007), the form of qualitative research that most extensively examines all these facets of information is case study research. This is when a researcher focuses on an issue and looks at a particular case or multiple cases.

For the purpose of my research, the qualitative method – specifically the case study format – is the most effective. I intended to examine how teachers are integrating the history of a particular ethnic group in education; therefore, I needed the personal connections, specifically the ones developed in the interviews, to get an accurate understanding on teachers’ perceptions about the importance of the Chinese Canadian experience to Canadian history – if I used quantitative research methods, the personalization would be lost.

3.2 Instruments of Data Collection

The primary instrument of data collection in this study is the semi-structured interview protocol. As stated by DiCicco-Bloom and Crabtree (2006), this form of interview process is a main source of data in qualitative research. The questions are generally constructed in advance and remain open-ended to allow for as much versatility in answers as possible. It is also common for semi-structured interviews to have new, unplanned questions emerge naturally from the dialogue during the interview process.
Another form of qualitative interview discussed by Fontana and Frey (1994) that is commonly used is the structured interview process. In this form of interview, all of the questions are predetermined by the interviewer and the possible answers are controlled. The entire process is monitored and controlled by the interviewer’s pace. By reciting the questions in exact order to every participant, the questions are identical across all interviews. Very little, if any, flexibility is given when conducting structured interviews. This results in a very minimal variation of the responses. A coding scheme is also developed in advance of the interview. Since the researchers have constricted the possible responses, they are able to determine in advance what the coding scheme will entail.

Within structured and semi-structured interview methods, as Hopf states (2004), there are types of interviews that can be conducted that are created for specific research purposes. Clinical interviews, which are conducted for medical purposes, are either semi-structured or non-structured interviews that are used as an alternative to traditional forms of testing. Biographical interviews, which can be either structured or semi-structured, are aimed towards gathering information on the participant’s personal history. Focused interviews tend to be group based interviews that discuss a pre-determined subject matter where the researchers record the participants’ reactions and interpretations of the material. By narrowing the focus within qualitative interview methods with these interview styles, researchers can craft their interview questions to fit their research purpose accordingly.

What makes the semi-structured interview process valuable to my research is the possibility for further discussion and information. As I intended to conduct individual face-to-face interviews, this allows for further discussions about how the research focus relates to the personal and social matters of the participants (DiCicco-Bloom & Crabtree, 2006). It also gives
participants the freedom to redirect the interview and elaborate on matters that they believe are important to the conversation (Brinkmann, 2014). I anticipated that this freedom will not only allow my interview to expand to include discussions that I did not anticipate, but also give me the opportunity to learn more about my participants’ positions on the research topic. This is especially true if they have a personal connection to the research. As I examined how Chinese Canadian history is taught in the classroom, interviewing Chinese Canadian teachers who teach the material would provide me with a unique perspective on their personal sentiments towards the issue.

My interview protocol (Appendix B) is organized into 5 sections. It begins by addressing my participants’ background information followed by their perspectives and beliefs on multicultural education and the place of Chinese Canadians within multicultural education. Then their experiences incorporating Chinese Canadian history into the classroom is addressed as well as any challenges they have encountered and any supports that they have used or would like supplied in order to overcome the challenges. Finally, the interview concludes with any next steps my participants have for their practice as well as guidance for young teachers interested in better incorporating multicultural education and the Chinese Canadian experience into their practice.

3.3 Participants

In the section, I reviewed the sampling criteria I selected for my participant recruitment. This includes the methodologies used to recruit my participants as well as their biographies.

3.3.1 Sampling criteria

When sampling in qualitative research, a small focus group is usually selected with the intention of developing a concentrated study that is both in-depth and extremely detailed
(Tuckett, 2004). My sample group consisted of two to three educators who incorporate Chinese Canadian history and experience extensively in their classrooms. Criteria will include:

1. Teachers must be currently teaching Social Studies courses (any grade) in Greater Toronto Area secondary schools.

2. Teachers must have integrated Chinese Canadian history of their own volition, and using materials that exceed approved textbooks.

3. Teachers must be incorporating multicultural education into their practice.

4. Teachers must have at least 1 year of teaching experience.

To reduce the geographic scope of my research and retain a small sample size, teachers needed to be employed within the Greater Toronto Area. Demographically, Toronto has a high percentage of Chinese residents (Fong & Shen, 2011). As a result, Chinese communities have formed to maintain their ethnic identity (Costigan, Su, & Hua, 2009). Therefore, focusing on the GTA would result in a higher likelihood of locating relevant teachers. Finally, the interviewees must be currently teaching Social Studies courses and integrate Chinese Canadian history of their own volition. This is a necessary requirement not only because this subject area and these grades are the central focus of the study.

3.3.2 Sampling procedures

Sampling allows qualitative researchers to further their research by collecting data from sources (Neuman & Robson, 2009). The ways in which researchers find their sample groups depends on the kind of sampling they employ. Quota sampling involves identifying categories and then placing participants in those sections. From there, a set number of individuals in each category is selected for interviewing. Purposeful sampling allows researchers to identify and
select individuals that are most knowledgeable in the area of research (Palinkas et al., 2015). Snowball sampling occurs by finding other potential and willing participants through a network of people and connections (Neuman & Robson, 2009). Finally, sequential sampling is another form of qualitative sampling where the researcher continually evaluates the data that is already collected and continues to gather more participants until all required information is gathered (Neuman & Robson, 2009).

For the purpose of my study, I conducted purposeful and convenience sampling. As I had specific criteria that my participants needed to meet, my primary sampling procedure consisted of purposeful sampling. This included locating critical case samples and key informant samples – i.e., teachers with specific experiences and expertise – that pertain to my research focus and questions (Marshall, 1996). I reached out to teachers, educational and cultural associations and provided them with an overview of my research study. I also requested that they provide contact information for people they think would be suitable after discussing with those potential participants the nature of the study and receiving clearance to disclose the information. This helped ensure that the teachers were willingly volunteering their time to participate rather than feeling pressured into participating as a result of having their information disclosed without their permission. For educators that have public e-mail addresses, I contacted them directly. I also used snowball sampling to determine if my contacts had any recommendations for other individuals that would be relevant and willing to participate in my study (Marshall, 1996).

Convenience sampling is the least time consuming procedure and can result in a poor collection of data, according to Marshall (1996). However, it is useful when under constrictions and provides researchers with the most accessible individuals. As an individual that has been educated in the Greater Toronto Area, worked for various school boards in summer employment
positions, and completed pre-service teacher practicums at the secondary level, I practiced convenience sampling by utilizing connections I have with employed teachers.

3.3.3 Participant biographies

Holly is a teacher in a secondary school located in the Greater Toronto Area. She has been teaching for almost 15 years; however, she is new to her current school. She has an undergraduate degree in History and a Masters of Education degree. In the last year, Holly has taught Grade 10 Canadian History and Grade 9 ESL ABCD Drama. She has travelled to China for education purposes which included chaperoning students of Asian background on a trip through Asia. Holly’s school has a significantly large multicultural student body that is reflective of the diversity in the Greater Toronto Area. The school also has a large number of visa students from China and southeast Asia. In her classes, there tends to be a significant number of Chinese students.

Ethan is a teacher in a secondary school located in the Greater Toronto Area. He has been teaching for over 10 years. He has a Master of Arts in Philosophy of Education. He has taught a considerable number of courses in his high school, ranging from Grade 10 Canadian History and Civics to Grade 12 Philosophy. Ethan has also travelled to China recently to reconnect with his ancestral home. He identifies as Chinese Canadian and believes that his identity as a Chinese Canadian is important to and influences his overall teaching. Ethan’s school is culturally diverse, with the largest student population being predominantly Asian and Caucasian.

Callum is a teacher in a secondary school in the Greater Toronto Area. He has been teaching for a total of 6 years. He has an undergraduate degree in History and English as well as a Masters of Arts in Canadian History. Callum teaches Grade 10 History, Civics, and Grade 12
Social Studies courses, as well as alternative education classes. He also has experience teaching abroad in China and Taiwan. The school in which Callum teaches is culturally diverse, however there is a substantial number of Chinese students. Among those Chinese students is a large visa student population. As a result, Callum has taught a number of ESL History courses.

3.4 Data Analysis

Green et al. (2007) argue that qualitative data analysis is a time-consuming process that involves sorting through and classifying data. There is continual movement between the four steps – data immersion, coding, category creation, and theme identification – to make sense of the information gathered. The first step, data immersion, involves constant reading and examination of the interview transcripts and recordings. Doing so helps start the thinking process to determine how the information will be analyzed. The coding process is the second step in data analysis. It looks at the information from all of the interviews (i.e., the dataset) and begins organizing them and making notations on the transcripts. There are multiple methods to code data and it varies on the researcher’s preference. Category creation is the third step and aims to connect the codes created during the coding process. Finally, theme identification ends the data analysis process. It involves generating themes that interpret the research purpose. It is the most crucial step in the process as it connects the findings from the interviews to the larger research focus and questions.

My data analysis followed the steps outlined above. I immersed myself in the material, constantly re-reading and noting what I considered relevant information to the study. I then coded the data, generated categories, and identified the themes that arise from my research, a process that involved constant rearranging of the codes. I also looked for any divergences in my research to determine if teacher practices differ from the literature and its significance to my
research focus.

3.5 Ethical Review Procedures

When conducting qualitative research, the researcher is faced with multiple ethical issues (Creswell, 2007). These issues can include, but are not limited to, confidentiality and potential risk factors (Creswell, 2007; Houghton, Casey, Shaw, & Murphy, 2010). Due to the detailed nature of qualitative research, it can be difficult to maintain confidentiality (Houghton, Casey, Shaw & Murphy, 2010). In order to avoid breaching confidentiality and revealing the identity of the participants, many researchers assign pseudonyms to the participants and present their biographies in a general manner (Creswell, 2007). In order to ensure confidentiality is retained, all participants have been assigned pseudonyms and all information that is capable of identifying them excluded from the research. As well, all data has been stored on a password protected computer and password protected USB flash drive to ensure security. The information will be destroyed after 5 years.

Risk factors also need to be taken into consideration. It can be difficult to determine if risks will be prevalent in qualitative research (Houghton, Casey, Shaw & Murphy, 2010). While there are no known risks to participation in this study, I had to remain vigilant in case a participant began to feel vulnerable during the interview. To minimize this risk, I provided participants with the questions prior to the interview so they were aware as to what to expect and gave them an opportunity to prepare. I also reiterated throughout the interview process that as volunteer participants, they have the right to refrain from answering any questions they are not comfortable with and can withdraw from participation at any time.

3.6 Methodological Limitations and Strengths

A common limitation that researchers experience with qualitative interview methods is
the quality of the data they receive. In quantitative studies, the size of the sample groups tends to be considerably larger than the sample sizes in qualitative research (Neuman & Robson, 2009). As a result of this, the validity of the work done in qualitative studies are questioned by the larger research community as it can be viewed as a generalization of the larger population (Neuman & Robson, 2009). Their work is also deemed by some researchers to be “unscientific . . . exploratory, or entirely personal and full of bias” (Denzin & Lincoln, 1994, p. 4).

While the size of qualitative interviews is criticized for not being reliable, what qualitative interviews provide that quantitative interviews lack is the relationship that is formed between the interviewer and the participant. Qualitative interviews allow the participant to have their voice heard (Neuman & Robson, 2009). A form of intimacy is also created as perspectives and personal experiences can be exchanged between the interviewer and participant (Neuman & Robson, 2009).

The most evident drawback with this research is the extent to which I am capable of conducting interviews. Since qualitative research methods focus on small focus groups, I am unable to generalize my research findings (Yilmaz, 2013). I am also constricted by ethical parameters that limit my interviews to a maximum of 3 teachers. Therefore, I lost the ability to observe the practices of my participants and their integration of the Chinese Canadian experience in their classrooms. I was also geographically limited. While this was a decision made on my behalf for convenience purposes, my research would have benefitted from conducting interviews in different Canadians cities, such as Vancouver, where the Chinese Canadian experience may be more extensively addressed.

The strength of this methodology is that it allows for an in-depth and detailed analysis of the data (Yilmaz, 2013). As well, because of the consent procedures that are established prior to
the interview and the continual reminder of the voluntary nature of the interview, the environment created is one that will make teachers feel comfortable to discuss the research topic and questions and reflect upon their own practice.

3.7 Conclusion

In this chapter I explained the research methodology that was used to conduct research on Ontario secondary Social Studies teachers who are teaching about Chinese Canadian history in their classrooms beyond what is covered in textbooks and how their teaching approach fits into Banks’ Four Levels of Integration of Multicultural Content. I began with a discussion on the research approach and procedure, highlighting the importance of qualitative research and how it is more effective to my study than quantitative research. Following this, I discussed the instruments of data collection that were used to gather my data, explaining how semi-structured interviews are the most beneficial to my research focus. I then outlined the participants in the study, the criteria that is applied to finding relevant interviewees, the purposeful and convenience sampling methods that were employed to locate participants, and briefly provided biographical introductions. The next process I addressed is the method in which I analyzed the data gathered from the interviews and how I followed the process of data immersion, coding, category creation, and theme identification. Ethical issues were also considered, specifically confidentiality and the potential for risk factors and the methods that were followed to ensure these issues were avoided and recognized. Finally, I discussed the methodological limitations and strengths of my study such as the constraints of having a small sample, but also the benefits. In Chapter 4, I report on the research findings and discuss their importance to my study.
Chapter 4: Research Findings

4.0 Introduction

In Chapter 1, I established the research problem and context. I reviewed the relevant research in Chapter 2 and outlined my methodology in Chapter 3. This chapter illustrates and examines the findings that emerged through the analysis of data from the research interviews. During the analysis process, I referred to my research question: How are Ontario secondary teachers addressing Chinese Canadian history, and to what extent is this happening in a Transformative way (Banks, 2010). Throughout the discussion of these findings, connections are highlighted between the participants’ integration, perceptions, and experiences with Chinese Canadian history and the literature review conducted in Chapter 2. The findings are organized into three main themes:

1. Teacher knowledge of Chinese Canadian history and integration in the classroom
2. Teacher ability to create Transformative lessons
3. Inadequacies of textbooks and using other available resources

These themes contain sub-themes that discuss in further detail the perspectives of the teachers and how they are reportedly reflected in their teaching. Each theme begins with a description, followed by the data extracted from the research and end with a discussion on where the findings converge or diverge with the existing literature. The chapter concludes with a summation of my findings and transition to Chapter 5, the conclusion.

4.1 Teaching Knowledge of Chinese Canadian History and Integration in the Classroom

This section examines the extent of knowledge on Chinese Canadian history that teachers possess and the level of integration of Chinese Canadian history. These findings are important to my research as they indicated how much emphasis teachers place on Chinese Canadian history and if it holds a greater significance in comparison to other minority groups. I began by
discussing ways in the participants acquired their knowledge of Chinese Canadian history, followed by an examination of the factors that determine how heavily Holly, Ethan, and Callum integrate Chinese Canadian experience.

4.1.1 How teachers acquire their knowledge of Chinese Canadian history

All participants reported some degree of academic or personal experience in relation to Chinese Canadian history and experience. When addressing the extent of their knowledge the subject matter, no participant reported formal education. However, they all enrolled in university courses that connected, in some way, to Chinese or Chinese Canadian history and experience. In their undergraduate years, Holly took a course on the Vietnam War, Ethan enrolled in an East Asian religions course, and Callum studied the North American immigrant experience, the only one out of the three to have a course that included in some form, Chinese Canadian history and experience.

Most of their knowledge of Chinese and Chinese Canadian history was reportedly obtained outside of these institutions. Holly participated in two overseas excursions to China. One involved interacting with comfort women and survivors of World War Two while the other was a cultural immersion program for Asian students that was jointly funded by her school board and the Chinese ministry of education.

Ethan stated that his knowledge came from his own decision and efforts to familiarize himself with the history, a history that impacts him because of his Chinese Canadian identity. He described his interest as “a hobby of mine” that he continually educates himself on through exploring his family history, connecting to his heritage in China, and accessing organizations and resources that focus on the history.

Callum accredited his knowledge to teaching. As a teacher in a school with a high
Chinese student population, he became familiar with the content by researching it in order to teach his students and also through his personal interest on the subject. As a result, he described his knowledge on Chinese Canadian history to be “moderately or maybe a little bit above average” in comparison to that of his colleagues.

These findings diverge from the relevant literature as there appear to be no previous studies conducted that examined the extent of teacher knowledge on Chinese Canadian history or of minorities. Prior knowledge on Chinese Canadian history can result in more teacher comfort with and willingness to incorporate their experiences into the curriculum. Teachers that do not have that prior knowledge are potentially less likely to integrate it into their practice as they do not know where and how to begin integrating the material. Therefore, it is highly probable that pre-existing knowledge of Chinese Canadian history is one factor that can contribute to the likelihood of greater integration of Chinese Canadian experience in Social Science classrooms. Research needs to be conducted to examine how familiar teachers are with Chinese Canadian history and how that impacts their teaching practice in relation to this content.

4.1.2 Integration depends on demographics and curriculum

When addressing how much emphasis is placed on Chinese Canadian history in their classrooms, factors such as student demographics and the curriculum reportedly determine participants’ levels of integration of Chinese Canadian material. This is critical to my study because teacher beliefs of multicultural education, classroom demographics, and relatability to the curriculum can determine the likelihood of an educator integrating Chinese Canadian history and experience in the classroom.

Holly adjusted her material based on the diversity of students present in her classroom; however, when the opportunity presents itself to incorporate Chinese Canadian history and
experience, “Chinese students [are] . . . always a group I choose.” This indicates that Chinese Canadian history and experience is not necessarily a permanent part of her lessons, but rather an additive where emphasis is placed on their experience when the diversity in the classroom is representative of Chinese Canadians.

Ethan reportedly attempted to incorporate Chinese Canadian history and experience “only when it seemed appropriate.” He emphasized that the integration needs to be natural. As a Chinese Canadian, Ethan does not want students to assume he is integrating it because of his identity, but rather because it relates well to areas of the curriculum and flows with the content of the course. His integration displays a consciousness of the curriculum and where it would fit in regards to the material rather than creating the lessons to reflect the student population in his classroom.

Callum straddles both Holly and Ethan’s reasons for integration. He stated that “if it’s not relevant to the demographic there’s no incentive to know it.” However, he reportedly attempts to avoid modifying the material to accommodate the audience in the classroom. He specified that he would not cover more Chinese Canadian history and experience even though his classrooms tend to have a high majority of Chinese students. Instead, he looks for a place where it relates to the unit and curriculum and integrates the material in that manner. Callum’s logic somewhat relates to Holly’s as they both discuss the role demographics have in their classroom, but Callum diverges from Holly when he states that he avoids allowing those demographics to mold his lessons. Therefore, Callum aligns more with Ethan’s view of finding a place where it naturally fits into content that is outlined in the curriculum.

These findings converge with research conducted by Jimenez, Guzman & Maxwell (2014). In the study that examined how teachers perceive multicultural education, it was
discovered that teachers do take into consideration who their students are when integrating multicultural education. The integration allows students to embrace their own culture, help them understand their identity, and assist them with retaining their culture. It also works to eliminate ignorance by informing other students about other cultures, values, and beliefs. Continual research needs to be conducted to strengthen the argument that teachers select and integrate Chinese Canadian history and experience based on the cultural representation in their classrooms and how well it relates to the curriculum.

4.2 Teacher Ability to Develop Transformative Lessons

This theme examined how educators reportedly incorporate Chinese Canadian history within and outside their classrooms and the challenges they face in the process. This finding is important to my research as it allowed me to connect my findings to Banks’ (2010) levels of multicultural integration and determine if multicultural education is accessible to students. It also allowed me to see if the challenges are what reportedly prevent teachers from creating transformative curricula.

4.2.1 Creating transformative lessons on Chinese Canadians

Holly, Ethan, and Callum all reportedly produced lessons that fulfill Banks' (2010) Transformative tier, indicating that it is possible to create multicultural content that changes how students perceive Canadian history and experience. Holly’s lesson takes students beyond the classroom and directly into the history. She prepares the students by teaching them about the local history of Toronto, specifically a part of the city known as St. John’s Ward, a neighbourhood that used to be the multicultural ‘slum’ of the city. It was also the location of the first Chinatown in Toronto. They learn about the Chinese Canadian community in this neighbourhood and the reasons they would settle there. A fair amount of time is spent looking at
the Chinese Canadian experience in this part of Toronto. Students are then taken to the area that
use to be St. John’s Ward and they have to complete “four missions” and then answer questions
that imagine them as living in the neighbourhood in the 1920s. When students return to the
classroom, they are required to select an identity, an individual, a group, or an event that
deserves to be commemorated in Toronto and have their narrative told in the city. Along with the
commemoration, students are required to compose a curatorial statement on the commemoration.

Holly created this lesson for several reasons. One reason is because the activity allows for
the examination of Toronto’s diversity which, in turn, reflects student diversity and allows for a
“cross conversation” of the different histories in Toronto. She aims to represent her students in
her lessons which is an effort that is visible through this interactive lesson she constructed.
Another reason, and the ultimate goal of the lesson, “was for them to give voice to the
experience of those individuals in that community and then on top of that, they were challenged
to consider what the ethical issues were around the treatment of Chinese Canadians and other
immigrant groups.” As Holly aims to teach with a social justice lens, she wanted her students to
consider how these immigrant minority groups were being treated by the city, seeing the
situation and issues from a new, normally silenced, perspective to increase their understanding of
the injustices they experienced.

When asked about a lesson that he taught which involved Chinese Canadian history and
experience in Canadian History, Ethan described a lesson about the Chinese Canadian
experience during World War One and leading up to World War Two. This lesson focused on
the discrimination and hardships Chinese Canadians faced in order to get voting rights in
Canada. He also highlighted moments of success in the Chinese Canadian community at this
time by introducing students to a Chinese Canadian lawyer that was involved in repealing the
Chinese Immigration Act after World War Two. The purpose of the lesson was to display the changes in rights that were occurring after World War Two. As Ethan no longer teaches Canadian History, he has found ways in which to brings Chinese Canadian history and experience into his other subjects. In a genocide course that he recently taught, Ethan connected the Chinese Head Tax to the course content. With the assistance of a secondary source by Timothy Stanley that examined John A. Macdonald, Indigenous genocide, and the Chinese Head Tax, Ethan discussed that the racial exclusion Chinese Canadians experiences was one of the stages of genocide. Students had to examine and critically question the secondary sources. Ethan went on to say “[o]f course it was never the case of genocide, but it tied into the cultural genocide practice of Macdonald,” indicating that even though the outcome of their treatment did not lead to a mass genocide, unlike the treatment of Indigenous peoples in Canada, their experience closely follows the preliminary stages of a genocide. While Canadian History is no longer a subject Ethan teaches, he is aware of how the experience of Chinese Canadians can transcend courses and he actively makes an effort to integrate it into places where the experience of Chinese Canadians is usually not considered.

Callum taught a lesson that is usually not taught in Grade 10 Canadian History. He created a simulation of the construction of the railroad and brought in discussions of Chinese Canadian experience and the Head Tax in an engaging way. Callum believes that the “curriculum is a suggestion” and that teachers should not limit themselves entirely to what curriculum documents state because students “are not going to care.” In his simulation, students are given different roles with a description about who they are and what their goals. Some students would be the Chinese railroad workers while others would be family members of those workers who were left behind in China. Throughout the simulation, students need to accomplish...
certain tasks in a limited amount of time. He incorporates the Head Tax by telling students “if you want to bring your families over it’s going to cost one hundred thousand dollars.” This simulation not only engages students directly with the history and makes it entertaining; they are also faced with the challenges that Chinese Canadians experienced in the 1850s and have to figure out a possible solution, if any is available.

Evident from the participants’ work, they have certainly reached the Transformative level. This is the third stage on Banks’ (2010) scale of multicultural integration which changes the perspective of the curriculum by allowing students to examine events and issues, amongst other things, from multiple ethnic perspectives. To have every ethnic groups’ perspective represented, however, is not the aim of this stage; as Banks’ states “the goal should be to enable students to view concepts and issues from more than one perspective and from the point of view of the cultural, ethnic, and racial groups that were the most active participants in, or were most cogently influenced by, the event, issue, or concept being studied” (2010, p. 250).

Holly, Ethan, and Callum all reflect the goal of the Transformative stage as they all worked Chinese Canadian voices into the sections of the curriculum where Chinese Canadians were actively interacting with Canadian society or when an event, issue, or concept impacted the community. For instance, Holly’s interactive historical inquiry lesson looked at how the living conditions in the St. John’s Ward in the 1920s impacted the ethnic communities there. This lesson would require students to examine concepts and issues regarding health, safety, and discrimination, all of which impacted Toronto’s first Chinatown which was located in the Ward. Ethan’s integration of Chinese Canadian experiences and involvement during World War Two are pertinent as they were motivated to be involved because they wanted to display their loyalty and nationalism to Canada in order to gain voting rights. They were clearly influenced by the
War and even played a significant role in Canada’s involvement in the Asia Pacific War effort against Japan. Callum’s lesson is, by far, one of the best examples of a lesson that embodies the Transformative approach. He created a simulation of the development of the Canadian Pacific Railway through the lens of the Chinese workers and the subsequent discriminative measures to halt Chinese immigration; this activity both displays the perspective of an ethnic group that was heavily involved in the development of Canada – they essentially united Western Canada with Eastern Canada – and the significant impact of discriminative issues and events on the Chinese Canadian community for generations.

In studies that examined the levels in which teachers have integrated Banks’ multicultural scale, Edwards (2004) and Milner (2005) found that it is possible to have a transformative teaching practice. It can be a difficult task; two of the three teachers Edwards (2004) interviewed were only at the Additive level of Banks’ scale, while only one was at the Transformative level and reaching the Social Action level. Milner’s (2005) participant taught at a Transformative level, having the students look at their own positions and roles and then relate it to the Other. Therefore, developing a transformative lesson or activity is possible if the effort is made.

While Holly, Ethan, and Callum have achieved this level with the lessons they provided, in other areas of their teaching practice, the incorporation of Chinese Canadians may only be at the Additive or Contributive stages. Continual research needs to be conducted on teachers that integrate Chinese Canadian history and experience in their teaching practice to determine if the integration if equivalent across their teaching or if it only occurs when the opportunities are present.

4.3 Inadequacies of Textbooks and Using Other Available Resources

This theme addresses teacher disappointment with textbooks as a reliable resource as
participants found they were inadequate for teaching Chinese Canadian history and experience. Therefore, they found or created resources instead. These findings are important to my research as it specified the downfalls of using government certified textbooks to teach Chinese Canadian history and experience as well as specify what is already available for teachers that wish to incorporate Chinese Canadian content into their practice. It also recommended supports that can be developed so teachers have more resources at their disposal to improve their integration of Chinese Canadian content.

When it comes to using textbooks to teach Chinese Canadian history and experience, Holly is adamantly against their use. She strongly believes that textbooks are not an adequate representation of Canadian society: “the textbooks . . . are still written predominantly by the dominant narrative which predominantly reflects very white, middle class narratives.” This dominant narrative is also reflected in the ways in which minorities, including Chinese Canadians, are addressed in textbooks: “[s]o the textbook I use is called Creating Canada . . . and when I look up in the back of the textbook in the index, the only Chinese reference is the Chinese immigration act on page 185.” The segregation of minority stories, the lack of their narratives, or the censorship of their stories in textbooks is what deters Holly from using them as a primary source of information. She is not entirely against the books: “I use the textbook as a baseline for the students to get context, but I caution them that most of those alternative voices are in a box at the bottom of the page.” While maintaining its use for basic educational purposes, she makes certain that her students are aware of the oppression minorities are experiencing within government approved textbooks.

Ethan and Callum also do not find textbooks to be valuable sources of information for students on this topic. While Ethan states that “at least they mention them now . . . they’re not
really well represented;” the representation for minorities and Chinese Canadians is extremely minimal in the textbook even though they all contributed to Canada’s history and development. Callum makes the same observation: “[a] lot of the newer textbooks now include a section or a page on different ethnic groups, so it’s in there.” He also acknowledges that textbooks do address Chinese Canadian history, yet he follows this statement stating that the mentions are “lip service,” indicating that they are represented for the sake of making the textbook and curriculum appear multicultural when it still follows what Holly described as a “dominant narrative.”

To compensate for the poor coverage of Chinese Canadians in the textbook, Holly implemented the use of primary sources in her teaching. For her field study lesson, Holly used a large variety of primary resources to build her students’ background knowledge: “[s]o all the photographs were [from the] City of Toronto Archives mostly. We also used census data that was also from the archives. We also used . . . there were a couple of oral histories we were able to access . . . we used GOAD fire insurance maps.” Since Holly’s lesson was a highly interactive one, the use of those resources to preface the field work, which she spent a great deal of time searching for, made the learning experience more engaging for students as they had the opportunity to read and examine actual City of Toronto records. It gave students to opportunity to see Toronto as it was and create a greater sense of understanding of how the city looked in the period of history they were researching.

When using secondary resources, there was a diversity reported by participants in teaching Chinese Canadian history. Holly’s lesson circulated around the use of primary sources to further educate students about Toronto in the 1920s, however, she did find a secondary resource. *The Ward: The Life and Loss of Toronto’s First Immigrant Neighbourhood*, by John Lorinc, Michael McClelland, Ellen Shinberg, and Tatum Taylor, was the text that Holly chose to
use with her students because it provided more context for the students, including information on Toronto’s first Chinatown.

Ethan also used print material to provide his students with content. Using a reading by Timothy Stanley that discussed John A. Macdonald, Indigenous genocide, and the Chinese Head Tax, Ethan gave his students a resource that had them critically consider the connections between the experiences of Indigenous peoples and Chinese Canadians and how that connects to the larger idea of the course which is genocide. He also used a film, entitled *Unwanted Soldiers*, by Jari Osborne that depicted the story of Chinese Canadian World War Two veterans, a story that is rarely ever told to or heard by high school students. The purpose of this resource was to have students think about the importance of citizenship and what that means through hearing about the experience of young Chinese Canadian men that wanted to fight for Canada even though they were discriminated against in society.

Holly and Ethan also identified ALPHA Education, the Association for Learning and Preserving World War Two in Asia, as useful source of secondary resources. ALPHA Education works together with a few GTA school boards, providing multiple resources to teachers on the Asia Pacific War and offering programs and activities to youth. Ethan stated that there was one curriculum resource they provided that “they were able to distribute to every single history teacher,” indicating that teachers do have the materials to teach the subject matter. Holly views ALPHA Education as important because “it reflects some of the narrative that has never been discussed,” which is the narrative of the Second World War in Asia as told by Asians.

ALPHA Education connects somewhat to Chinese Canadian history and experience as the focus is on Asia and Canadians – which includes Chinese Canadians – in Asia during the War. However, that does not mean it cannot relate to Chinese Canadian history, experience, or
Chinese Canadian students. It is possible that for students, World War Two in Asia is a part of their family history and identity. While ALPHA Education does provide a large body of resources, effort still needs to be made to connect Asia in the Second World War to Chinese Canadian history and experience.

Callum utilized secondary sources as well, but through an alternative means. For his railroad simulation, Callum created the resources for the simulation: “I made them up the night before and in the morning.” He developed character profile cards with all the information the students required in order to complete their tasks and the challenges they were given. He engaged directly with resources in order to create a secondary resource that was simple enough for students to comprehend so they could participate in the simulation.

A considerable amount of the literature (Banks 1971; Broom 2015, Chia 2013, Foster 1999, Gordy & Pritchard 1995, Journell 2009, Rezai-Rashti & McCarthy 2008, Trezise 1971, Tupper 2002) supports the argument that textbooks and government sanctioned resources do not provide a voice for the marginalized communities. Instead, they further discriminate and censor their experiences and history. Where the literature and research diverge is on the subject matter of Chinese Canadians. None of the available literature has examined how Chinese Canadians are represented in the textbooks. Further work must be completed to develop a better sense of how Chinese Canadians are portrayed in Canadian secondary school textbooks. In terms of the use of primary and secondary sources, the findings do not connect to the literature as there was no discussion in the literature examined as to how teachers used these materials in their practice. Further research needs to be conducted in order to determine the types of primary and secondary resources that are utilized to teach Chinese Canadian history and experience.
4.4 Conclusion

Through an analysis of the research data, three main themes emerged. The first finding is that teachers develop a knowledge of Chinese Canadian history and experience predominantly through their own volition and integrate it depending on factors such as class demographics or relation to the curriculum. While there is some research that supports the integration of multicultural content based on student identities, further research needs to be conducted to strengthen this argument and support the argument that teachers select and integrate Chinese Canadian history and experience based on how well it relates to the curriculum.

Second, is the finding that teachers develop interactive, Transformative lessons and activities to educate students about Chinese Canadian history and experience even when faced with challenges. Creating lessons and activities that operate at a Transformative Approach is not a simple task, something that was noted in the literature, but, as these educators displayed, it is possible to achieve.

Finally, I found that having a wide variety of resources as one’s disposal makes integrating Chinese Canadian history and experience much more accessible. All participants voiced the inadequacies of the textbook when addressing Chinese Canadian content and instead relied heavily on primary sources or secondary sources to provide them with the resources they required in order to teach their students the material in a multicultural way.

I initially believed that I would have an extremely difficult time finding teachers who incorporate Chinese Canadian history and experience in a way that goes beyond the textbook and curriculum guidelines and incorporate that subject matter at Banks’ level of Transformative Approach on his scale of multicultural integration. What I discovered was, while it is difficult to locate these kinds of educators, they do exist and there are teachers capable of integrating
Chinese Canadian content through a Transformative Approach, however they need the knowledge, interest, and resources to accomplish this. My central research question wanted to determine how Grade 10 Social Studies educators are reportedly teaching about the Chinese Canadian experience. What my research showed is that there are educators that are bringing Chinese Canadian voices to the surface in a Transformative way when they teach events in Canadian history that impacted them directly. Going forward, more research needs to be conducted in this area of study to determine if more teachers, within Ontario and even across Canada, integrate Chinese Canadian history and experience through the lens of multicultural education and where their implementation falls on Banks’ levels of multicultural integration.

In Chapter 5, I discuss the broad implications of my findings for the educational community and narrow implications for my professional identity and practice. For these research findings, I provided recommendations on how to integrate Chinese Canadian history and experience for current and future educators and policy makers and identify the areas for future research.
Chapter 5: Conclusion

5.0 Introduction

In this final chapter, I provided an overview of the key findings of my data analysis and briefly discuss their significance to my research study. I then discussed the broad implications of my findings for the educational community and narrow implications for my professional identity and practice. Following this, I provided recommendations on how to integrate Chinese Canadian history and experience for current and future educators and policy makers. Areas for future research are then discussed, followed by concluding comments on the study.

5.1 Overview of Key Findings and their Significance

The findings in Chapter 4, which are categorized into three themes, show that while some teachers incorporate Chinese Canadian history and experience into their lessons in a Transformative way, there are classroom and curriculum circumstances that shape that integration. The first theme examined participants’ knowledge of Chinese Canadian history to determine if that impacted their level of integration of the minority group. The findings determined that all participants have some experience with travelling to Asia and that their interest in Chinese Canadian history and experience is based on personal interest rather than an education on the subject matter. The integration is determined on factors such as class demographics or the curriculum.

In the second theme, participants described their ability to develop interactive lessons and activities on Chinese Canadian history and experience that met Banks’ (2010) criteria for developing a Transformative lesson. The findings determined that teachers are capable of developing multicultural content that can change how students perceive Canadian history. However, while these particular lessons on Chinese Canadians are Transformative, there may
still be areas in the participants’ teaching practice where the integration of Chinese Canadians are only at Additive or Contributive levels of Banks’ Integration of Multicultural Content scale.

The third, and final, theme examined the variety of resources participants utilize when incorporating Chinese Canadian history. Participants highlighted the inadequacies of the available textbooks to address the subject matter in a sufficient way and discussed the primary and secondary sources they locate themselves, such as ALPHA Education, as well as the resources that they create in order to teach Chinese Canadian history. This finding specifies the downfalls of using government certified textbooks to teach Chinese Canadian history as well as specify what is already available for teachers that wish to integrate Chinese Canadian history into their practice.

5.2 Implications

The findings of this study have implications for the broader educational community as well as my own professional identity and practice as an educator. In this section, I address the broader implications of these findings for students and teachers. I then discussed the implications the findings have for my own professional identity and practice as an educator.

5.2.1 Broad: The educational community

As seen in the findings and through the literature, multicultural education is capable of positively impacting students. It can increase student awareness of cultural differences, increases student awareness of self, and encourages them to consider their place and experience in society in relation to Chinese Canadians and other minority groups (Jimenez, Guzman & Maxwell, 2014). Multicultural education has also shown to improve student performance in the classroom (Edwards, 2004; Reiss, 1998). As well, integrating Chinese Canadian history in the classroom exposes students to a narrative they may not know existed because of the dominant narrative
overpowering the varying experiences of minority groups. As a result, discussing Chinese Canadians and other minorities can create an atmosphere of social justice in the classroom, where students are examining different perspectives and learning why history is taught through the white Eurocentric perspective.

Teachers are also implicated in this study. For educators who do incorporate multicultural education, they have noticed an increase in student participation and academic improvement, particularly amongst minority students (Edwards, 2004; Reiss 1998). However, there are many teachers who may be uncomfortable with integrating multicultural education. Comfort levels determine the likelihood of a teacher incorporating multicultural education in the classroom. If that is the case, a teacher would require a significant amount of comfort to integrate Chinese Canadian history and experience in their teaching practice, especially if they do not identify as Chinese or have no, or very little, knowledge on the subject matter. Teachers who want to integrate Chinese Canadian history and experience in their Social Studies classrooms need to connect with resources; the textbook is not an adequate source of information if they want to educate students on the experiences and perspectives of Canadian minority groups.

5.2.2 Narrow: My professional identity and practice

When I think back to Grade 8, when I saw my culture reflected on the back of the textbook, I was filled with excitement. Being from such a small cultural community, I never thought we were important enough to include in textbooks. Turns out that thought was correct. I was upset. The narrative of my people was silenced. We were grouped generically into “Eastern Europeans” which, geographically, is not even correct. It was not until years later, working in a Slovenian archive, that I learned about the contributions my community made to Canadian society. Students should see themselves reflected in what they learn. It can completely alter the
way they perceive Canada and, as was indicated in the literature, it can become a source of motivation (Edwards, 2004; Reiss, 1998).

School is oftentimes seen as a place of rigid structures that focuses on relaying information to students, but school is more than teaching information and facts; it should be a place where students think about their place in society, their relationship to others, and learn how to question the ways things are presented to them and structured. Schools should be a multicultural learning environment. For this to occur, teachers need to embrace multicultural education. That does not mean incorporating the holidays or individuals significant to different ethnic groups – that is only reaching the Additive or Contributive stages of Banks’ hierarchy of multicultural integration (2010) – it means understanding how education is structured around a singular perspective and working to transform and change that perspective within the classroom.

As an educator qualified to teach Grade 10 Social Studies classes, I aim to create a classroom that teaches multicultural education through a Transformative approach and aims to reach the top level in Banks’ hierarchy of multicultural education integration: Social Action. I strive to develop a classroom that is centered on paying attention to what is not being mentioned, question it, and examine why these injustices exist. I want to create a classroom environment that is welcoming to students of all ethnicities and develop assignments where they are interacting with the silenced perspectives of history and reflecting on their relationship with those people and their place in society overall.

At a family and community level, I would encourage families to engage with what their children are learning in class and provide their personal immigrant experiences to enrich the learning experience of their child and for other students in the classroom. I would also aim to facilitate multicultural events within the school, such as Asian Heritage Month, National
Aboriginal History Month, Canadian Multiculturalism Day, Canada History Week, Women’s History Month, Veteran’s Week, etc., to bring awareness school wide to the different narratives that have led to the development of Canada as the nation it is today and encourage the community to participate.

5.3 Recommendations

This study can show teachers how to use resources to integrate Chinese Canadian history and experience into their classes in a way that impacts students and gets them more engaged in the work. These resources can be colleagues, organizations such as ALPHA Education, novels, documents, films, photographs, maps, anything the teacher believes will transform the learning experience. The most important thing educators should note is that they should never stop looking for resources. Continually searching for new resources could not only provide teachers with new information, but it is possible that more resources would become available if teachers actively searched for the resources.

While textbooks are valuable entry points for Social Studies classes, the white Eurocentric narrative that they present are not conducive to multicultural education – if anything, they can be viewed as undermining multicultural education. What policy makers can do to remedy this is move away from centering textbooks around the dominant narrative and bring more attention to multiple voices and narratives in Canadian history, acknowledging their contributions to Canadian society as individual ethnic groups, and bringing more awareness to the injustices they faced by the Canadian government and society. This could be achieved by adding more perspectives to Canadian events, eliminating the voice of the Eurocentric narrative in the textbooks and incorporating an exhaustive list of resources that address these issues that teachers and students can access. These resources can include, but are not limited to, interactive
websites such as The Ties that Bind; Chinese Canadian organizations such as the Chinese
Canadian Historical Society of BC and the Chinese Canadian National Council; educational
organizations such as ALPHA Education; films and television series such as Unwanted Soldiers
(1999), Iron Road (2008), and Operation Oblivion (2014); novels such as The Ward: The life
and loss of Toronto’s first immigrant neighbourhood (Lorinc, McClelland, Scheinberg, &
Taylor, 2015) and Chinatown: An illustrated history of the Chinese communities of Victoria,
Vancouver, Calgary, Winnipeg, Toronto, Ottawa, Montreal and Halifax (Yee, 2005), as well as
government and university databases that contain primary and secondary sources.

5.4 Areas for Further Research

From my research findings, I propose that further studies be conducted on the absence of
Chinese Canadian history in Grade 10 Social Studies courses and how teachers integrate Chinese
Canadian experience in the classroom. As was determined by the literature in Chapter 2, there is
minimal, or no, research on this topic. I encourage educational researchers to examine this matter
further by observing how Transformative or Social Action level lessons look when in practice to
determine if the teacher’s vision translates in practice and is well received by students. Receiving
student input on these lessons would be highly beneficial to the study as it would give insight
into whether this multicultural education is valued by them. Such questions that can be taken into
consideration include: how do Chinese Canadian and non-Chinese Canadian students feel about
learning Chinese Canadian history? How do Chinese Canadian and non-Chinese Canadian
students feel about the representation of Chinese Canadian history and experience in the
textbooks?

I also think that a further analysis on new textbooks and their representation of Chinese
Canadians should be undergone to determine if government certified resources are multicultural,
according to Banks’ Integration of Multicultural Content scale as the textbooks in the literature review, and the textbooks I examined in Chapter 1, are not up to date. A comparative study with another province that addresses the integration of Chinese Canadian history in Social Studies classrooms or in textbooks would also benefit this research. It would display whether or not the absence of multicultural education integration of Chinese Canadians is a widespread across Canada or controlled to certain areas of the country.

5.5 Concluding Comments

The purpose of this study was to examine the integration of Chinese Canadian history and experience in Grade 10 Social Studies classrooms. What my research has shown me is that teachers are capable of incorporating Chinese Canadian history and experience in a multicultural way that is Transformative on Banks’ (2010) Integration of Multicultural Content scale; it requires teacher familiarity and comfort with the subject matter, determination to create a Transformative lesson, and effort to find, or create, the resources necessary to teach a lesson that deviates from the mainstream perspective of Canadian history. This research study is a part of an existing body of literature that has worked to reveal the silencing of minority voices in Canadian society in the public education system. It is important because it provides a foundation on which other studies can be conducted to examine how Chinese Canadian history and experience is addressed in the curriculum and in classrooms across Canada.

So why do we continue to allow the voices of minorities, the voice of Chinese Canadians, to remain silenced? Canada is a multicultural country, yet nearly everything we are taught in schools is through a singular, European centered lens. Do we, as educators, want to continue teaching students a curriculum that censors the realities of Canadian history? Do we want to continue teaching a curriculum that does not appropriately reflect the diversity in our
classrooms? Or do we want to take apart the foundations, and build a new curriculum that is pluralistic and allows the voices and perspectives of all ethnic and cultural groups in Canada to be heard?
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Longman.


Appendix A: Letter of Consent

Date: July 26, 2016

Dear ________________.

My name is Katherine Sajovec and I am a student in the Master of Teaching program at the Ontario Institute for Studies in Education at the University of Toronto (OISE/UT). A component of this degree program involves conducting a small-scale qualitative research study. My research will focus on the experiences and practices of intermediate/senior teachers that integrate Chinese Canadian history in their classrooms when teaching Canadian history. I am interested in interviewing teachers who have experience teaching this subject matter in their classrooms. I think that your knowledge and experience will provide insights into this topic.

Your participation in this research will involve one approximately 60-minute interview, which will be transcribed and audio-recorded. I would be grateful if you would allow me to interview you at a place and time convenient for you, outside of school time.

The contents of this interview will be used for my research project, which will include a final paper, as well as informal presentations to my classmates. I may also present my research findings via conference presentations and/or through publication. You will be assigned a pseudonym to maintain your anonymity and I will not use your name or any other content that might identify you in my written work, oral presentations, or publications. This information will remain confidential. Any questions you ask before and after the interview process will not be recorded. Any information that identifies your school or students will also be excluded. The interview data will be stored on my password-protected computer and the only person who will have access to the research data will be my course instructor.

You are free to change your mind about your participation at any time, and to withdraw even after you have consented to participate. You may also choose to decline to answer any specific question during the interview. I will destroy the audio recording after the paper has been presented and/or published, which may take up to a maximum of five years after the data has been collected. There are no known risks to participation.
Please sign this consent form if you agree to be interviewed. The second copy is for your records. I am very grateful for your participation.

Sincerely,

Katherine Sajovec

MT Program Contact:
Dr. Angela Macdonald-Vemic, Assistant Professor – Teaching Stream

Consent Form

I acknowledge that the topic of this interview has been explained to me and that any questions that I have asked have been answered to my satisfaction. I understand that I can withdraw from this research study at any time without penalty.

I have read the letter provided to me by Katherine Sajovec and agree to participate in an interview for the purposes described. I agree to have the interview audio-recorded.

Signature: ______________________________________

Name: (printed) ______________________________________

Date: ______________________________________
Appendix B: Interview Protocol/Questions

Thank you for agreeing to participate in my research study. My name is Katherine Sajovec and I am graduate student enrolled in the Master of Teaching program at the Ontario Institute for Studies in Education at the University of Toronto. My research will focus on the experiences and practices of intermediate/senior teachers that integrate Chinese Canadian history in their classrooms when teaching Canadian history. The interview process should take approximately 60 minutes and is comprised of approximately 15 questions. The interview is divided into 5 sections, beginning with background information on participants and followed by questions pertaining to their perspectives, beliefs, and practice, as well as supports and challenges and next steps for future teachers. I want to remind you that you have the right to not answer any questions you are not comfortable with and can withdraw your participation in the interview at any time. If you have any questions or concerns about the interview, please let me know and we can begin when you are ready.

Section A: Background Information

1. For how many years have you been working as a teacher?
2. Can you describe the community that your school is situated in? (i.e., diversity of the student body) How long have you been employed at this school?
3. What were your major and minor concentrations in your undergraduate degree?
4. Do you have any background in Asian studies?
   a. What does this background consist of?
5. How familiar are you with the history of Chinese Canadians?
   a. Where did you learn about Chinese Canadian history?
6. What grades, courses and streams (e.g., Open, University) do you currently teach?
   a. Which have you previously taught?
Section B: Teacher Perspectives/Beliefs

7. Why did you pursue teaching as an occupation?
8. What words best encapsulate your teaching philosophy?
9. Can you please give me your personal definition of multicultural education?
   a. In your own words, why is multicultural education important?
   b. Why do you choose to integrate the experience of Chinese Canadians in your teaching?
   c. (For Chinese Canadian participants) How has your experience as a Chinese Canadian influenced the emphasis you place on Chinese Canadian history?
10. Are there other minority groups whose experiences you also integrate of your own volition and using non-textbook resources?
    a. Would you say integrate this group more or less than Chinese Canadians?

Section C: Teacher Practices

11. Can you provide me with an example of a recent lesson on Chinese Canadian history?
    a. What sort of materials did you use?
    b. learning goals
    c. resources
    d. events/content included
    e. success or no and why
    f. student response

Section D: Supports and Challenges

12. What challenges have you encountered when integrating Chinese Canadian history into your practice?
13. In what ways did you respond to these challenges? What supports and resources pertaining to Chinese Canadian history are available to you?
    a. What to you think about those supports and resources?
    b. Are there any supports and resources you would like to see put in place to improve incorporating Chinese Canadian history in the classroom?
Section E: Next Steps

14. What advice do you have for beginning teachers that are interested in and committed to better incorporating Chinese Canadian history into their teaching practice?

15. Do you have any final thoughts?

The interview has now ended. Thank you for your time. I particularly appreciate your willingness to participate in my research study and the responses you provided. Do you have any questions for me?